

Outline of the Significance of Kun-dgav-rgyal-mtshan's Activities in Northern Xinjiang

Xiaoyuan Zhang¹

¹ School of Literature and History, Longdong University, Qingyang, Gansu, China

ABSTRACT

Kun-dgav-rgyal-mtshan was a Tibetan Buddhist monk who was awarded the title of Deputy General of Ili and "Khutuktu" in the late Qing Dynasty for his military achievements. In the mid-19th century, Kun-dgav-rgyal-mtshan went along with history and supported the Jin Shun Western Expedition Army in recapturing northern Xinjiang. He was eventually granted the title of Khutuktu by the Qing Dynasty emperor, which also opened up the way for the development of Tibetan Buddhism dge-lugs-pa in northern Xinjiang. Tibetan Buddhism was introduced to ethnic groups such as Mongolia, Xibe, Han, and Kazakh, and all ethnic groups lived in harmony, enhancing cultural exchange and mutual unity among ethnic groups, and had a positive social effect, which had effectively resisted and punished the tsarist Russian aggressors who crossed the border, ensuring the relative stability of society in the northwest region. Reviewing history is valuing reality. The biographies of Kun-dgav-rgyal-mtshan have a reference value for dealing with the multi-ethnic issues in Xinjiang, China.

Keywords: *Kun-dgav-rgyal-mtshan, Biography, Xinjiang.*

1. INTRODUCTION

Labrang Monastery is located in Xiahe County, Gannan Tibetan Autonomous Prefecture, and is one of the six major temples of the dge-lugs-pa of Tibetan Buddhism in China. From the 1920s to the end of the Qing Dynasty, the high-level officials of Labrang Monastery recognized that the Dzungaria tribe played an important role in their own development and had a long-term and close relationship with the Weirat Mongols. In order to further strengthen the connection between Labrang Monastery and the Dzungaria tribe, the Labrang Monastery established supply and distribution relationships with each tribe, further expanding the influence of Labrang Monastery. The high-level figures of Labrang Monastery, such as Kun-dgav-rgyal-mtshan and Thogal Living Buddha, had expanded the scope of Xuanhua to the entire four tribes of Weirat, which can fully reflect the actions of Labrang Monastery monks such as Kun-dgav-rgyal-mtshan who went to Xinjiang. This was the dual need for Labrang Monastery to strengthen itself, develop its own economic needs, and spread Buddhism in the Mongolian region to expand its religious influence.

2. REASON FOR GOING TO XINJIANG

The reason why the Tibetan monk Kun-dgav-rgyal-mtshan from Taomin, Gansu went to Xinjiang is recorded in the "Biography of Chaghan Khutuktu Kun-dgav-rgyal-mtshan":

Once, while drinking tea with Nianzhi Hecang Living Buddha, the Living Buddha eagerly said, "The top of Maitreya Hall in Daikin Tile Temple indeed needs to be replaced with gold tiles, and the only person who can exchange for gold tiles can be you. Please keep it in your heart!" Saint Xirao Gyatso gave many teachings about the present and the past, and instructed that "in our temple, the first generation of Jiamuyan Xieba excavated many prophecy hidden treasures buried by Majulazhong from the Dellong Valley. The parts before page 27 have already been stored in the library of Labrang Monastery, and the subsequent pages have been scattered and not found. I wonder if they were invited to Dzungaria by the monk Razan Pengcuo in the past? Anyway, the lost part is definitely not here. When you go to Dzungaria, you must be careful to search for it. If you can find it, please

make a correct copy and try to bring it here. This is extremely important for the affairs of this temple!"

It can be seen that the original intention of Kun-dgav-rgyal-mtshan's visit to Xinjiang was to establish a supply and distribution relationship with the Dzungaria royal family to promote Buddhism, in order to open up new sources of monks and finances to develop and strengthen himself. This was a dual need to develop his own economy and spread Buddhism in the Mongolian region to expand his religious influence. The first two visits by Kun-dgav-rgyal-mtshan to northern Xinjiang were limited to promoting Buddhism, preaching scriptures, and their stay was not long. His third trip to northern Xinjiang coincided with the intensification of social conflicts, internal and external troubles, natural and man-made disasters in the late Qing Dynasty, and failed to achieve the original intention of going to Xinjiang. However, due to the significant contributions made by the third trip to northern Xinjiang to promote Buddhism, pacify believers, stabilize northern Xinjiang, and defend the border area, the fourth trip to northern Xinjiang received a warm welcome from the official, religious, and secular communities of northern Xinjiang, as well as a large number of donations and donations. Finally, the mission of replacing the top of the Maitreya Hall in Labrang Monastery with gold tiles and the bestowal of a memorial from Master Jamyang was completed.

3. BEING GRANTED AS KHUTUKTU

When Kun-dgav-rgyal-mtshan went to northern Xinjiang for the third time, it was during the period of rapid social transformation in the late Qing Dynasty, where class conflicts and ethnic issues in China intensified. Xinjiang is also a region inhabited by multiple ethnic groups. In addition, with the tsarist Russian occupation of Xinjiang, ethnic issues in Xinjiang have emerged endlessly, and the Qing government's rule over Xinjiang was facing crises and challenges. During the period of war and turmoil in northern Xinjiang, Kun-dgav-rgyal-mtshan promoted Buddhism and became a religious leader of the Mongolian people in northern Xinjiang; On the other hand, he couldn't bear to watch the people of northern Xinjiang fall into deep water and neglect it. According to the "Biography of Chakhan Khutuktu Kun-dgav-rgyal-mtshan":

In 1863 (the second year of the Tongzhi reign of the Qing Dynasty), Kun-dgav-rgyal-mtshan went to

the Chuguchak area. In 1864 (the third year of the Tongzhi reign of the Qing Dynasty), under the influence of the Taiping Rebellion and the Shaanxi Gansu Hui Uprising, the Hui and Uyghur people in Xinjiang rose up one after another in April, July, and September (April Kuqa Uyghur, July Toksun Hui, September Yerqiang Hui). They had uprised one after another to resist the Qing Dynasty. The anti-Qing forces successively captured the old cities of Kuqa, Hami, Urumqi, Manas, and Kashgar. In November, the Tsarist Russia sent troops to invade the Altay region of Haishikuyemodo and Tashbutu to cause trouble. In 1865 (the fourth year of the Tongzhi reign of the Qing Dynasty), the feudal lord of the Uyghur ethnic group in Kashgar used anti-Qing armed forces to carry out a rebellion and sought help from the military leader of the Khanate of Kokand, Yaqub Beg. The two forces attacked cities and towns in various parts of Xinjiang, causing wars and disasters to the local people of all ethnic groups. At that time, there were nine cities in the Ili region of northern Xinjiang, inhabited by various ethnic minorities. The Hui uprising made the political situation in Xinjiang particularly complex and volatile.¹

It can be seen that at that time, society was turbulent and life was not guaranteed. Religion was the superstructure, and in a society where life was threatened and personal safety was not guaranteed, people could not sit down and listen to the scriptures and teachings, nor could they listen to them with peace of mind. So, the unity, prosperity, and strength of the country are the foundation for the people to live and work in peace and contentment. Without a strong country as a backing, all spiritual pursuits are just nonsense. Kun-dgav-rgyal-mtshan saw this fact clearly and led the monks to fight bravely, attempting to create a stable environment and provide basic living security for everyone. Kun-dgav-rgyal-mtshan was granted the title of Khutuktu due to his ability to strategize throughout the war. He bravely took the lead in the war, was upright, fearless in the face of enemies, and dared to fight and kill. According to the "Biography of Chakhan Khutuktu Kun-dgav-rgyal-mtshan":

Tens of thousands of soldiers and civilians, led by imperial envoys, were surrounded by the returning army in Chuguchak City. The besieged people were unable to escape and starved to death.

1. Khasanlexie, Biography of ChahanKhutuktu Kun-dgav-rgyal-mtshan [M]. Wu Jun, trans., Lanzhou: Guansu People's Publishing House, 2002, 32.

The guru said, "We must lead a thousand people to rescue and rescue all sentient beings trapped in the city from the terrifying disaster." On the eighth day of lunar April, a large army gathered around the guru and set out. On the eleventh day, on the way, they encountered tens of thousands of enemies, ... recited the "Buddha Says Impotence and Victory of the Banner King Tathagata's Solemn Dharma Sutra" once, grabbed a handful of soil, scattered it in the direction of the enemy formation, and immediately ordered a charge. In an instant, countless invading enemies like ants on the ground were eliminated, and a large number of weapons such as bows, arrows, swords, shields, and swords were seized. The remaining enemies fled in disorder.

Kun-dgav-rgyal-mtshan faced several times the enemy, and in order to save the besieged people, fearless, and to defend the Buddhist and secular masses, he decided to break the martial law and join the army. So he returned the ritual law in front of the Maitreya Buddha statue in Xinaiyan Temple and led his troops to battle. The uprising people of Chuguchak City attacked the city while also sending people to seek help from tsarist Russia. The Chuguchak City was in danger. The counselor minister of Talbahatai had successively mobilized the husband service for rescue, but all failed. In 1865 (the fourth year of the Tongzhi reign of the Qing Dynasty), Kun-dgav-rgyal-mtshan led the lama monks and ten Mongolian soldiers, with a total of more than 2,000 people supporting the tower and fighting against Shaoli. They repelled the anti-Qing Hui people and rescued Talbahatai. Emperor Tongzhi of the Qing Dynasty conferred on him the title of Aji Khutuktu in recognition of Kun-dgav-rgyal-mtshan, but Kun-dgav-rgyal-mtshan returned the title as he believed he had made little contribution. Later in 1866 (the fifth year of the Tongzhi reign of the Qing Dynasty), the Ili region in northern Xinjiang fell and Chuguchak City was besieged again. The Qing government ordered Kun-dgav-rgyal-mtshan to quickly return to his old land and select elite soldiers to restore Chuguchak City. Kun-dgav-rgyal-mtshan led the monks to rescue Chuguchak City, but unfortunately the soldiers were infected with the plague and unable to fight. The official documents sent by the Minister of Chuguchak City Counsellor at night were intercepted by the Hui uprising, and eventually Ili and Talbahatai City fell one after another. However, considering that there were no soldiers available and no means available for the Qing government in northern Xinjiang, coupled with the role of Kun-

dgav-rgyal-mtshan as a religious leader among the Mongolian people in northern Xinjiang, in 1870, Emperor Tongzhi of the Qing Dynasty launched a campaign under the name of Talbahatai and rewarded the reincarnated Lama Ghazalensis with the title of Khutuktu, and ordered Kun-dgav-rgyal-mtshan to lead over 10,000 Erute monks to retreat to Altay and establish nomadic communities in the Uriankhai area.

In the turbulent anti Qing struggle and bloody ethnic vendettas in the northwest region, Kun-dgav-rgyal-mtshan supported the Jin Shun Western Expeditionary Army in completing the great cause of recapturing northern Xinjiang in accordance with history, and pacified the Kazakh people to settle in the Erzis River basin in Altay, opening up the way for the development of the dge-lugs-pa. Finally, it was granted the title of Khutuktu by the Qing Dynasty emperor, which opened the way for the development of Tibetan Buddhism dge-lugs-pa in northern Xinjiang. Tibetan Buddhism was introduced to ethnic groups such as Mongolia, Xibe, Han, and Kazakh.

4. BUILDING TEMPLES AND DISSEMINATING THE DHARMA

The earliest and most valuable works related to the preaching activities of Kun-dgav-rgyal-mtshan in Liangzhou are the "Biography of Chakhan Khutuktu Kun-dgav-rgyal-mtshan" written by the prominent monk Khasanlexie of Labrang Temple in Gansu in 1905, as well as the "Biography of the Living Buddha of Lama Gawai" written by Kaldi Rinpoche. In addition, there are records related to Kun-dgav-rgyal-mtshan in the "Draft of Qing History" and the red-annotated memorial to the throne in the "Outline of the Diplomatic History of the Qing Dynasty" compiled by the First Historical Archives of China of the Guangxu period and the "Record of Emperor Muzong of the Qing Dynasty". Due to the fact that the first Lama Karou Kun-dgav-rgyal-mtshan traveled to Xinjiang mainly in the Altay, Chuguchak, and Usu regions, he has been recorded in the "Altay City Chronicle", "Usu County Chronicle", "Talbatai City Chronicle", and "Bayingou Ranch Chronicle" in the local chronicles of Xinjiang.

4.1 Chenghua Temple

Chenghua Temple is located in Altay City, Xinjiang, China (now Jiefang North Road, Altay City). In November 1869 (the eighth year of

Tongzhi in the Qing Dynasty), Kun-dgav-rgyal-mtshan offered to the Qing court and hoped that the court would allow him to build a thousand Buddha Temple at the southern foot of Altay Mountain in order to promote Buddhism. Please give it a name. The Qing government was commendable for Kun-dgav-rgyal-mtshan's bravery in breaking the siege of the Chuguchak City and pacifying the Burentohai uprising and his great contributions, and agreed to the request to build a thousand Buddhist temples in Altay Mountain. And Kun-dgav-rgyal-mtshan was appointed as an edict to create the thousand Buddha temple, and the temple's name would be given after its completion, with an awarded inscribed board. In 1875 (the first year of Emperor Guangxu's reign), Emperor Guangxu of the Qing Dynasty gave the completed thousand Buddhist temple the name Chenghua Temple.

Emperor Guangxu approved the text, saying, "This Khutuktu (Ghazalensis) has repeatedly made military achievements, and has been rewarded with a temple name as a sign of encouragement." Since the given of the temple name, Chenghua Temple has become very prominent in all Lamaism, and its position in the hearts of monks has been unprecedentedly consolidated and strengthened. It can even be said that this is an affirmation given by the Qing Emperor to the followers of Lamaism, an appreciation given to them, and a gift given to them. The Mongolian people who believed in Lamaism held the three words "Chenghua Temple" deep in their hearts and felt proud. The completion, development, and prosperity of this temple have attracted a large number of believers from all over the world, and the number of followers who come to admire it has continued to increase. Merchants from various regions also sought profits, resulting in an increasing number of settled populations here. The reputation of Chenghua Temple was becoming increasingly prominent, becoming a Buddhist holy land that millions of lama followers in the northwest region of China admire and yearn for.

The historical name of Altay City was Chenghua, which evolved from it. Since the departure of Ghazalensis, Chenghua Temple had gradually become desolate. "In 1933, Ma Rulong led rebels to attack Altay and set fire and slaughter people in the city. In addition, the then Chief Executive of Ashan District, Wei Zhenguo, set fire to the government office when he withdrew from the city, resulting in ruins in the city and the Chenghua Temple not being spared. This famous northwest temple, which had been there for nearly a

hundred years, turned into a pile of rubble overnight."²

4.2 *The Shaju Daljirin Temple*

The Shaju Daljirin Temple was located at the foot of South Mujirashao Mountain in Kurqara Usu, which located at 3 kilometers southwest of Sikeshu Coal Mine in Usu County. On June 13, 1872, in the eleventh year of the Tongzhi reign, Kun-dgav-rgyal-mtshan built the lama. "Kurqara Usu" in Mongolian means "black water in a snowy land". The northern foothills of the Tianshan Mountains in Usu were selected as the site for the construction of the Shaju Daljirin Temple by the Ghazalensis. It was funded by Bayar and is therefore called the Wang Temple, also known as the Shaju Daljirin Lama Temple, or the "Si sumu" Lama Temple. In Chinese, it is called Puqing Temple, with the Wangye Mansion on the side. According to the "Biography of Chakhan Khutuktu Kun-dgav-rgyal-mtshan":

"Guru founded a temple at the foot of South Mujirashao Mountain, opening up unprecedented rules of the Holy Religion here, widely promoting the Holy Religion and benefiting all sentient beings. In the past sixteen years, holding high the banner of Yuxiang and defeating the four sides, defeating the armed forces of enemies and their followers in the dark world such as the "Han Hui" and Kazakhstan; General Jin and tens of thousands of troops belonging to the imperial envoys arrived here, stabilizing the place and quelling the war and chaos. Kind guru and officials, as assessors and saviors, cherish the converted believers like their own children; The public is immersed in the auspicious feast of politics and religion, which truly brings endless joy to those who see and hear."

Kun-dgav-rgyal-mtshan used force to quell the rebellion and defeat the invading tsarist Russia invaders, providing strong protection to the local people. At the same time, he did not forget his original intention and promoted Tibetan Buddhism in Xinjiang. With temples as a link, he connected different ethnic groups to live together, and Tibetan Buddhist culture as a centripetal force, uniting different ethnic groups, making people's lives stable and their hearts have a home. The temple was a civil engineering structure building, covering an area of approximately 800,000 square meters. The

2. Zhang Wenxue, Chenghua Temple, a Famous Temple in Northwest China [J]. Xinjiang Local Chronicles, 2007(02): 61-62+64.

entire building was modeled after the Potala Palace in Tibet, built on a stepped slope platform. The main hall was built at the highest point of the platform, and the different heights of the mountains made the building community well-arranged and magnificent. It was once known as the "Potala Palace in Xinjiang".

4.3 Bayingou Temple

Bayingou Temple was located in Yueyatai Village, Bayingou Pasture, northern Xinjiang. In the fifteenth year of the Guangxu reign (1889), the Qing government, under pressure from the tsarist Russia, ordered the head of the Chenghua Temple sect, Kun-dgav-rgyal-mtshan, who was fighting against tsarist Russia in Altay and other places, to lead his people to move to Kurkara Usubayingo. In the eighteenth year of the Guangxu reign (1892), a new temple was built.

In the memorial of the Governor of Gansu and Xinjiang, it was stated that Kun-dgav-rgyal-mtshan need to live in in Bayingou. He was not only respected by the Mongolian people, but also feared by the Kazakhs. This fully demonstrates that Kun-dgav-rgyal-mtshan is supported by the masses of various ethnic groups in northern Xinjiang. The frequent exchanges between the monks of Usu Bayingou Temple and those who stayed at Chenghua Temple in Altay had spread the belief in Tibetan Buddhism throughout northern Xinjiang and played a good role in dissemination. The construction of Usu Bayingou Temple had not only provided a place for religious activities for the local Mongolian Tibetan Buddhist believers, but also invited the monks of Chenghua Temple to recite scriptures and practice rituals during Chinese New Year holidays, weddings and funerals, and pray for disasters, meeting the spiritual needs of the believers; On the other hand, Usu Bayingou Temple was also an important place for local people to receive education, which had made certain contributions to the local religion and education industry.

5. THE SIGNIFICANCE OF KUN-DGAV-RGYAL-MTSHAN'S ACTIVITIES IN XINJIANG

The influence of Kun-dgav-rgyal-mtshan involves various fields of social life, and the following will be described from three aspects: politics, religion, and reality.

5.1 Political Significance

Kun-dgav-rgyal-mtshan's activities had safeguarded national sovereignty and stability in northern Xinjiang.

Kun-dgav-rgyal-mtshan traveled to the northern Xinjiang region four times in his life, making great contributions to the stability of the northern Xinjiang region in the late Qing Dynasty and the maintenance of the territorial integrity of the motherland. As a Tibetan Buddhist living Buddha and religious leader, Kun-dgav-rgyal-mtshan could have saved himself and only recited scriptures and worshipped Buddha during the turbulent times of war. However, during the critical moments of national crisis and people's suffering, he did not ignore the plight of the people in dire straits. Instead, with the compassion and compassion of monks, he broke the precepts and joined the military during the period of intensifying social conflicts and border crises in northern Xinjiang at the end of the Qing Dynasty, stepped forward to lead troops in battle, quelled the rebellion, and maintained stability and ethnic unity in northern Xinjiang; Faced with the repeated provocations and encroachments by the tsarist Russia, Kun-dgav-rgyal-mtshan bravely stood up to fight against the tsarist Russia, repeatedly thwarting the tsarist Russia's aggressive actions, thus preserving the border, maintaining the territorial integrity of the motherland, and protecting the interests of the people. These achievements of Kun-dgav-rgyal-mtshan has safeguarded the sovereignty of the country and maintained social stability in the northern Xinjiang region. He holds a high historical position in both Mongolian and Tibetan history, and has made significant contributions to the development of Tibetan Buddhism in the Oirat Mongolian region of northern Xinjiang, as well as the exchange of Tibetan plateau culture and the Oirat Mongolian desert culture in northern Xinjiang, and the deepening of friendship between the Mongolian and Tibetan ethnic groups. Promoting the patriotic and patriotic deeds of Kun-dgav-rgyal-mtshan in Xinjiang and Tibet, through his significant contributions in various aspects to Xinjiang, has certain significance in connecting the emotions between the Tibetan people and various ethnic groups in Xinjiang.

5.2 Religious Significance

The socialization function of religion is manifested in its social control over religious areas

through education and the establishment of moral norms. Looking at the numerous religious ethnic groups in China, it is not difficult to find that religious beliefs play an important role in strengthening and enhancing the national consciousness and common national psychology of religious ethnic groups.

Kun-dgav-rgyal-mtshan had always had prestige among the Mongolian people in Xinjiang and was also an idol worshipped by the Mongolian people. He built a Chenghua Temple in Altay and Usu, which had played a soothing role in the religious psychology of the Mongolian people in northern Xinjiang, such as Ili, Altay, Chuguchak, and was conducive to the stability of the Xinjiang region. During the process of promoting Buddhism in the Mongolian region of northern Xinjiang, he conducted various religious activities such as praying for rain and blessings at the request of believers from various regions, providing spiritual comfort to the believers, and establishing a Buddhist bond with the Mongolian people in northern Xinjiang, which has also made significant contributions to the development of Tibetan Buddhism in northern Xinjiang and the religious activities of the Mongolian people. Before liberation, local Mongolian parents would send their boys to temples from a young age to serve as manjing and receive scripture education. Later, due to limited venue conditions, it became a place for children in Bayingou to receive cultural education. Therefore, the actions of Kun-dgav-rgyal-mtshan in the Chenghua Temple built by Kun-dgav-rgyal-mtshan in Usu Bayingou demonstrated the loyalty of patriotic monks to serve the country and the people, and also presented that his had fulfilled his duty as a monk to serve all sentient beings.

5.3 Realistic Significance

Cultural factors play an important role in maintaining national unity and ethnic policies. It is necessary to vigorously strengthen the management and construction of Chinese border culture, study the content and dissemination policies of cultural construction, formulate special policies that combine cultural dissemination with the economic interests of border people, and carry out targeted and active cultural construction. Since ancient times, Xinjiang has been a place where diverse religious cultures converge. From the perspective of religion itself and religious culture, the Tibetan Buddhist temples and religious culture built by Kun-dgav-rgyal-mtshan in northern Xinjiang have had a

profound impact on the living customs, ritual life, spiritual world, formation of national character, and socio-economic development of the Mongolian people in Xinjiang. Because Kun-dgav-rgyal-mtshan built Chenghua Temple in Altay, the city of Altay emerged and developed from this Chenghua Temple, becoming a forefront in the northwest region to resist the invasion of tsarist Russia. Kun-dgav-rgyal-mtshan had strengthened the communication and development of various ethnic groups in the northern Xinjiang region with Chenghua Temple as the center, gradually developing an ordinary temple into a prosperous stronghold in the northwest. It once became the political, economic, and cultural center of northern Xinjiang, and thus developed into a city, which is the only city that has developed from a temple to a city. It can be said that without Kun-dgav-rgyal-mtshan, there would be no Chenghua Temple, and without Chenghua Temple, there would be no city like Altay. Kun-dgav-rgyal-mtshan relocated Altay Chenghua Temple to Usu Bayingou, with over 400 monks under his command, and nearly 100 households of villagers living near Chenghua Temple, making Bayingou an important town in the northwest and playing a certain role in consolidating the northwest border defense. Nowadays, Altay has developed into a beautiful border town, but its original prototype, the Chenghua Temple, has disappeared. According to preliminary statistics, nearly 10,000 immovable cultural relics have been discovered in China, with about museums. It is roughly estimated that the national collection of cultural relics does not exceed 10,000. What are the concepts of these numbers? The area of England is only one fortieth of that of China, and there are over ten thousand cultural relics registered and protected by the state. There are more than ten thousand museums of various types, among which the British Museum currently has ten thousand collections. It can be seen that China's protection and attention to cultural relics are far from sufficient. The Chenghua Temple in Altay once became the front line in northern Xinjiang's resistance against the invasion of tsarist Russia, and to a certain extent, it preserved Altay; It has protected the northern Xinjiang from foreign aggressors, maintained the territorial integrity and sovereignty of the motherland, and served as a model for opposing ethnic division and maintaining ethnic unity. And the Altay Chenghua Temple, which had such an important position and significant influence in the history of northern Xinjiang back then, is now nowhere to be found, and there is not even a site signboard. It can be seen

that China has not done a good job in protecting immovable cultural relics. The government should strengthen the protection and construction of culture. The country should formulate corresponding cultural heritage protection policies and regulations, and attach importance to the protection of cultural heritage. Among the various elements of culture, religious culture cannot be ignored and holds an important position. According to religious sociologist Luman, religious nature is the fundamental core of human nature. Religion is a socio-cultural element that may be the most conservative among all traditions. Religion can affect and hinder social change, and has a certain social function in preserving the current state of culture. Believers who hold a religion believe that the religion they believe in has its own rationality and is sacred. Religious rituals and social customs influenced by religion cannot be abandoned or changed at will, thus instinctively resisting new cultural elements and ways of thinking while preserving the original culture. In this secular society, the social function of religion is shrinking, and its social significance, religion itself, and religious culture are also declining. The state should attach great importance to the protection of religious temples, the treatment of monks, and the issue of substitutes. It is necessary to emphasize the deep maintenance role of culture, carry out preservation policies and take specific measures in various aspects of Chinese ethnic culture, and truly take action rather than just focusing on the planning of policy measures.

6. CONCLUSION

The activities of Kun-dgav-rgyal-mtshan in northern Xinjiang have enhanced cultural exchange and mutual unity among ethnic groups, effectively resisted and punished the tsarist Russia invaders who entered the border, and ensured the relative stability of society in the northwest region. Looking back at history, it is also important to value reality. The biographies of Kun-dgav-rgyal-mtshan have a reference value for dealing with the multi-ethnic issues in Xinjiang, China.

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