



Bilegsaikhan Munkhuu, Amarjargal Sukhragchaa*,
Enkhtuya Navaansuren and Lkhamseden Badarch

An Establishment of Ulaanbaatar as a Buddhist Settlement

<https://doi.org/10.1515/modi-2023-2004>

Received May 27, 2023; accepted June 19, 2023; published online August 25, 2023

Abstract: This article relies on historical geography method to explain why the ancient Buddhist settlements in Mongolia moved while bringing their belongings, how Buddhism and the surrounding events affected the settlement, and what happened to the settlement after the migration ended. The establishment of religious communities, their customs, traditions and teachings have significantly influenced on the shift from a nomadic to an urbanized ‘mindset’ and a way of living. Subsequently, this laid the basis of Ulaanbaatar’s social economic, and cultural relations. As a result of studies, we came to conclusion that Ulaanbaatar’s chronology need to be calculated starting in 1778 thanks to the advantages brought about by the religious settlements extended stay in one location.

Keywords: Buddhism; Ulaanbaatar; settlement; monastery and temple; civilization

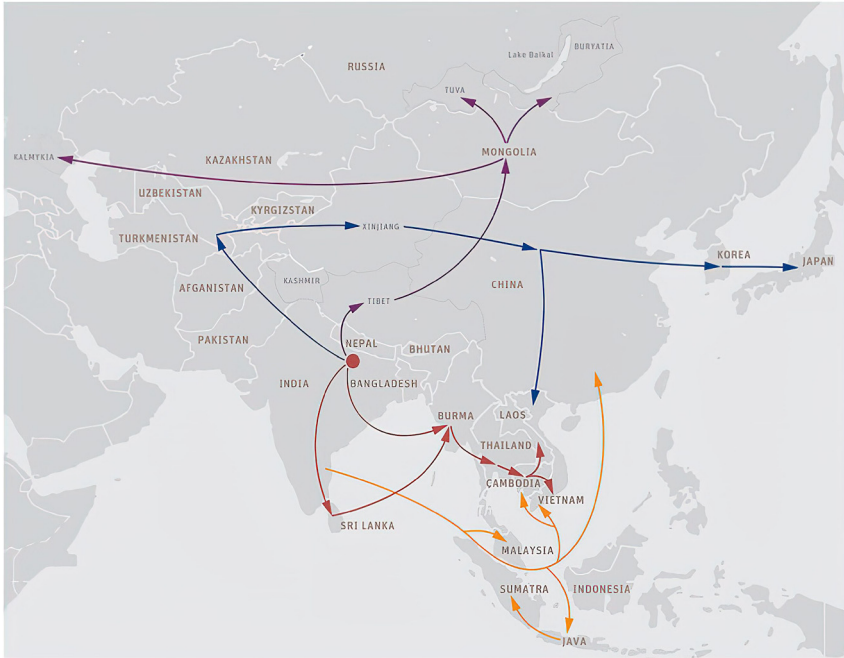
1 An Establishment of Buddhism in Mongolia

The history of global civilization has been significantly impacted by religion. Similar to this, the introduction of Buddhism to Mongolia has taken an important place in Mongolian civilization. The researcher Undarmaa (2009, 25) considers along the Silk Road, Indian Buddhism influenced the Chinese people, starting in the sixteenth century, it impacted the Mongolian people. When the Yellow Hat school of Buddhism spread, monasteries were constructed, and an urban lifestyle was established in Mongolia, people’s perspectives on the world changed concurrently (Bilegsaikhan 2008a, 128), and the events grew into fascinating historical facts. With its several branches, Buddhism emerges as the dominant religion in Asia. Figure 1. Given its geographical location it is noteworthy that Buddhism is practiced in Mongolia, which is located at the crossroads of

*Corresponding author: **Amarjargal Sukhragchaa**, National University of Mongolia, Ikh Surgiiliin gudamj-1, 6th khoroo, Sukhbaatar district, Ulaanbaatar, Mongolia, E-mail: amarjargal@num.edu.mn

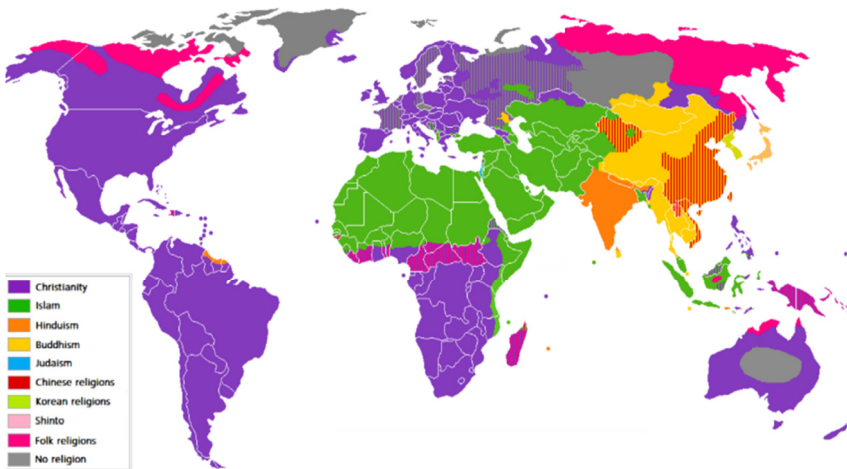
Bilegsaikhan Munkhuu and Lkhamseden Badarch, Department of Management, National University of Mongolia, Ulaanbaatar, Mongolia, E-mail: bilegsaikhan@num.edu.mn (B. Munkhuu), lkhamtseden@num.edu.mn (L. Badarch)

Enkhtuya Navaansuren, Foreign Language Center, National University of Mongolia, Ulaanbaatar, Mongolia, E-mail: enkhtuya_n@num.edu.mn



Source: Berzin (2019)

Figure 1: Buddhism developing destinations.



Source: Lewis (2014)

Figure 2: The religions of the world.

numerous religions. Muslim is mainly practiced in the central Asian and Middle Eastern region, while Christianity is actively practiced in the western and south and north European and American regions. Figure 2.

According to the International Buddhist Society of Mongolia, Buddhism was brought to Mongolia three times (IBSM 2012). Furthermore, as stated in the organization's official news statement, "The History of Three-Time Introduction of Buddhism," the current form of Mongolian Buddhism developed following its early (1st millennium AD), middle (thirteenth–fourteenth century), and late (sixteenth century) introduction processes. According to the information in "The History of Three-Time Introduction of Buddhism," the first introduction occurred between the third and the second century BC. The Modun Xiongnu era (209–174 BC) was a period of growing and declining education, during which books were written using doctrines. The second introduction period. The introduction took place during the Yuan dynasty (thirteenth–fourteenth century), when the great thinkers such as Choji-Odser, Sharavsenge, Saj Bandid Gungaaaltsan (1182–1251), Choji-Odser (1214–1294), Darambal (1268–1283), Sadnomgalsan (1230–1296), and Rolbiidorj (1340–1383) began to translate the Buddhist philosophical literature works into the Mongolian language. For instance, the Buddhist philosophy sutra "Altangerel" was translated by Sesrev Senge in 1328, and the sutras "Gangjuur" and "Dangjuur" were brought in full version to Mongolia by Budon RENCHINDEV in the sixteenth century. Additionally, the teaching "Buddhist Concept of Dualism" was considered as the main political concept. The third introduction period. One of the four main schools of Tibetan Buddhism, the Yellow Sect, also known as the Tsongkhopa division, was introduced around the sixteenth century. The leader of Tibet's Yellow Hat Sect traveled to Mongolia in 1577. Taking advantage of this occasion, Altan Khan proclaimed Tibetan Buddhism to be the official religion of the Mongol people (Jamts 2002, 23) and bestowed the title Dalai Lama—which translates to "Lama of Infinite Wisdom" in Mongol—on the cleric (Epic World History 2012).

We came to the hypothesis that the following reasons should guide decision-making after all of many attempts: (a) resolving social contradictions; (b) fostering unity; (c) advancing literacy; (d) encouraging international cooperation; (e) deepening cultural ties; and many other political objectives of change. At that time. The nobility had begun to convert to Buddhism, and ever since Erdene Zuu monastery was built by Avtaisain Khan in 1586, Buddhist temples and monasteries had been constructed throughout the country.

2 Influence of the Buddhism

Buddhism initiated the beginning of the nomadic lifestyle changes (Table 1) in the fields of folklore, culture, architecture, literacy, publishing, and medicine. It also

Table 1: Religious functions.

Emile Durkheim's discipline	An influence on the urban civilization
Functions of realization	To gain knowledge under the social requirements, learn the knowledge, preserve and utilize, civilize
Functions of correlation	To create and develop a mutual understanding among monks, monks and religious people.
Functions of regulation	To keep the discipline in the public, and regulate
Functions of cooperation	To held cooperative works and domestic activities between religious groups and citizen
Functions of culture	To create the norms, symbols, beliefs and values with religious rituals
Functions of psychological support	To recover the citizen's problematic situations, encourage, and comfort
Functions of regime	To enforce and demand public interests in the public pilgrimage

Source: Durkheim ([1912] 2018).

actively influenced on the development of an urbanized 'mindset' Opportunities were thus created for things like: (a) the formation of Buddhist cities; (b) the formalization of a new culture; (c) the growth of the individual; and (d) the public relations for civilization. The importance of the traditional roles of the nomadic lifestyle declined and underwent numerous changes as a result of the pervasive behaviors and social norms of the urban culture. The initiation of the Bogd's reincarnation occurred with the declaration of Zanabazar as the Gegeen, the highest spiritual authority, and the distribution of students. Along with establishing religious principles and beliefs, the foundations of the urban.

3 Public Relations in the Religious Sites

According to Idshinnorov (1994, 7) the act of declaring Zanabazar as the Gegeen, the supreme spiritual authority, and distributing students was the initiation of the reincarnation of the Bogd. Besides setting the religious views and values, the bases of the urban civilization, culture, and behaviors were founded. When people make pilgrimage together, in the reality they are used to pray for their society (Durkheim [1912] 2018). Throughout the religious teachings, the principles of the religious recognition, relationship, cooperation, and cultural covering were delivered around the urban area.

When Khalkh Mongolia was decided to become a part of the Manchurian state in 1691 by Manchurian king Enkhamgalan, Zanabazar was inspired to increase to scope of Buddhist activities (Idshinnorov 1994, 10). The number of citizens of the Supreme spiritual (religion-related) increased almost fivefold in over a century, from 17,000

(3786 disciple families) in 1710 to 83,687 (16,653 disciple families) in 1825. This illustrates the important role that urbanization plays in driving demographic growth. At this point, the First Monks, Second Citizens, and Third Bogd disciples of the Great Realm were under the jurisdiction of the newly formed “Ministry of Shanzodz.” Religious practices became more pronounced as population concentration increased (Idshinnorov 1994, 11). The political structure, which expanded 18 times in the fifteenth century, 5.4 times in the sixteenth century, and 10 times in the seventeenth century before abruptly declining at the start of the nineteenth century, is naturally linked to the religious settlement. As wealth and advancement accumulated in the religious settlements, philosophical advancement, mental cleansing, and fund-raising took on greater significance. After Manchu rule ended, the settlement’s population declined and it was abandoned, leaving only hundreds of ruins, monks, and displaced residents. The decline in the power of the Manchu dynasty had an impact on ordinary people.

It is evident that the creation and growth of settled regions are significantly influenced by demographic factors. There were 96,776 monks involved in social and economic interactions pertaining to religious practices at the start of the nineteenth century. As per the 1935 population census, the majority of the inhabitants of religious settlements were monks, who numbered 28,536 in 75 circles, 881 in 17 duganas (small churches), and 67,349 in the remaining temples. This accounted for 13.1 % of the total population. The following locations are thought to have been inhabited by monks since 1000 AD: 1100 were in the Dechinpuntsaglan area of the Hanui; 1427 were in the Hanchinwang area of the Bulgan; 5838 were in Gandan; and 1010 were in the Ulziit area of Hujirt (Idshinnorov 1994, 8).

Urguu (a capital city) had started to attract pilgrimages and public with the offer making ceremonies to Bogd, monk meetings, festival holding, or citizens demand supplies (Idshinnorov 1994, 11). Simultaneously to the increased number of the crowd in the city, the news started to spread at all parts of the country, and affected the pilgrimages a lot more. Since 1706 herdsman, whose livelihoods have deteriorated due to years of domestic conflict and foreign aggression, had started to migrate to the monastery. However, the big migration to the settled religious centers had begun to be intensified, most of the immigrants and residents of the settled area were male monks. According to Bayantur (2005) the process lasted over several centuries which can be explained by the fact that “while the number of cities increased, the role of the city in the country increased too”.

Religious governance takes the shape of moral influence from society on an individual and has an impact on the secondary environment by, among other things (a) containing in the human mind; (b) becoming the root of the lifestyle (Durkheim [1912] 2018). If we assume that Buddhist institutions were in place from 1577 to 1924, then Buddhism played a significant role in shaping the economic structure for more

than 350 years (Lumír 2014). In terms of the public shift, there were minor constructions such as temples, monasteries, and other structures, some alterations to the surrounding landscapes, and ecological risks as a result of population agglomeration. According to Tserendorj (1961, 5) rural Mongolians in religious settlements mostly traded livestock, livestock products, handicrafts, and hunting items for cash to purchase essential goods. Cities are frequently constructed in areas that are excellent for foreign trade with a high degree of income and opportunity (Marx [1867] 1940, 7). Originally, Mongolian traders may have been nomadic in nature, taking on the task of providing food, livestock, and other necessities for the temples without showing any personal interest in doing so (Dugersuren 1963, 41). However, it is indisputable that the settlement area sparked people's and monks' interest in trading at the market and increasing their income. It is noteworthy, though, that utilizing religious teachings to pursue financial gain was regarded as immoral. In any event, the growth of free trade was influenced by the operations of religious businesses (Melnikova 2004).

The Buddhist religion's finances are associated with the *Jas*, a commercial organization that provides the temples and monasteries with supplies and other costs. A large number of livestock which were offered by the pilgrims used to be at *Jas*. At early times, some *Jas* used to raise their funds by extorting money and become extremely wealthy (Otgonbayar 2010). Buddhist temple and monastery *Jas* were quite big and independent business offices that carried out certain banking functions simultaneously. The researcher Molomjamts (2019) considers apart from their primary responsibilities, which included financing temples and monasteries, and ensuring their normal operation, *Jas* used to trade and lend necessary goods with interest to people, and in return bought the necessities of the household at a low price. Since the marketplace, monasteries and temples had collected all necessary materials, they had launched an enormous warehouse (Lozinskii 1923, 41); except pilgrims, healers and penitents were overwhelmed by the traffic, and trade became active as a result (Lozinskii 1923, 71); A circle formed around the idols of monasteries (Lozinskii 1923, 72); small market competition formed around the area; the road and livestock frames were planned nearby or surrounding areas.

There is no denying that there was a conflict between the nomadic and the settled citizenship of Buddhism. For example, the pursuit of nirvana and a good species in the afterlife by a Buddhist devotee may have taken precedence over the citizens' economic interests. After three or five generations of human existence, it eventually (1) suppresses innovation and entrepreneurship, (2) affecting the way that infrastructure, development, and labor are currently viewed, or evoking ideas like the idea that the government, a monk, or God should take care of the populace. According to Ivan (2018) it is clear that religion influences values, aesthetics, labor relations, and business motivation both directly and indirectly.

Prior to the recent economic downturn, religious organizations functioned as demand- creators, suppliers, tax payers, and economic agents (Ivan 2018). This is because the villagers in more industrialized and affluent regions are less dependent on agriculture than those in less-developed regions (Tang, Hao, and Huang 2016), and the herders' economy had become more dependent on the demands of the temples and monasteries, and a totally new cooperation was established. Religion in the modern era is a market participant that creates the religious economy. This has led to a shift in perceptions of religious influence on the economy and a shift in the idea that religion affects the economy (Tserendorjiyeva and Bagayeva 2018).

4 Monasteries

The scattered nomads were first brought together by Buddhism, and then by a wave of citizens who moved to the Buddhist settlements. Arriving immigrants gradually assimilated into the settled areas' way of life, and the settlements' businesses were progressively established. Monasteries have evolved into places where religious endeavors are developed in connection with the economy. Its primary goals were to spread Buddhism throughout the community and construct modest temples and monasteries to conduct religious services and preach the word in outlying areas. Building spaces for conducting religious activities, residing in throughout the year, setting up conditions for trading goods, and abiding by laws and public norms and regulations had come to light since thousands of monks had gathered at the Great Khuree, Gandan, Zaya's Shabi, Van's Khuree, Erdene-Zuu and Jalkhants monasteries. The settled areas enlarged into a place of the public trade with raw materials and livestock, and pilgrimage, as well as a center for seeing the doctor, and learning religious books.

There are more than two hundred seventeenth – century settled area ruins, according to scientist Perlee Kh. In 1918, 86.6 % of the 647.8 thousand citizens (NSO 1981, 75) were herders (NSO 1981, 97), the total number of animals was 9.7 million (NSO 1981, 178), and they generated 90 % of the GDP. In the 1920s, the number of Buddhist temples in Mongolia was recorded as 750 (Maidar 1970, 5), 941, more than 1000, and 1285 (Dorjpalm 2020). At the beginning of the twentieth century, about 110,000 men, or 1/3 of the total number of men were monks, living in monasteries, and possessing 20 % of the gross national product. Before 1937 there were 1753 Duganas, 312 Datsans, 173 sacrifice temples in the province, and 3402 Khuree Jasas' buildings that served as gathering places and the destination of the traveling boundaries (Maidar 1970).

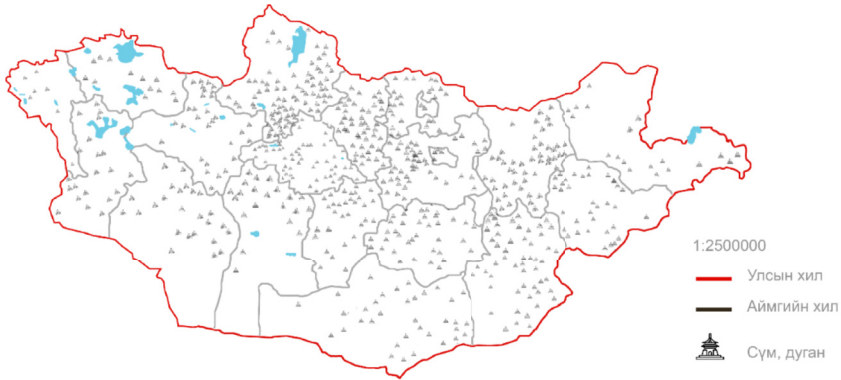
In the artwork “Three Pictures of Mongolian Villages and Cities” (Maidar 1970, 5), religious buildings were located distractedly like 33.9 % (256) in the steppe area, 15.2 % (114) in the western region, 31.3 % (235) in the central, and 19.6 % or 147 buildings were located in the eastern region. But, among the region, there were 39 (34.2 %) religious buildings in Zavkhan province, 72 or 28.1 % in Khubsugul province, 71 or 30.2 % in Tuv province and 81 in Khentii province where 51 % of the religious settings of the eastern provinces were located. In addition to this, 83 Khuree, temples and monasteries were constructed on the country border areas of the provinces such as Khovd, Gobi-Altai, Bayankhongor, Umnu-Gobi, Dund-Gobi, Sukhbaatar and Dornod which is the 10 % of the total number. Totally, there were 163 (21.7 %) Buddhist monasteries along the country border, and the remaining 80 % were located separately in the main lands of the country (Bilegsaikhan 2011). Table 2, Figure 3.

The religious settlements were built in even numbered years; for example, thirteen in 1700, twelve in 1800, fifteen in 1860, eight in 1870, ten in 1880, twelve in 1890 and fifteen in 1900. In accordance with the century, 18 monasteries were built from 1600 to 1699; 98 during 1700–1799, but at the great assembly which was organized by the Black Feudal in Dolnuur province, the king of Manchu dynasty colonized

Table 2: Recordings of the large and medium-sized temples, 1937.

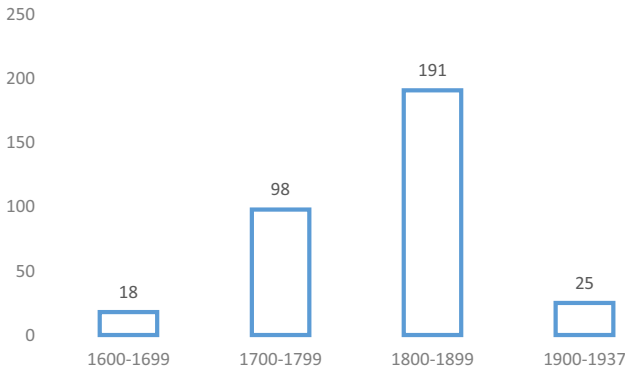
	Total		Khuree, dуган		Monastery, temple	
	Unit	Percent	Unit	Percent	Unit	Percent
Khentii	81	10.8	66	12.4	15	6.9
Khunsugul	72	9.6	44	8.3	28	12.8
Tuv	70	9.3	36	6.8	34	15.6
Bulgan	65	8.7	33	6.2	32	14.7
Dund-Gobi	59	7.9	48	9.0	11	5.0
Ar-Khangai	55	7.3	33	6.2	22	10.1
Dund-Gobi	43	5.7	38	7.1	5	2.3
Sukhbaatar	41	5.5	16	3.0	25	11.5
Zavkhan	39	5.2	31	5.8	8	3.7
Umnu-Gobi	39	5.2	38	7.1	1	0.5
Ubur-khangai	37	4.9	23	4.3	14	6.4
Bayankhongor	25	3.3	24	4.5	1	0.5
Gobi-Altai	25	3.3	24	4.5	1	0.5
Dornod	25	3.3	24	4.5	1	0.5
Selenge	24	3.2	13	2.4	11	5.0
Khovd	23	3.1	18	3.4	5	2.3
Uvs	17	2.3	13	2.4	4	1.8
Bayan-Ulgii	10	1.3	10	1.9	–	–
Total	750		532		218	

Source: Maidar (1970, 55).



Source: Maidar (1970, 55)

Figure 3: Distribution map of the monasteries and temples of Mongolia, 1937.



Source: Dashzevge (1992, 23)

Figure 4: The number of the temples and monasteries during 1600–1937.

the Khaalkh Territory (Dashzevge 1992). Building monasteries, duganas, and khurees had accelerated after that momentous event; 191 temples and 25 khurees were constructed between 1800 and 1899 and 1900 and 1937, respectively. The number of religious settlements constructed in each century is depicted in Figure 4.

5 The History of the Buddhist Center Migration is the History of the City

The political and religious center of Mongolia at that time was in the form of a nomadic settlement. For example, between 1719 and 1855, it migrated 23 times to 18 areas. It was first established in 1639 near Shiree¹ Tsagaan Lake, and later replaced in the temple Saridag at the Khentii mountain ranges in 1686; in 1688 it moved to Uguumur, Bayan the subprovince of the Tuv province according to the present naming; in 1690 it settled in Dolnuur, Shiliin Gol the present province of Inner Mongolia; then in 1700 it moved to Erdene-tolgoi, Tuvshruuleh subprovince, which is located in present Arkhangai province; in 1719 it was in Daagan-Del, Eruu subprovince of present Selenge province; during 1720–1722 it was built in the area around the Usan-Seer river in Khushaat subregion of Sant, Selenge province; from 1722 to 1723 it settled beside the Tamir river in Ikh-Tamir subregion of the present Batsengel, Arkhangai province; in 1723 on the river bank of the Jargalant river, the valley of Bural mountain that is in Jargalant sum of Tuv province; in 1724 on the right bank of the Ugtaal river in Ugtaal sum of Tuv province by the present naming; in 1725 on the riverside of the Orkhon-Eever in Sant sum of the present Selenge province; in 1730 in present Khujirbular of Ulaanbaatar; in 1732 on the riverside of the Burgaltai in present Batsumber sum, Tuv province; then since 1732 near the Sugnugur river, Barsumber, Tuv province; in 1733 on the Terelj and Tuul delta, in present Erdene sum, Tuv province; 1736 on the Khuin river (the lake Khuin) in present Batsumber sum, Tuv province; in 1740 near the Khuntsal river in present Batsumber sum, Tuv province; in 1742 in Uldet sum, Batsumber sum, Tuv province in present; and in 1743 it moved occasionally to several places such as Uguumur, Selbe, Uliastai, Khui Mandal and Tolgoi. Finally, when the area of movement of the Great Khuree had become limited, in 1855 it settled on the valley of the Altan-Tevsh, the place where the present Ulaanbaatar city is located. While it makes sense that assimilating to life in a religiously inspired derivative settlement takes time, the nomadic lifestyle may also be linked to the chaotic pattern that devastates the surrounding rivers, lakes, and forests in addition to contaminating the soil and air. It says that there was a movement once every ten years' decade (Dugersuren 1999, 27). The ruling in the "Letter presented to the Mongolian Jurgan" in 1706 stated that "the soil becomes unfit for human habitation after ten years, and the land becomes old and unholy." The youth and body of a noble must be cared for, and it is not appropriate for a noble to reside in an area where all of the surrounding trees have been burned.

1 It means the table where the head of the religion is seated.

For this reason, it is important to explore another holy place to resettle the Khuree in its old way. Since 1756, after the Great Migration, philosophic; medical; astrologic; religious theoretical datsans (Idshinnorov 1994, 13) (schools) were established, which may have contributed to 1. The reduction of large-scale migration of the Great Khuree, 2. The prolonging of the time spent in one place.

6 The History of Ulaanbaatar City

The Lords of Khalkh were building gers (traditional dwellings) for Zanabazar, which originated the present city of Ulaanbaatar (Idshinnorov 1994, 6). When the city of Ulaanbaatar was founded in 1639, its first name was “City of the Yellow Belt”. In the years 1760–1912, it had an official name of “Ikh Khuree”, and in 1912–1924 “Niislel Khuree”. It is said that it was unofficially called “Bogdiin Khuree” and “Da Khuree” by Mongolians, “Da Kulun” among Chinese citizens, “Urga” by Russians, “Javzandambiin Khuree” by Manchus, and “Rivogeja Gandanshadublin” by Tibetans. Since 1924 the city has been formally known as “Ulaanbaatar.” (Ulziibaatar 2018). The names “Chandman Urgu”, “Yalgulsan”, “Hatan Tuul”, “Mongoljin”, “Khan Uul”, “Mandal”, “Enkhjin”, “Monkhjin”, “Urguu”, “Khuree” and “Darhanbaatar” were proposed by members of political parties, according to researcher Ulziibaatar. The phrase ‘baatar khot’ was later added by the Mongolian side after the name ‘Ulaan’ suggested by a representative of the Russian Commentary and after that, since 1924 it was officially named as “Ulaanbaatar”. The idea that surplus individuals should be relocated from the city to reside in neighboring settlements in order to lessen population centralization was first associated with the Greek city of Athens by the philosopher Plato (428–347 BC). In Ulaanbaatar population concentration has become a significant issue, in this section, we discussed the city’s historical development as well as several urbanizations -related issues. Pilgrim Mongolians from the surrounding areas and food and household item supplying servants been out of Urguu, as well as the nobles and officials used to come to offer “Bat orshil” to the lords of Khalkh province, and occasionally hold feasts.

In 1739, the Dechin Galb Datsan was established to study the astrology book Duinkher, in 1756 the Tsanid Datsan to train gavj (monks), in 1760 the Doctor’s Datsan, and in 1779 the Astrology Datsan to prepare experts in arithmetic, weather, and the sun, moon, and planets. In 1855, the territory of the Great Khuree was divided into territorial micro-spaces of social functioning, such as the Eastern Khuree, Gandan, West and East Stretchers, Maimaa City, Khureeni Kharchuud, the Ministry of Consular, Dambadarjaa, and the Shadivlan Monastery. The armed conflict between Manchuria and the Left Hand Empire continued throughout the first half of the eighteenth century, which had an impact on the transformation of the Great Khuree into a peaceful place and a major trading hub as well (Idshinnorov 1994, 15). The Chinese and Russian trade became active,

and due to its economic and geographical suitability, the Great Khuree became the main market of the country (Idshinnorov 1994, 42), and then the land was leased to merchants, and the revenue was divided among the mayors of the Khuree, Shanzav, and the Jugan's Zangi of the Khuree (Dugersuren 1999, 40).

The following six elements have had some degree of influence on how Mongolian settlements have grown. These consist of:

1. A Buddhist scheme. This had a direct bearing on how Mongolian towns developed, which grew when religious influence was strong and shrank when it was weak. For instance, during the height of Buddhism, Shangkh and Amarbayasgalant monasteries experienced population booms; however, after preaching activities ceased, the occupants relocated to other areas. The development of temples and religious culture also left their mark.
2. The region's features. Based on Buddhist ceremonies and the accessibility of drinking water for the populace, the settlement's location was selected. Urban areas can be found in the Central Asian highlands (the area that makes up modern-day Mongolia).
3. The regularity of military conflict. In the past, power struggles between state and religious authorities that ultimately resulted in war have also occurred in Mongolia. Examples include Sarda Monastery in the Khentii Mountains and Uvgun Monastery on Khogne Khan Mountain. The strongest and most immediate influences on the growth of cities and towns were war and strife.
4. Road system. Highways, railroads, caravan roads, and commercial tea routes have all significantly influenced how the communities have grown. The roadway from Ulaanbaatar to the western province's path was altered in the previous century, which caused the villages of Bayan Undur, Sant, and Ulziit to fall behind in commercial links while luring Lun and Dashinchilen into them.
5. Structure of administrative units. It was a country with a history of mechanically changing the boundaries of provinces and sums only by political or political and economic decisions, which limited local development, especially the central position of the locals and their voice, and ruined active initiatives. For example, in 1912 there were four provinces and two sub-provinces; in 1923 there were six provinces and 110 counties; 13 provinces from 1931; since 1994 it has changed into 21 provinces.
6. New business. Historically, structures such as castles, fortifications, and water ports have influenced the formation of cities and towns. On the other hand, new agricultural activities in Mongolia were largely responsible for the formation of small settlements. For example, in 1922 Haraa; Bornuur, Jargalant in 1927; Baruun Tuuruun, Zavkhanii, Orkhonii, Onon, Tsagaan Tolgoi, Zuun Kharaa, Zuun Buren in 1955. As of 1990, there were 68 agricultural farms, which could be said to be the greatest achievement of that time.

7 The History of the Development of Ulaanbaatar City

The circumstances for the numerical public centralization of that era were set by the founding of Rivozejai-gandanshadublin, also known as Gandang, in Ikh Khuree (Idshinnorov 1994, 13). The location is the area that is currently Ulaanbaatar City, the northern slope of Bogd Khan Mountain, and the Tuul and Selbe River Valley. The difficulties posed by politics and religion have been extensively documented in local histories. Ulaanbaatar City's historical development has been divided into the following periods (Idshinnorov 1994, 6): (a) Nuudliin Urguu, 1639–1778; (b) Ikh Khuree settlement and city development, 1778–1910; (c) Khaant Mongol Capital Khuree, 1911–1921; (d) Ulaanbaatar, 1921–1927; (e) 1928–1940 Zuunten, the city of new changes and single monopoly; (f) the peacetime years of the reconstruction, or the years following World War II, from 1940 to 1960. The recent urbanization that arose on the Buddhist soil has a fascinating local and regional study history studies (City Governor's Office 2004). Urguu City, Ikh Khuree, urban culture, city planning, land relationship, infrastructure, water supply, flood protection, air pollution, earthquake, ecology, green plantation, demography, socioeconomics, etc. were all studied in the city during its formation. A sizable industry known as urban infrastructure has developed around the lives of people living in cities and towns, and these massive constructions have had a significant impact on the idea of the religious center as a political and economic hub. Therefore, on the basis of the city's development history, we have scaled the infrastructure development into the following periods (Bileg-saikhan 2008b). In here: The period of settlement space formation (1651–1911). The period when Buddhism spread, religious buildings were built, settlements began, travelling of pilgrimages began, and people's views changed. Moreover, Relations with Russia, India, and Tibet were established, trade methods changed, and service organization patterns began to emerge.

1. An early stage of the development of the settled society (1912–1921). The times, when the buildings of recreation and public service had been established, and issues of public entertainment and social wealth started to become in concern. For instance, the Institute of Literature and Scripts was built in 1921; City park of Ulaanbaatar in 1925; National Stadium 1 and 2 in 1926 and 1927; Hotel of the City Administration 1, 2 in 1926 and 1927; Horse Racing Stadium in 1926; People's Palace and Sukhbaatar Club in 1921; were built.
2. The formation of the new settlement stereotype (1922–1940). The territory of the city is defined as 840 ha. And, the buildings for social development such as building of Ulaanbaatar City Administration (1925); Mongol Trans (1929); UB-Angalan (1930), (1924); a frequent car chain from Gandan Zuun Denj to airport

- (1933); Lenin Club (1929); rehabilitation center Janchivlan (1930); rehabilitation center at Sanzai (1931); recreational center Ulaanbaatar (1934); Radio Station (1930); Physical Training Circuits (1930); Recreational Center and Ice Rink (1939); Revolutionary Museum (1931); Cinema – audio films were shown (1934); Military Theater (1934); Post Office etc., had built.
3. Since this time, a wide range of public events were held, and the start of learning to the new forms of recreation and culture began.
 4. The spread of the lifestyle (1941–1960). The works of building National Theatre, Hotel Altai (1946–1950); Bus Parking Lot, Taxi Lot (1954); railway chain from Ulaanbaatar to Zamiin Ud (1956); Moscow-UB-Beijing international train service (1959); several bridges over Tuul river had become the main factor to expand the public recreation and travelling possibilities. Besides, the planned tourism namely foreign and domestic seminars, conferences, foreign traveling, sport and art festivals, international sessions, and meetings become possible to hold, or participate in.
 5. New era of the settled society (1961–1990). The buildings of State Circus, Museum of Revolution, Monument to Soviet-Mongolian Warriors (1971); Tuul's concrete bridge, Songino wooden bridge (1968); Zaisan reinforced concrete bridge (1969); Youth Technical Palace (1975) had enriched the number of public recreation, development and entertainment places, expanded the opportunity to travel and relax, and increased the amount of the national investment in the infrastructure and personnel training. With the creation of Terelj, Bayanzurkh, Ikhtenger, Zaisang, and Songino bridges, the major service facilities such as Terelj Recreation Center, Janchivlang Spa, Zaisang Sanatorium, Ikhtenger Complex Building, and Songino Recreation Center were established. And, Nalaikh (1965), Gachuurt (1973), Partizan (1976), and Baganuur (1978) became administrative units of Ulaanbaatar.

8 Conclusions

The history of Buddhism that we practice spans from 209 to 174 CE, and despite its benefits and drawbacks, it has shaped Mongolian culture, influenced people's attitudes, and contributed to political and social transformations. Additionally, the rise of Buddhist settlements contributed to the spread of religious “anrtoṗo” culture, which in turn produced Ulaanbaatar, a city that emerged as a result of social, economic and cultural development. Religious settlements were the first form of urbanization. However, Buddhism eventually emerged as the main medium of intercultural urbanization. While the majority of settlements with little religious activity vanished, important settlements or the hubs of the state and religion continued to exist, and among the significant settlements that managed to stick

around was Niislel Khuree. Since 1921, the duality of “religious” and “government party” activities to rule the city of Ulaanbaatar has arisen (Dugersuren 1963, 108), and the religion and state affairs had been separated then Ulaanbaatar had gradually become the initiative of all developments (Dugersuren 1963, 109). From then on, the circumstances of Ulaanbaatar had changed a lot, it has become an urban (Urbanus) i.e. an ethical, educated and kind city (Bilegsaikhan 2014), and created urban people (city dwellers) (Dugersuren 1999, 41). The development of Ulaanbaatar was initially dependent on Buddhist activities and internal struggles and conflicts. As the main religious settlement had been developing, the advanced strategies and policies of many factors such as infrastructure, administrative structure, business activities, population centralization, and local characteristics were being identified and amended. Finally, it was determined that the true historical timeline of the creation of Ulaanbaatar should begin in 1778 – that is, when Great Khuree stopped migrating and established himself in “Khukh Chuluun Khonkhor” (Blue Stone Hollow), the location of the city today- rather than in 1639. Thus it indicates that 2023 will mark 250th anniversary of Ulaanbaatar.

Research ethics: Not applicable.

Author contributions: The authors have accepted responsibility for the entire content of this manuscript and approved its submission.

Competing interests: The authors state no conflict of interest.

Research funding: None declared.

Data availability: Not applicable.

References

English

- Berzin, A. 2019. “Spread of Buddhism in Asia.” Berzin Archives e.V. 2019. <https://studybuddhism.com/en/tibetan-buddhism/about-buddhism/the-world-of-buddhism/spread-of-buddhism-in-asia> (accessed January 3, 2023).
- Epic World History, Blogspot. 2012. “Epic World History: Altan Khan – Mongol Tribal Leader.” Epic World History. July 2012. <http://epicworldhistory.blogspot.com/2012/07/altan-khan-mongol-tribal-leader.html> (accessed November 25, 2022).
- Lewis, M. W. 2014. “Wikipedia, the Difficulties of Mapping World Religions, and a Most Bizarre Map.” GeoCurrents. May 6, 2014. <https://www.geocurrents.info/cultural-geography/religion/wikipedia-difficulties-mapping-world-religions-bizarre-map> (accessed January 3, 2023).
- Tang, S., P. Hao, and X. Huang. 2016. “Land Conversion and Urban Settlement Intentions of the Rural Population in China: A Case Study of Suburban Nanjing.” *Habitat International* 51 (1): 149–58.

Russian

- Durkheim, É. (1912) 2018. *The Elementary Forms of Religious Life*. Translated by A. Alexey, and K. T. Mikhailovna. Moscow: Delo Publishing.
- Ivan, Z. 2018. "Religion and Economics: Can We Still Rely on Max Weber?" *Russian Sociological Review* 17 (3): 107–48.
- Lozinskiĭ, S. G. 1923. *Church Finance – History, Middle Ages*. Petrograd: Seyatel' Press.
- Marx, K. (1867) 1940. *Capital. Volume I: The Process of Production of Capital*. Moscow: Politizdat Press.
- Melinikova, L. 2004. "The Church and the Development of Trade in Western Europe in the Middle Ages." *Historicus.media*. 2004. <https://historicus.media/512/>.
- Tserendorjiyeva, D. S., and K. A. Bagayeva. 2018. "Religion and Economics: The Problem of Methodological Approaches." *Philosophy* 18 (3): 79–86.

Mongolian

- Bayantur, M. 2005. "Current and Prospects of Ulaanbaatar Urbanization." *Geographical Issues* 250 (4): 3–11.
- Bilegsaikhan, M. 2008a. "Economic Factors of Tourism in the Transition Period." *Geographical Issues* 292 (6): 127–35.
- Bilegsaikhan, M. 2008b. "Evaluation and Zoning of Natural Recreation Areas Around Ulaanbaatar." PhD diss., National university of Mongolia.
- Bilegsaikhan, M. 2011. "Plot of the Settlement along the Religion and the Results." *Mongolian Journal of Geography* 7: 148–54.
- Bilegsaikhan, M. 2014. "The Trends and the History of Construction and Development the Urban Recreation and Tourism." Ulaanbaatar: Design Institute of City Planning.
- City Governor's Office, Institute of Urban Planning, Research, and Design. 2004. *Historical Trajectory and Development Prospects of the Capital Ulaanbaatar*. Ulaanbaatar: Ulaanbaatar Publishing Co., Ltd.
- Dashzevge, N. 1992. *Khuree, the Four Mountain and the Queen Tuul*. Ulaanbaatar: Artsat Press.
- Dorjpal, B. 2020. "Historical Bureau of Mongolian Temple and Monastery." Mongolia's Buddhist Monasteries Project. 2020. <https://mongoliantemples.org/mn/2-uncategorised/4-2020-07-13-09-55-03>.
- Dugersuren, L. 1963. *Ulaanbaatar City/1921–1940/*. Ulaanbaatar: State Committee of Press Affairs.
- Dugersuren, L. 1999. *From the History of Ulaanbaatar City. Historical Documentary Bureau*. Ulaanbaatar: Uria Ltd.Co.
- IBSM, International Buddhist Society of Mongolia. 2012. "The Spread of Buddhism in Mongolia." www.buddhism.mn. February 15, 2012. <https://www.buddhism.mn/info/8/568>.
- Idshinnorov, S. 1994. *Brief Introduction of History of Ulaanbaatar City*. Ulaanbaatar: Uria Ltd .Co.
- Jamts, T. 2002. *Buddhism in the Rhythm of Our Lives*. Ulaanbaatar: Ev Print Ltd .Co.
- Lumír, J. 2014. *108 Portrait of Mongolia*. Ulaanbaatar: Admon Print LLC.
- Maidar, D. 1970. *Three Pictures of Mongolian Villages and Cities: Early, Medieval, and Early Twentieth Century*. Ulaanbaatar: Publication of the Mongolian Academy of Sciences.
- Molomjamts, D. 2019. "The Lack of Internal Capital Source is One of the Economical Weaknesses of Our Country." *Money, Finance, Capital* 14: 75–80.
- NSO, National statistics office of Mongolia. 1981. *60 Years of the National Economy of the Mongolian People's Republic: 1921–1981*. Ulaanbaatar: Ulaanbaatar State Printing Factory.

- Otgonbayar, E. 2010. "Buddhism." [www.mongolian-art.de](http://www.mongolian-art.de/02_mongoliin_urlag/uran_buteel_nuutz_tovchoo/047-0480.jpg.html). 2010. http://www.mongolian-art.de/02_mongoliin_urlag/uran_buteel_nuutz_tovchoo/047-0480.jpg.html.
- Tserendorj, G. 1961. *Brief Introduction of the Mongolian Trade of Niislel Khuree. MAS 1912–1920. Institute of History*. Ulaanbaatar: MAS press.
- Ulziibaatar, D. 2018. "About the Name 'Ulaanbaatar' with a History of More Than 90 Years." [ugluu.mn](https://www.ugluu.mn). April 9, 2018. <https://www.ugluu.mn/336325.html>.
- Undarmaa, T. 2009. *Silk Road*. Ulaanbaatar: Admon Print LLC.