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IMPORTANCE AND ROLE OF FINANCING OF RELIGIOUS EDUCATIONAL INSTITUTIONS IN THE DEVELOPMENT OF RELIGIOUS ENLIGHTENMENT

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ABSTRACT

The article discusses topical issues such as the financing of religious educational institutions, the effectiveness of the use of financial resources, the mechanisms of financial support for teachers and students, the importance and role of financial incentives. Analytical approaches of Uzbek and foreign scholars on the importance of funding religious education and the stages of its development were studied. The article presents a comparative analysis of the historical significance of funding and its current state, based on the results of monographic and expert and systematic analysis.

KEYWORDS: *Stories, Religious Literacy, Teachers And Students, School Teachers, Muaddibs, Teachers Working In Mosques And Madrassas, Time-Related Salary, Student-Related Salary, Muaddibs, Judges, Bayt Al-Hikma, Fatimids, Charter, Charter, Award, Reward, Praise, Encouragement, Literary Award, Special Religious Education, Religious Education In Public Educational Institutions, Education Through Electronic Portals Of Official Religious Education.*

INTRODUCTION

Today in our Republic on the development of the activities of existing religious educational institutions, international research centers, has been done a lot of significant work for radical improvement of the religious and enlightenment sphere, to study the rich scientific heritage of our ancestors.

The head of our state has issued a number of decrees, resolutions and orders in order to carry out radical changes and reforms in the field. Including, PQ-2995 decree “On measures to further improve the system of preservation, research and promotion of ancient written sources” on May 24, 2017, PF-5416 decree “On measures to radically improve the activities of the religious and enlightenment sphere” on April 16, 2018, PQ-4436 decree “On additional measures to improve the activities of the religious and educational sphere” on September 4, 2019, PQ-4802 decree “On measures to establish the Imam Moturidi International Research Center” on August 11, 2020.

Alternatively, such decrees as №364 “About social assistance and privileges in further improvement of spiritual and enlightenment, educational work and activity in the field of religion” on August 22, 2003, №483 “On the organization of the Imam Bukhari International Research Center under the Cabinet of Ministers of the Republic of Uzbekistan” on July 10, 2017, №896 “On measures to organize and support the activities of the School of Hadith” on November 1, 2018 of Cabinet of Ministers of the Republic of Uzbekistan aimed at the development of religious-enlightenment and religious educational institutions, its full support.

Analysis of the literature on the subject.

The issues of financing of religious education (higher education) institutions, the order of payment of monthly salaries to professors and teachers, awarding scholarships to students has been studied by foreign scientists, including doctor Ahmad Chalabi, Salahuddin Munjid, Khuda Bukhsh, William Schweiker, Maria Antonaccio, Elizabeth Bucar, David A. Clairmont etc. By historians, philosophers, literary critics, Islamic scholars, theologians of our Republic have been conducted studies for historical aspects of the development of religious educational institutions, development of madrassas, teaching methods such as Z.Abdurashidov, L.Asrorova, B.Valikhujaev, Kh.Ziyoev, A.Inoyatov, M.Soliev, A.Irisov, A.Nosirov, T.Rahmonov, R.Shamsutdinov, B.Rasulov and others. However, on the financial condition of religious educational institutions, principles and sources of funding no research has been conducted by Uzbek scientists. That’s why it requires to conduct scientific research, develop science-based suggestions and recommendations in this direction.

RESEARCH METHODOLOGY

During the research proposals were developed on the importance of financial independence of higher education institutions and improving ways to increase the efficiency of financial resources, stages of development of religious education in our country, historical foundations and current status by using monographic analysis and structural analysis.

Analysis and results:

There is evidence that development of science in the Islamic world, appreciation of scholars, creating conditions for students to learn had started from the period of our Prophet Muhammad (s.a.w.).

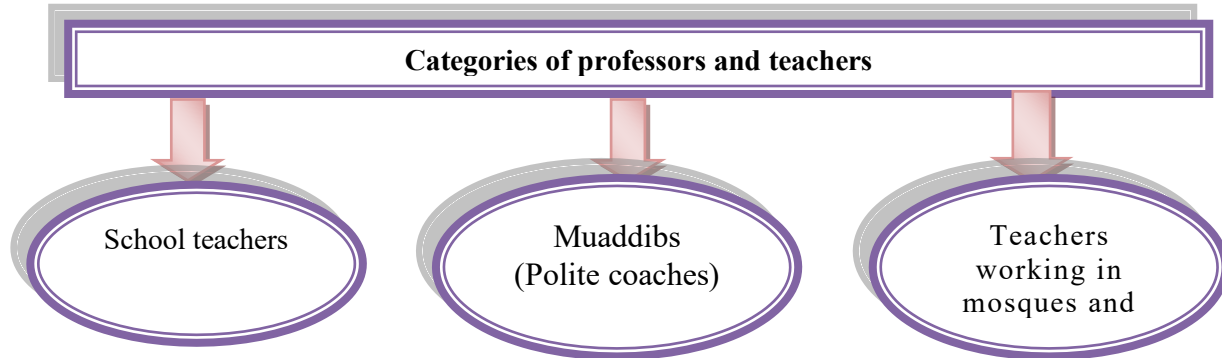
Later in the time of the caliphs, including, by the time of Umar the Islamic country has expanded territorially. As a result, Umar selecting several Companions based on their intelligence and scientific potential sent as a teacher to the famous cities of that period.

In the early days of Islam scientists not financially encouraged by the state. They gave religious education to the people only in the hope of reward. At that time mainly mosques operated as educational institutions and scholars were engaged in teaching in mosques. In mosques sciences not taught to separate topics. Classes are not state-funded and lesson schedule is not planned.

Education financing began by dividing the lessons into topics. After the ideas have been put forward that the lessons will be conducted on a specific topic the government began to intervene directly in the field of education. For the first time, the division of education into topics It took place during the time of Mu'awiya. The first subject of Islamic education was "storytelling"¹. The storytellers were paid 10 dinars (gold coins) a month.

Ibn Hawqal, may God have mercy on him, writes about the low salaries of school teachers in Sicily: "They earn ten dirhams a year. Even their annual salary is sometimes less than that amount."²

An ancient category of teachers in the Islamic world³. Table-1



THE CATEGORY AND CLASSIFICATION OF TEACHERS IN THE ISLAMIC WORLD IN ANTIQUITY TABLE-2

No	Categories of professors and teachers	Direction of teaching	Monthly salaries	Note
1.	School teachers	Teachers worked mainly in rural schools and taught young children the Qur'an.	Teachers were given bread, clothes, and other similar items in lieu of wages	<p><u>Time-related salary.</u> Most students paid the teacher a weekly or monthly fee in this style.</p> <p><u>The salary associated with the student child himself.</u> In this case, after the pupil completes a surah from the Qur'an, the parents pay a certain amount of money in order to thank the teacher. The fee paid varied depending on the economic status of the pupil's family.</p>

2.	Muaddibs (polite coaches)	Muaddib, that is, polite coaches, were mainly engaged in raising the children of caliphs, ministers and emirs, as well as wealthy individuals.	The average monthly salary of a muaddib was one thousand dirhams. Dirham means silver coin. The muaddibs were also paid in gold coins, earning an average of seventy dinars a month ⁴ .	Of course, the generosity and economic status of the caliph, king, or officials were also a major factor in the muaddibs' high salaries.
3.	<i>Teachers working in mosques and madrassas</i> ⁵ .	The Mudarris were the most prestigious and high-ranking scholars. They were also highly respected in the presence of caliphs and kings, advising on political, social and economic issues.	The average monthly salary of these kind of teachers was one thousand dinars.	

Later madrasas were established, after the introduction of the position of teacher general treasury for teachers (state treasury) and a certain amount of salary was to be allocated from the foundations every month. Salaries are the position of teachers and defined differently depending on the capacity of the foundations. In both cases, teachers are well paid.

Maqrizi and Qalakhshandi, may God have mercy on them, wrote valuable information about the salaries paid to teachers and civil servants during the Fatimid period. If you look at the list they give, you can see that teachers' salaries are high⁶.

INFORMATION ON THE MONTHLY SALARIES OF PROFESSORS AND TEACHERS IN ANCIENT TIMES TABLE-3

№	Position name	The amount of monthly salary to be paid
1.	Secretary of school (Дасти шариф котиби)	150 (one hundred and fifty) dinars
2.	Head teacher (Дўиюд-дўёт)	100 (hundred) dinars
3.	Teachers	100 (hundred) dinars
4.	The owner of the brochure	100 (hundred) dinars
5.	Mosque preacher	From 10 (ten) dinars to 20 (twenty) dinars
6.	Caliph poet	From 10 (ten) dinars to 20 (twenty) dinars

Salahuddin Ayyubi, may God have mercy on him, also carried out some reforms in the field of education. In particular, he will build a madrasah called Madrasai Salohiya and Sheikh Najmuddin Habushi, may God have mercy on him, appointed him as a teacher and supervisor of the madrasa. Salahuddin Ayyubi, may God have mercy on him, decided to pay the following salaries to the scholar working in this position:

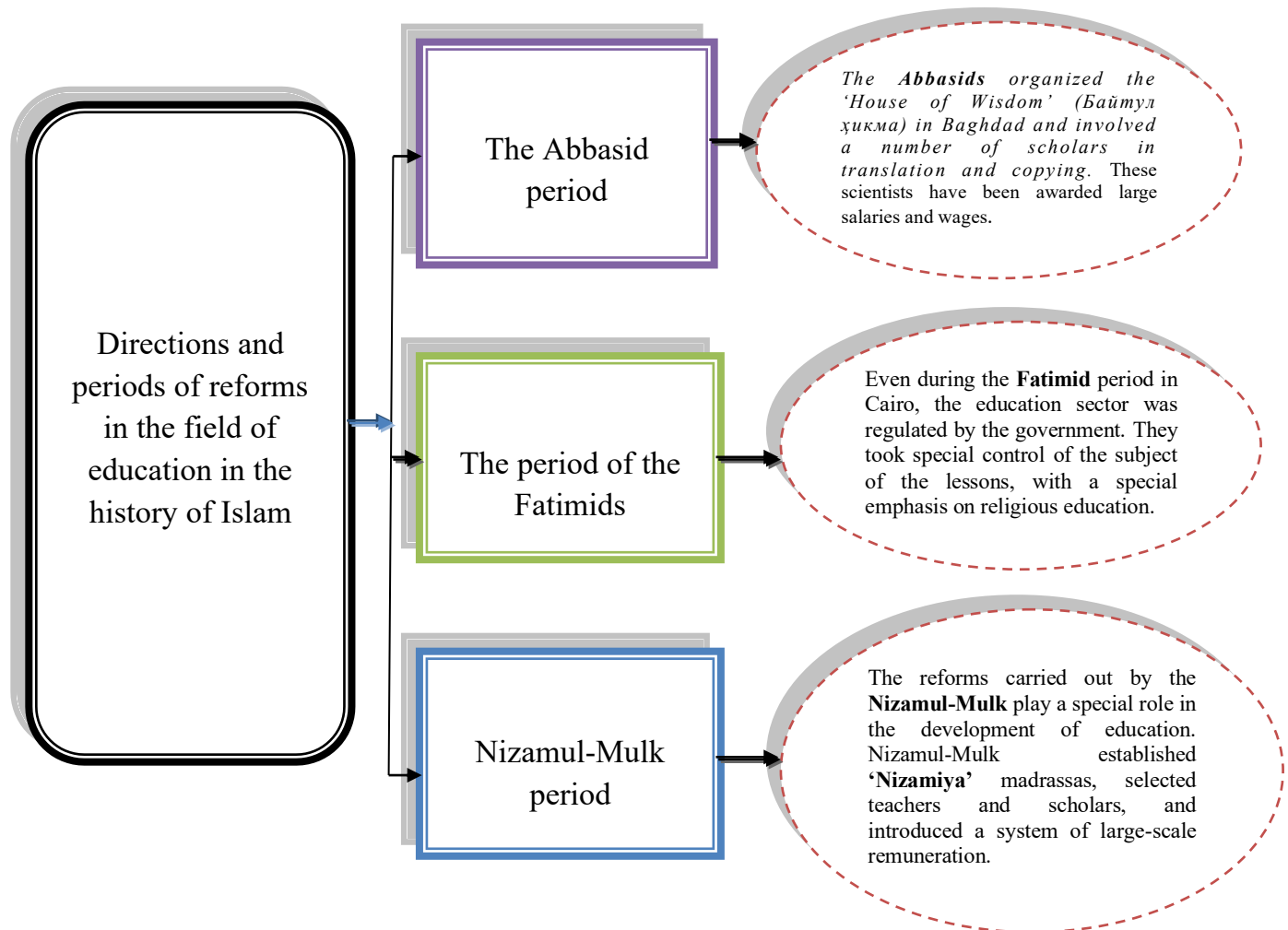
1. 40 (forty) dinars per month for teaching;
2. 10 (ten) dinars per month to supervise the work of the foundation;

Also, to those who have held this position given the bread equal 60 Egyptian rat per day and the right to use the Nile twice a day⁶.

Salahuddin Ayyubi, may God have mercy on him, built another madrasah called “Suyufiya” and Sheikh Majduddin Muhammad ibn Muhammad Jabti, may God have mercy on him, appointed him as a teacher. Teacher (mudarris), on the other hand, receives a monthly salary of 11 (eleven) dinars⁷.

This is how the government’s education reform began. Later, with the establishment of educational institutions by the state, the scope of these reforms expanded. This can be seen in the following:

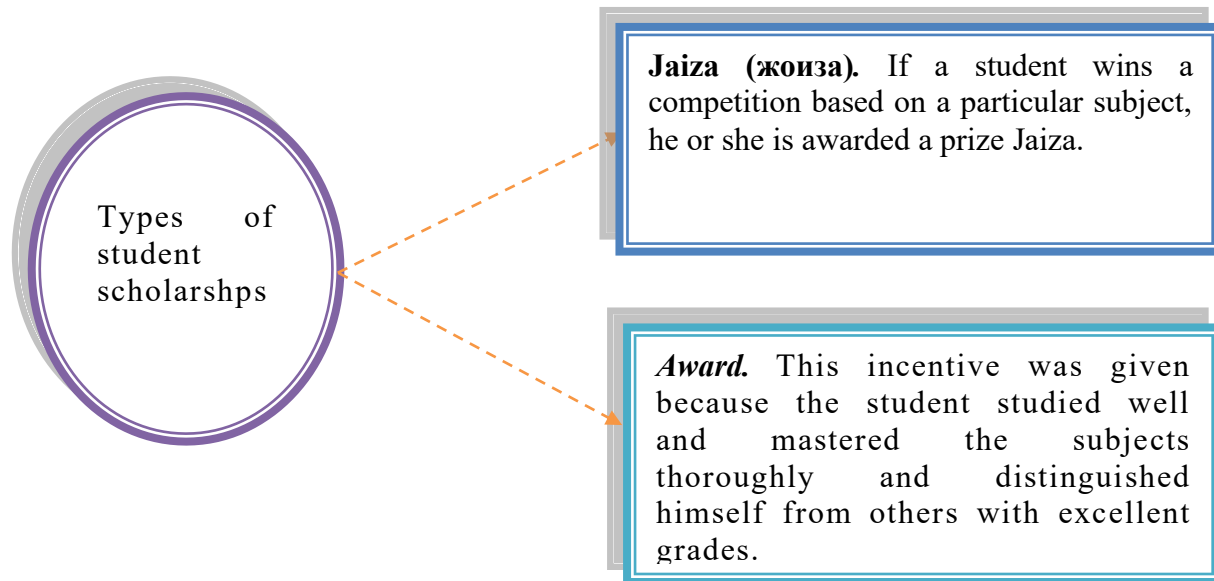
DIRECTIONS OF EDUCATIONAL REFORMS IN THE HISTORY OF ISLAM. TABLE-4



Imaduddin Asfahani, may God have mercy on him, writes about Nizamul-mulk madrasas: “During the Seljuk period, where a scholar was famous and was “Sea of knowledge”, a madrasah was built for him, a foundation was set aside for him, and a library was established inside.”⁶

Pupils and students have not been left out of the reforms in the field of education. Various scholarships (awards) have also been organized to encourage students to study. The awards are divided into two types⁷:

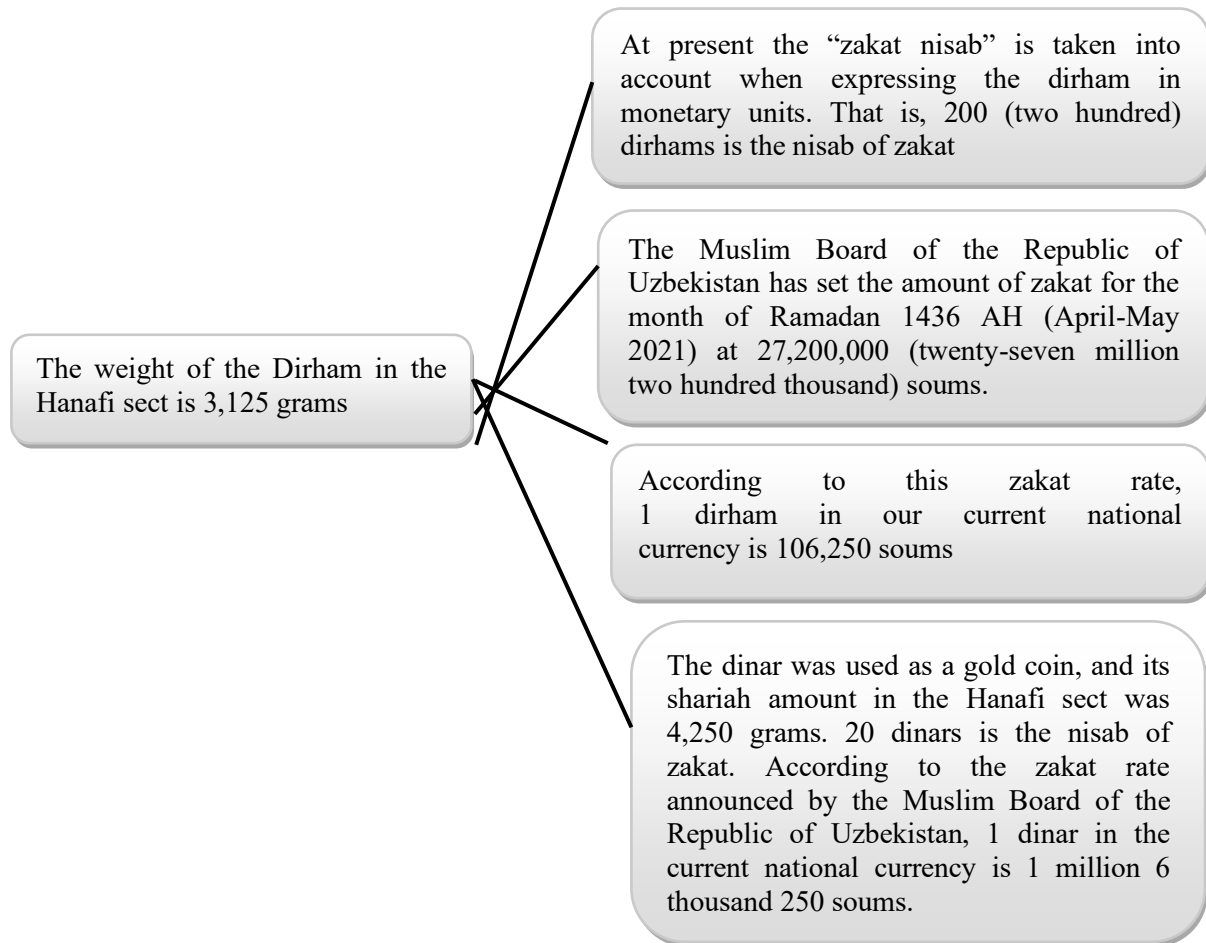
TYPES OF STUDENT SCHOLARSHIPS: TABLE-5



These awards were presented in two different ways:

- 1. Praise, encouragement and encouragement.** This is also called a "literary award". Outstanding students who excel in etiquette and knowledge among the pupils (students) were awarded with this award and made public. People congratulated the pupil and sprinkled things like almonds and walnuts on him. This served to increase the interest of other students in science.⁸
- 2. Financial awards (jaiza – жоиза).** Financial incentives are mainly set by the founders of the madrasa. Salahuddin Munjid (may Allah have mercy on him) writes: “8 dirhams were given to each of those (students) engaged in science. For those who are more involved in science, this amount of salary has also been increased. The listeners were given three or four dirhams. Well-read listeners are paid extra. Eight dirhams were also paid in addition to gifted students. A student who memorizes the books of Hadith is awarded a special prize (jaiza – жоиза) by the sheikh (teacher)”⁹.

THE PLACE AND PRESENT VALUE OF THE DINAR AND DIRHAM IN ISLAMIC HISTORY: TABLE-6

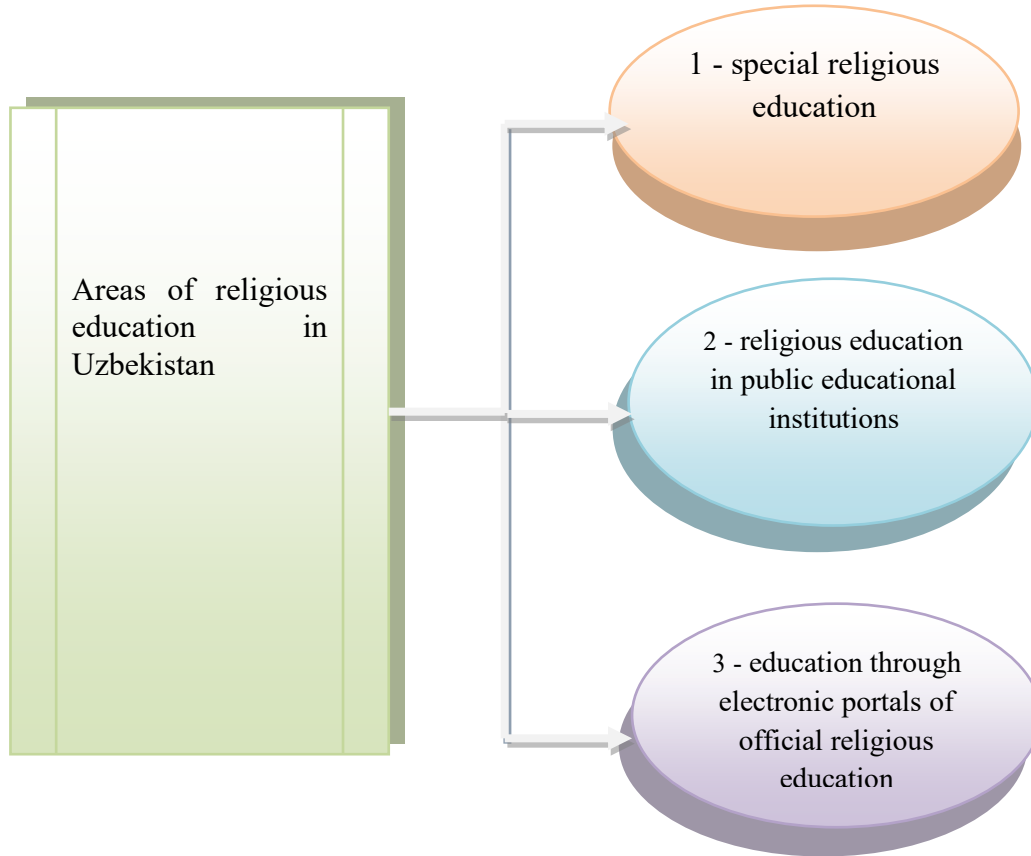


In the reforms in the field of education in the history of Islam salaries and bonuses paid to teachers and students, basically, were in the form of dirhams and dinar coins. The dirham and the dinar have long been treated as the main currency in Islamic countries. Although these coins are now obsolete, they have retained their importance in the implementation of some religious precepts. That is, dirhams and dinar coins were minted in different weights in each country and city, it is almost impossible to compare their value with current currencies. But the shariah amount of dirham and dinar has been preserved so far. Based on this amount, it is possible to get at least a little idea of the level of financial support of teachers and students.

Based on this account, it is possible to draw an approximate conclusion about the above salaries and bonuses paid to teachers and students.

Even today, in our Republic has created sufficient conditions for education and research in this area. Given the opportunities created for religious education, the field of religious education in the country can be divided into 3 stages:

AREAS OF RELIGIOUS EDUCATION IN UZBEKISTAN¹⁰: TABLE-7



There are 15 religious educational institutions in Uzbekistan. 13 of them are higher and secondary special religious educational institutions under the auspices of the Muslim Board of Uzbekistan, including 3 higher educational – Tashkent Islamic Institute, “Mir Arab” Higher Madrasah, School of Hadith Science and 10 secondary special Islamic schools (2 of them are women's secondary special Islamic educational institutions) and 2 non-Islamic religious educational institutions¹¹.

At the Tashkent Islamic Institute, a 3-year modular education system has been introduced in order to improve Imam-khatibs’ skills who with secondary special education and make them more educated. Imam-khatibs have been admitted to this education system from the 2019-2020 academic year without leaving their main place of work.

There are 3 research institutions (International Scientific Research Center named after Imam Bukhari, Imam Termezi Research Center and Imam Moturudi International Research Centers) and the Center for Islamic Civilization.

From these educational institutions International Islamic Academy of Uzbekistan organized by the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan and the Muslim Board of Uzbekistan, is a higher education institution that teaches religious and secular sciences together. It was founded according to the decree №466 of the Cabinet of Ministers of the Republic of Uzbekistan “On measures to organize and support the activities of the International Islamic Academy of Uzbekistan” on June 18, 2018¹². At the same time, this higher education institution is funded by the state organization and the state budget.

In Uzbekistan, in contrast to religious education, **academic theology-Islamic** studies is also established. The International Islamic Academy of Uzbekistan is a leading institution of higher education and research specializing in the training of qualified specialists in this area.

Following the relevant decree adopted in 2018, the Vaqf Charitable Public Fund was established. Among the main tasks of the Fund construction, repair, reconstruction, beautification, strengthening the material and technical base of mosques and buildings of religious educational institutions, preservation and reconstruction of shrines of historical and architectural significance, financing the activities of religious educational institutions, research centers and material and social support for professors, researchers, specialists and students etc. carried out by the Fund.

INFORMATION ON THE TOTAL INCOME AND EXPENSES OF THE VAQF CHARITABLE FUND¹³ TABLE-8

Indicators		Unit of measurement	VAQF report (cash)					
			2018 year		2019 year		2020 year	
			Total	VAQF	Total	VAQF	Total	VAQF
1.	Total income, including	billion soums	48,1	48,1	159,3	159,3	59,4	59,4
1.1	Residue at the beginning of the year	billion soums	0,0	0,0	16,2	16,2	20,6	20,6
1.2	Income throughout the year	billion soums	48,1	48,1	143,1	143,1	38,8	38,8
2.	Total cost	billion soums	31,9	31,9	138,7	138,7	48,0	48,0

In 2018, the Fund received 48,1 billion soums, of which 31,9 billion soums were spent. By 2019, we can see a sharp rise in Fund revenues and by 2020, revenues had declined directly. Because the pandemic and quarantine processes observed around the world were affected.

THE SHARE OF EDUCATION IN THE EXPENDITURES OF THE VAQF CHARITY FUND¹⁴ TABLE-9

№	Name of indicators	Costs, over the years (billion soums)		
		2018	2019	2020
1	Education	1,72	4,67	2,24
2	Health	0,51	1,88	2,50
3	Culture and sport	0,57	0,41	0,33
4	Science	0,20	0,70	0,50
5	<i>Social security</i>	<i>0,20</i>	<i>0,60</i>	<i>0,80</i>
6	<i>Social benefits, financial assistance and compensation payments</i>	<i>1,48</i>	<i>3,62</i>	<i>7,72</i>
7	Total social sphere and social support expenditures of the population	1,68	4,22	8,52

8	TOTAL COSTS	4,68	11,88	14,09
9	Share of education as part of VAQF charity fund expenditures (in %)	37%	39%	16%

The current financial situation of religious educational institutions, the appointment of professors and teachers working in this field and student scholarships not even in accordance with established standards. About 95 percent of Uzbekistan’s population is Muslim. From time immemorial, scientists who grew up in our region have shaken the cradle of world science. In order to re-emerge such scientists today and in the future and to regain world leadership in this field it is necessary to radically improve the funding mechanisms for religious education institutions.

SHARE OF EDUCATION AS PART OF VAQF CHARITY FUND EXPENDITURES¹⁵
TABLE-10

№	Religious educational institutions	Costs, over the years (billion soums)								
		2018 year			2019 year			2020 year		
		Montly salaries for teachers	Contract to students	To strengthen the material and technical base	Montly salaries for teachers	Contract to students	To strengthen the material and technical base	Montly salaries for teachers	Contract to students	To strengthen the material and technical base
1	Islamic Institute named after Imam Bukhari		0,15	0,10		0,25	0,54	0,24	0,30	
2	“Mir Arab” Higher Madrasah					0,20	0,07	0,13	0,05	
3	“Kukaldo sh” secondary special Islamic school		0,05	0,05		0,11	0,23	0,05	0,10	
4	Khuja Bukhari secondary special Islamic school		0,04			0,22		0,03	0,05	
5	Sayyid Muhyiddin		0,04			0,16			0,05	

	mahdum secondar y special Islamic school								
6	“Hidoya” secondar y special Islamic school	0,04			0,16		0,01	0,05	
7	Mir Arab secondar y special Islamic school	0,05			0,20			0,04	
8	Fakhriddi n ar-rozi secondar y special Islamic school	0,04			0,16			0,08	0,05
9	Muhamm ad al- Beruni secondar y special Islamic school	0,04			0,16	0,29		0,03	
10	“Khadich ai Kubro” women’s secondar y special Islamic school	0,05			0,44		0,01	0,03	
11	“Juybori Kalon” women’s secondar y special Islamic school	0,04			0,20	0,29		0,03	
12	School of Hadith Science					0,73		0,04	0,60

13	International Islamic Academy of Uzbekistan		0,03			0,06	0,10		0,10	
14	“Imam Termezi” secondary special Islamic school								0,10	0,07
TOTAL COST			0,57	0,15	-	2,32	2,25	0,47	1,05	0,72
Share of education as part of VAQF charity fund expenditures (in %)		37%	39%			16%				

As can be seen from the table, the main part of the resource directed to education from the funds of the VAQF aimed at paying student contract fees **0,570 billion** soums in 2018, **2,32 billion** soums in 2019 and **1,05 billion** soums in 2020. This is **52,3%** of the total expenditure on religious education. In three years, **3,12 billion** soums were spent (**41.4%** of total expenditures) in order to strengthen the material and technical base of religious education. A total of **0,47 billion** soums was spent on professors and teachers. Despite the fact that professors and teachers working in religious educational institutions are a relatively small number of specialists and their salaries are lower than those of professors in other secular higher education institutions, a very small amount of incentive funds has been directed by the foundation fund.

CONCLUSIONS AND SUGGESTIONS

The current financial situation of religious educational institutions, the appointment of professors and teachers working in this field and student scholarships not even in accordance with established standards. About 95 percent of Uzbekistan’s population is Muslim. From time immemorial, scientists who grew up in our region have shaken the cradle of world science. In order to re-emerge such scientists today and in the future and to regain world leadership in this field it is necessary to radically improve the funding mechanisms for religious education institutions.

It is appropriate to cite the following as current issues in the financing of religious education: including,

- granting financial freedom to religious educational institutions;
- liberalization of admission quotas for students admitted on a fee-for-service basis;

- determination of the amount of payment-contract, taking into account the exact calculations and the costs of the educational institution;
- introduction of state orders to religious educational institutions;
- revision of the monthly salaries of professors and teachers working in this field;
- to organize the study of foreign students on a fee-for-service basis;
- development of mechanisms for attracting leading foreign professors and teachers and the procedure for paying their salaries;
- to take measures to attract funds on reasonable accounts to further strengthen the material and technical base of religious education institutions and other issues are pending.

As a solution to these issues, it is expedient to develop a scientifically based concept of measures for financial support of religious educational institutions and to make proposals on sources of funding, taking into account the views of the general public.

At the same time, it is recommended that religious education institutions do the following in the following areas:

- organization of preparatory courses in 5 disciplines for access to existing directions in religious education effective use of the potential scientific potential of professors and teachers at religious educational institutions for a period not exceeding 7-9 months;
- introduction of Arabic language courses for a period not exceeding 3-6 months;
- organization of 3-month calligraphy courses;
- organization of 5-day, 10-day paid training for pilgrims from Tashkent and Tashkent region for Hajj and Umrah using the experience of Malaysia, Indonesia and Turkey. In this case, the pilgrims going for Umrah are trained on the basis of a 5-day program, the pilgrims going on Hajj are trained on the basis of a 10-day program, the main pillars of Hajj and Umrah (fard, wajib, sunnah and mustahab) and issues specific to women pilgrims are taught. Practical lessons are based on prepared models.
- A Scientific and Innovative Development Fund should be established under the Committee for Religious Affairs. The funds of the Fund will consist of 2.0% of the proceeds from the Hajj and Umrah of the Republic and other funds not prohibited by law. As part of the funds raised for the Fund further to address pressing financial issues as strengthening the material and technical base of religious education institutions, financial support for professors and teachers working in the field, introduction of preferential scholarships for students, attracting qualified foreign professors and teachers and etc.
- to strengthen international cooperation of religious education institutions, including:
 - a) Establishing international cooperation with the Al-Nahyan Foundation of the UAE, using the international status of Uzbekistan;
 - b) Effective use of the opportunities of the Islamic Development Bank;
 - c) Implementation of joint programs, joint faculties and Double degree projects with foreign religious educational institutions (universities).

Conclusions on the situation with religious education in public educational institutions:

1. Knowledge of religion in secular educational institutions of Uzbekistan is based on an academic approach;
2. A new subject called “Education” (“Tarbiya” fani) has been introduced for pupils of grades 1–11 of general secondary education, which embodies universal and religious values, high spirituality. This subject provides information related to religion;
3. The subject “Religion” is included in the curricula of higher education institutions. Within the framework of this subject are taught about world religions and national religions without giving preference to or discriminating against any religion. It should be noted that secular sciences are taught in all religious educational institutions as well as religious sciences.

At present, the International Islamic Academy of Uzbekistan, Tashkent Islamic Institute, “Mir Arab” Higher Madrasa, School of Hadith Science and 10 secondary special Islamic schools, including 2 women’s madrassas, Imam Termezi Center, schools of jurisprudence (fiqh), aqeedah, hadith and mysticism work together in our country. forms a system of continuous religious education. They form a completed cycle of religious education, which includes secondary special education, bachelor’s, master’s and doctoral degrees.

It is necessary to finance higher education institutions in this area, to determine the payment of contractual fees on the basis of accurate calculations, to revise the salaries of professors and teachers, to liberalize admission quotas.

We believe that the implementation of these proposals will directly contribute to the further strengthening of the material and technical base of religious education, increase the efficiency of existing extra-budgetary financial resources and ensure financial stability.

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