

# The Political Life in The Era of the Babylonian King Nabonidus

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## Abstract

The Chaldean tribes inherited the rule of Babylon during the first millennium BC and the period of rule of these Chaldean tribes is known as the Neolithic period.

Despite the existence of many studies, these studies were in the period of the eighties, nineties and the beginning of the 2000s, if there is little information about the Neo-Babylonian period and the kings of Babylon, as well as King Nabonid (Nabonid), this research has adopted modernity after the development of modern readings, studies and translations about this king, as it has kept pace with developments and kept pace with and contemporary with this development, as well as encouraging and his view that previous studies need to be reviewed and a new study due to the availability of modern sources and the availability of more information than previous studies that lack much information, so we addressed the special political conditions of King Nabonid, especially the settlement in Taima and the administration of Babylon from there, as well as shedding light on the reasons for this settlement and the reasons for leaving Babylon.

**Keywords:** Babylon / Chaldean / Nabonid (Nabonid) / Arabian Peninsula / Taima / Harran.

## Introduction

During the first millennium BC, the Chaldean tribes inherited the rule of Babylon, and they were called by many names such as; the last dynasty of Babylon, and the eleventh dynasty of Babylon, as their era was known as the modern Babylonian era, their state was called the new Babylonian state, and the first political appearance of the Chaldeans in Mesopotamia is attributed to the era of the Assyrian king Ashurbanipal, who succeeded in eliminating the revolution of his brother Shamash - Sham - Oken that erupted in Babylon, and then tried to calm the city by appointing one of the Chaldean leaders as his deputy and called In the year 647 BC, the Chaldean state witnessed after the death of King Nebuchadnezzar II a turbulent stage in its history, as he was succeeded on the throne of Babylon by three weak kings, foremost of which was his son Uweil Marduk, who was prepared by his father for that when he referred to him in the rule as crown prince and before he was officially crowned king of Babylon, but he did not spend more than two years in the rule according to Peresus, where he was killed in the year 560 BC.

King Nabonid came to the throne of Babylon with a planned conspiracy that some researchers believe, due to Nebonid's ambition to rule the country, and that his rule would complement the rule of his predecessors. Such as Nebuchadnezzar II, Nirgal Char or Saar, and the mighty kings



of Assyria and Babylon. Thus, some accused Nebonaid of usurping the Babylonian throne, and his arrival with strength and creativity, after he contributed directly to the removal of the previous kings, and one of the prominent features of Nebuned's policy confirmed what would follow in Babylon, which is that he did not claim to be the founder of a new dynasty, but claimed that he came to judge in the footsteps of his predecessors from the previous kings, he wants to achieve the achievements of the great kings of the state, and raise the country to what it was in the days of Nebuchadnezzar I and Nebuchadnezzar II, as he says about it: "I will not disappoint them, and I will not compare with the implementation of what they were commanded to satisfy them and make them happy, and this was the period of Nebonid's reign was a period in which the policies initiated by Nebuchadnezzar and Nebuchadnezzar II flourished, and the Chaldean Empire grew more than before.

Nbonid began to prepare for a solution to the problem of Haran. He worked to exploit political developments in the media kingdom east of Mesopotamia for his benefit by encouraging Prince Hamini Qurash II to expand the kingdom. from Persia and separation from his master and grandfather, King of Media, who was a superpower formed in the region at the time s economic importance on the trade routes between Babylon and the Mediterranean, Its religious significance was the centre of the worship of the God X and the birthplace of Nabonid, and since it was subject to the media Nabonid could not. To obtain or recover them without the help of Korsch II, so he incited him against his king. In fact, Korsch rebelled against his grandfather King of Media, defeated him and physically annexed him to Persia until they became king together in 550 BC State And one of the tests of the strength of Nbonid and Korsch II at the time was what happened in 556 B.C., When Kursh II handed over to Nabuned the statues of Ashur found in Haran This was an acknowledgement of the Babylonian authority on Haran and was among their property.

### 1-2.Statement of the Problem

The period of Chaldean civilization is an important period in Iraq's history in general and the period of King Nabuned's reign in particular. The account of this ancient nation's civilizational history has suffered many difficulties, some on the ground and others novelist. The problem is therefore based on the loss of the ability to preserve this ancient history, and in order to solve this problem it is necessary to enumerate and document these events through our research.

### 1-3. Significance of the study

The importance of the topic is highlighted in the availability of several factors that led the researcher to undertake this study, perhaps most notably:

- ❖ Kaldani King Nbonid abandoned his state in completely unstable internal and external conditions, residing in other cities without having strong and clear justifications that could be in the interest of the Chaldean state, in particular, the king whose political intelligence and military capability are referred to in the Babylonian records.
- ❖ The importance of the city of Babylon and its neighbouring cities in the region at the time was generally enjoyed, and its particular importance for the two countries, as it was chosen from among the other cities to be the official residence of King Nbonid for many years.

- ❖ Scholars' views differed in the reasons why King Nbonid left Babylon to the north of the Arabian island and settled there, excluding other cities in the north of the Arabian island, despite the importance of some of those cities.
- ❖ The emergence of new and different readings of some of the inscriptions related to the study period, the appearance of some of their results and their publication in archaeological yearbooks which helped to study the subject well, and the addition of new readings.

#### 1-4. Aims of the study

1. This research aims at a detailed study of political life during the period of the study of aspects relating to the Chaldean King Nbonid.
2. To examine the personality of King Nbonid and the circumstances in which the rule is held, focusing on his religious education and his relationship to his political efforts in Babylon and neighbouring cities at that time.
3. Focusing on the relations between the Chaldean State in the light of inscriptions from Mesopotamia, which may contribute to reaching the reasons for his election by King Nbonid of Kaldani for that long period of time, during which he receives delegations from neighbouring countries, as mentioned. In this king's yearbooks.
4. To study the effects of Babylon during the study period and compare them with those of the Chaldean State in the Nabuned era, in an attempt to track the cultural impact of the interrelationships between Babylon and neighbouring cities during the study period.

This research aims to study the topic in a comprehensive study to understand aspects of Nebonid's personality and the circumstances of the Chaldean State during the study period, as well as to study the area of Babylon and neighbouring cities at the time.

#### 1-5 hypothesis:

The Babylonian King Nebonid had great political power in his reign, considering that his father was an emir and ruler, and had been immersed in political life since his childhood, which was reflected in his life and during his rule.

#### 1-6. research methodology

This research follows the historical approach based on criticism, analysis and objective extrapolation to reach the historical truth as far as possible from the original sources of the study's subject.

#### 1-7. literature review and previous studies

Babylon and the Kaldani era, like other cities, have had numerous studies and investigations addressing the region geographically and historically in their different ages. (Journal of Historical Studies), ( Al Darah Journal ), ( Al Osoor Journal ), and a booklet published by the Historical Society, addressed these articles about Babylon from a geographical and historical point of view, although most of them were confined to expressing some opinions about the establishment of Nebonid in Tima, but none were enrolled in any of them for master's or doctor's degrees.

- ✓ Nbonid campaign on northwest Arabian Island (Riyadh: Saudi Historical Society 2000).
- ✓ Nabunai'd's Sojourn in Tayma: The Motives, Ages, Vol. 11, Part 2, 2001.

## Chapter Tow. King Naboned and his monarchical rule

The second chapter is based on the study of the personality of King Nebonid since his birth, his methods of learning, his government and his rise to power through the following investigations:

### 7-1.The personality of King Nabonid:

It is Nebonid or Nabonid Napleweed, an Akkadian name meaning venerable Nabu, Nabu is the god of writing in Babylon <sup>(1)</sup> in the name of the Babylonian and Assyrian gods Bo, and the rare Akkadian verb refers to praise or gratitude. There are many researchers <sup>(2)</sup> who believe that his name is Nabona Yat, because this name combines the names of God. The Babylonian rule Nabu and the goddess Anahit, the goddess of holy water and the mother goddess of ancient Iran, and one researcher believes that the correct spelling of it is Nabu Eid, which means that the god Nabu raised the king, and in the Dead Sea Scrolls, the name of Nebonid (Kanbi) is written. On the other hand, he was influenced by the names of Aramaic personalities, and the name of this king was written by the Greeks in the Book of Qom. Nebonid and Weiss, whose name is probably associated with the god Nabu or Nebo, who is considered one of the greatest Assyrian and Babylonian gods.

Nabonid was of royal origin, as mentioned in his writings, and as mentioned in two memorial texts of him in Hilla and Harran, and he said in one of his texts: "I am Nebonid, who was honored to be born of a royal lineage", and also his father, Nabu Shaknako, was a prince in one of the provinces, and he was one of the most important Babylonian notables. Who lived in Babylon, however <sup>(3)</sup> did not Nebonid was a royal dynasty that inherited the throne of the state as mentioned in their writings <sup>(4)</sup>

The influence of Nebonid's father on his son was great, including that Nebonaid inherited from him a high culture that was reflected in his personality and ruler's behavior when he ascended the throne for his keenness to respect the traditions and achievements of his ancestors of kings, as evidenced by his adherence to the ancient religious traditions of Mesopotamia, where Nebonaid was willing to consult the gods before taking any action and then submit to their advice as stipulated in the religious tradition BC. For example, the king wanted to make the golden crown, but the priests opposed him and did not allow him to make any changes, so he consulted King Shamash, the god of the temple of Sabar, three times, but his request was refused, so he went to the god Marduk to consult with him. Astrologers saw in the sacrificial lung the determination of the gods not to make any changes, so King Nebonid succumbed to it and restored the crown to its original state. <sup>(5)</sup>

<sup>(1)</sup>Eid Mari, Babylon during the reign of Nabonidus, its last king, Journal of Historical Studies, 1998, p. 45.

<sup>(2)</sup>Saeed Al-Saeed, King Leonid's Campaign on Northwestern Arabia, Beirut: Dar Al-Kutub Al-Ilmiyyah, ed., pp. 48-49.

<sup>(3)</sup>Muhammad Harb Farzat and Eid Mari, Countries and Civilizations in the Ancient Arab East, Sumer and Akkad, Babylon, Assyria, Meru and Aram, Damascus: Sadar Publishing House, 1994, p. 30.

<sup>(4)</sup>Eid Mar'i, Babylon during the reign of Nabu-Neid, its last king, previous source, p. 190.

<sup>(5)</sup>Hassan Al-Basha, Ancient Arts in Mesopotamia, Cairo: Arab House Library, 2000 AD, p. 25.



As for Nebonid's mother, her name was Adad Gobi, and her writings indicate that she is a woman who occupies an important position. Researchers have disagreed about the nature of its work and its relationship with the Assyrian state in its later stages, i.e. in the Neo-Assyrian era, and then its location in the Chaldean state. Adad Gobi lived more than a hundred years, dying in the ninth year of her son's reign, in 547 BC. <sup>(6)</sup>

Some scholars believe that Nebonid at that time was an officer in the Chaldean army and was assigned by Nebuchadnezzar II to lead the army to conquer Kilkia, and this may confirm his active campaigns after taking power, as this indicates that he was experienced and a seasoned military commander. <sup>(7)</sup>

Thus, King Nbonid is the last to assume power in the Kildani State. His reign was regarded as the end of the local dynasties in Mesopotamia, and his policy in both religious and military matters was the subject of debate and debate between the two nations' historians. Historians. What made him a distinct figure from his predecessors. Moreover, King Nbonid had a distinct place in his country, where the people enjoyed all affection and appreciation for him, which continued until after his death, and we can distinguish this through some Babylonian texts, including two texts found in the ninth year of King 547 BC. M., a solemn funeral was held in Babylon, in which the Babylonian people participated, and people dropped their heads on the ground, announcing a seven-day mourning of their King Nebonid during his stay in Timaa.

The other text dates back to the third year of King Korsch II's rule. Babylon - 536 BC - Three years after the fall of Babylon, referring to the duration of Babylon's love and its attachment to Benbonid, as stated in the aforementioned text: "When King Nbonid's wife died, people in the country cried from the 27th of March until the 3rd of April and all people came out <sup>(8)</sup> In a sign of their love for the wife of their King... this was a reference to the challenge of the Babylonian inhabitants to the new Persian rulers in honour of their King Nbonid, who made every effort to make them happy and save Babylon from the misfortunes that had been inflicted after the death of King Nebuchensar.

## 7-2. King Nabonid and his ascension to power:

The Chaldean tribes inherited the rule of Babylon during the first millennium BC, and were known by different names such as the last and eleventh <sup>(9)</sup> Babylonian dynasty, and their era was known as the Neo-Babylonian era, and their state was called the Neo-Babylonian state. In Babylon, the king then tried to pacify the city by appointing a Chaldean commander as his lieutenant, called Candalanu, in 647 BC. The government of the Chaldean leader continued until 627 AD. Two years later, the establishment of the Chaldean state in Babylon was officially announced by Nabulasar, the founder of the state, who bore the title of the greatest king when he sat on the throne of the Chaldean state <sup>(10)</sup>

<sup>(6)</sup>Khazal Al-Majidi, The Gospel of Babylon, Amman: Al-Ahlia Publishing and Distribution, 1998, p. 329.

<sup>(7)</sup>Abdel Hamid Zayed, The Eternal East, an introduction to the history and civilization of the ancient Eastern East from the earliest times until 323 BC, Cairo: Arab Nahda House, 1966 AD, p. 589.

<sup>(8)</sup>Hudayb Ghazala, The New Babylonian State 626-639 BC, Damascus: Al-Ahali Distribution, 2001 AD, pp. 166-167.

<sup>(9)</sup>Nicholas Postghaith, The Civilization of Iraq and its Antiquities, translated by Samir Chalabi, Baghdad: Dar Al-Ma'mun, 1991 AD, p. 129.

<sup>(10)</sup>Hussein Muhammad al-Saadi, The History of the Ancient Near East, Iraq, Iran, Asia Minor, Part 2, Alexandria: Dar al-Ma'rifa University, 1998, p. 209.



After the death of King Nebuchadnezzar II, the Chaldean state witnessed a turbulent phase in its history, as three weak kings succeeded to the Babylonian throne, headed by his son Awil Marduk, who was cared for by his father in order to receive the position of crown prince before being officially crowned king of the Kingdom of Babylon, but he did not last more than two years in power according to Berosso <sup>(11)</sup> where he was assassinated in 560 BC. <sup>(12)</sup>

However, many of the internal forces in Babylon helped bring Marduk to the priests' circles because of their attempt to limit the priesthood's control over the state as well as the people who hated his rule and did not accept him, and it is said that one of the reasons for his assassination was his sympathy for the Jews who were in Babylon at the time <sup>(13)</sup> but it is certain that his son-in-law Shar had an important role in his assassination until he assumed the throne of Babylon after him <sup>(14)</sup>

The king's brother-in-law was one of the commanders of Nebuchadnezzar II's army who participated in the siege of Jerusalem, and this eventually led to Nebuchadnezzar II gaining the trust of Nebuchadnezzar II and thus his marriage to his daughter, and later conspiring against his brother-in-law, Aweil Murdoch. He was killed by men who had either walked or walked to rule Babylon <sup>(15)</sup>, even if their reign did not exceed four or three years, 559-557 BC.

The reign of this king was characterized by his construction works at home and his military campaigns abroad <sup>(16)</sup> where he followed the policy of Nebuchadnezzar II and tried to reform the internal situation in Babylon by increasing the privileges granted to the priests of the country and temples. Marduk in Babylon, and they worked to make use of agricultural land and crops to satisfy the people and increase the resources of the state, in addition to his great interest in the religious aspect, as evidenced by the large number of writings dating back to his time, which mention the gods of Marduk and Nabu, and he is credited with assuming power, as he mentioned in his records that he rebuilt Abdi. These two gods <sup>(17)</sup>, Nirgal Char or Saar, died in Babylon in 557 BC, after returning from Keli-ka after a failed campaign against him. <sup>(18)</sup>

This king ascended the throne of Babylon after Narkal Char recommended his son La Bashi Marduk, and we did not know much about what happened because of the lack of texts in his time due to the short period of his reign, which did not exceed nine months or two, and the priests intervened again and deposed him, and the matter ended with his death after the conspiracy that was orchestrated for him, and there are those who believe that the priest of the god Sin and the deacon god found an opportunity in the fact that the crown prince of King

<sup>(11)</sup>Abd al-Hakim al-Dhanun, The First Memory, A Study in the Ancient Political and Civilizational History of Mesopotamia, Baghdad: Dar al-Ma'rifa, 1988 AD, p. 136.

<sup>(12)</sup>Hudayb Ghazala, The New Babylonian State, previous source, p. 133.

<sup>(13)</sup>Ahmed Sousa, The History and Civilization of Mesopotamia, Baghdad: Dar Al-Arouq, 1986, vol. 1, p. 163.

<sup>(14)</sup>Hudayb Ghazala, The New Babylonian State, previous source, pp. 133-134.

<sup>(15)</sup>Antoine Murtakat, History of the Ancient Near East, translated by Tawfiq Suleiman, (B.N.), (B.T.), p. 362.

<sup>(16)</sup>Taha Baqir, Introduction to the History of Ancient Civilizations, Al-Wajeez in the History of Mesopotamian Civilizations, Baghdad: Dar Al-Bayan, 1973 AD, vol. 1, p. 550, Abdul-Hakim Al-Dhanoun, Al-Zakira Al-Awla, previous source, p. 137.

<sup>(17)</sup>Taha Baqir, Introduction to the History of Civilizations, previous source, p. 550

<sup>(18)</sup>Muhammad Bayoumi Mahran, The History of Ancient Iraq, Alexandria: Dar Al-Ma'rifa University, 1994, p. 451.



Narjal Char or Sarah is just a child, so they wanted to take revenge and settle scores with the priests of the god Marduk - who enjoyed special privileges during the reign of Nirgil Char Asr - assassinated Marduk three months after their ascension to the throne of Babylon in order to appoint someone to his place. The clergy who won his trust <sup>(19)</sup> were called Nebonid, and some scholars believe that he was originally a priest from Harran, or at least from a family famous for its religiosity. He was also the guardian or representative of the child, not Murdoch's guardian in the state government.

After Nebuchadnezzar II, three members of his family followed the Chaldean state government during a period of seven or six years from 561-556 BC. They are first Marduk son of Nebuchadnezzar II, then the men of Char or Saar, the leader of Nebuchadnezzar II and his son-in-law, then Labashi Marduk, son of Nerjal, Shar Oser and grandson of Nebuchadnezzar, however, these kings could not control the reins and borders of the vast empire built by Nebuchadnezzar II, so <sup>(20)</sup> most of their reign was characterized by weakness and dissolution, during which the internal conditions of the state were turbulent, and Many revolutions, intrigues and conspiracies. Therefore, there was a strong king who would raise the state again, restore it to its previous era, preserve its borders and work to consolidate its entity, and King Nebonaid was the last king of the Chaldean state, who continued to rule for seventeen years, according to Berossus. <sup>(21)</sup>

Some researchers believe that King Nebuned came to the Babylonian throne with a planned conspiracy, and that the reason for this is Nebonid's ambition to rule the country and that his rule is complementary to that of his predecessors and those who preceded him from great kings such as Nebuchadnezzar II, Nergal Char or Sar, and the powerful kings of Assyria and Babylon. This is why some accuse Nebonaid of usurping the throne of Babylon, and that he arrived there by force and trickery, having directly participated in the elimination of the former kings. <sup>(22)</sup> King Nebonaid was Nebuchadnezzar II's successor, and will follow his traditions, and he assumed power with the approval of the main Babylonian god Marduk and the rest of the gods. "I am the true executor of the wishes of Nebuchadnezzar, Nergal Sharazer and the kings who preceded me, that their armies entrusted me, and I will not hinder their orders, and I will work to satisfy them." In fact, events in the Chaldean state then proved his application of this policy at home, as confirmed by texts from the city of Larsa: In the first year of Nebuned's reign, the king issued a series of orders to the temples of Warka, two of whom ordered Nebonaid to follow what prevailed in the era of Nebuchadnezzar. The second is particularly related to the management of the Warka temple. <sup>(23)</sup>

<sup>(19)</sup>Hudayb Ghazala, The New Babylonian State, previous source, pp. 134-135.

<sup>(20)</sup>Antoine Murtakat, The History of the Ancient Near East, a previous source, p. 362, Eid Marai, Babylon during the reign of Nabu-Neid, its last king, a previous source, p. 29, Youssef Sharif, The History of Iraqi Architecture in Various Eras, Baghdad: Ministry of Culture, 1982 AD, pp. 184-185. .

<sup>(21)</sup>Antoine Murtakat, History of the Ancient Near East, 362, Hudayb Ghazala, The New Babylonian State, previous source, p. 135.

<sup>(22)</sup>Hussein Muhammad Al-Saadi, History of the Ancient Near East, Iraq, Iran, Asia Minor, previous source, p. 210.

<sup>(23)</sup>Muhammad Farzat and Eid Marhi, Countries and Civilizations in the Ancient Arab East, previous source, p. 206.

Documents on contemporary events, which are devoid of courtesy, indicate that the rule in Babylon passed to Nebonaid quietly and smoothly and without causing any kind of trouble, as he had the right to rule as Nebuchadnezzar II's son-in-law. Nebonid rose to fame with Nebuchadnezzar II, marrying one of his daughters in the eighth year of the latter's reign. Thus, Nebonid did not differ from Nergal Char Usur, who was Nebuchadnezzar's daughter-in-law and ruler of the state. Shar Osur's men did not prepare his son to assume the functions of government, as did Nebonid, as commander of the army and son-in-law Nebuchadnezzar II, as he had the right to ascend the throne of the Chaldean state, and it happened. <sup>(24)</sup>

### Chapter III

#### Political situation in the era of King Nbonid

Chapter III contains three sections dealing with the political situation under King Nbonid, including political life in Babylon, political life in the Arabian Peninsula and political reasons for King Nbonid's stay in Arabian Peninsula A through the following investigations:

##### 3-1. Political Life in Babylon:

As for the political aspect of Babylon during Nbonid's rule and during the study period, one of its most important characteristics, as stated in the Babylonian documents, is that the Chaldean State was administratively divided into <sup>(25)</sup> administrative departments, each of which had an official appointed by the King, who is responsible and directly associated with the King.

One of the prominent features of Nebonid's policy in Babylon is that he did not claim to be the founder of a new dynasty, but rather that he came to follow in the footsteps of his predecessors from former monarchs. Because he wants to reach the achievements of the great kings of the State, and to elevate the country to the days of Nebuchadr and Nebuchadnezzar II, where he says in this regard:

**"I am the executor of Nebuchadnezzar II's commandments. And Nergal Char or Sar, my monarch grandparents entrusted their powers to me, and I will not disappoint them, nor will I compare them to the implementation of what they gave to satisfy and delight them. <sup>(26)</sup> The Chaldean Empire of Nebuchadnezzar II has become larger than before.**

In the texts he left, Nabonid stated that he spoke to King Nebuchadnezzar II through his dreams, apparently to legitimize his rule - among the texts Nabonid left, he stated in the board:

**I was standing with Nebuchadnezzar II at the compound, and I saw one of his comrades ask him, did you talk to Nebonid to trade him with the dream he saw? My dream with joy and happiness is the great star, the moon and Murdoch, high in the sky, and the great star calls me by name.... "**

Nbonid also recounts how the gods gave him mace strength before Nebuchadnezzar II, saying about it: **God, who was placed in the hands of the mace of truth and the emblem of law, will prolong my reign to defeat enemies."**

<sup>(24)</sup>Khaled Al-Desouki, Nabonid, Beirut, Dar Al-Kutub Al-Ilmiyyah, p. 191.

<sup>(25)</sup>Khaled Al-Desouki, Nabonidus, previous source, p. 134.

<sup>(26)</sup>Khaled Al-Desouki, Nabonidus, previous source, p. 191.



Another text states that he visited the Temple of the God Nabo Shakhari, where he was taken from him by the mace of force, and thus concludes that Nebonid wanted the gods to prolong his rule so that he could confront the conspiracies surrounding him from all sides. His accession to the throne at that time in the history of the state was a necessity imposed by the circumstances of the country <sup>(27)</sup> it is worth mentioning that Nebuchadnezzar II wanted to be his successor to the Babylonian throne, although he did not explicitly declare it, because he feared his son Ewell Murdoch and son-in-law Char Oser. He was concerned about the State's fate.

Thus, seven years after Nebuchad II's death, Nabuned assumed power. Those years were full of violence and infighting. Nbonid began by arranging the State's internal and external affairs according to their importance. The king moved to Larsa, where he oversaw the completion of some administrative work, and then began looking forward to Haran. Therefore, one of Nbonid's top priorities when he came to power was the restoration of the above-mentioned city, located in northern Mesopotamia, where he was deeply concerned and disturbed by the progress of the medians in Haran. However, the gods calmed his fear and declared an imminent end to this danger. <sup>(28)</sup>

Nbonid began preparing to solve the problem of Haran and worked to harness political developments in the Kingdom east of Mesopotamia for his benefit. Prince Ahmini Qursch II expanded the kingdom of Persia and separated against his master and grandfather the King, who was a superpower in the region at the time. and was intended to obtain Kursh II's assistance in restoring the city of Haran in Mesopotamia, That city has its economic significance on the trade routes between Babylon and the Mediterranean and its religious significance as a centre for the worship of God X and the birthplace of Naboneda, and because it was subject to Medians. Nebonid could not get it or recover it without Korsch II's help, and he placed it on his king. In fact, Warshah rebelled against his grandfather, defeating him and annexing Media to Persia to become their king together in 550 BC. It ended with the realization of Nabonid's dream of restoring and annexing Haran to the holdings of the Kurdish State. One of the tests of the strength of the Nabonid-Kursch II coalition at the time was what happened in 556 BC when Kursch II handed over to Nabonid the Assyrian statues found in Haran. And it was one of their properties.

However, the alliance between Nbonid and Cyrus was short-lived, as Kursh II was forced when he wanted to expand his kingdom north to the river countries towards the western shores of small Asia and Lydia to break that alliance, as he invaded the Qileqiya region, which had belonged to Babylon. Kursh II joined this land and his State's property in the alliance between them <sup>(29)</sup>, prompting Nbonid to conclude a treaty. Against Cyrus II with the Kingdom of Lydia, it ended with the victory of Cyrus II and the defeat of the King of Lydia, and Lydia joined Persia to become a Persian province. <sup>(30)</sup>

<sup>(27)</sup>Hudayb Ghazala, The New Babylonian State, previous source, pp. 136-138-187

<sup>(28)</sup>Gabriel Hanuto, Nebuchadnezzar, The Greatness of Babylon, the Burning of Nineveh, and the Destruction of the Kingdom of Judah, translated by Philip Atallah, Beirut: Dar Al-Jeel, 1994, p. 170.

<sup>(29)</sup>Abdul Hamid Zayed, The Eternal East, Introduction to the History and Civilization of the Ancient Near East, previous source, p. 600.

<sup>(30)</sup>Taha Baqir, Introduction to the History of Civilizations, a previous source, p. 552, Eid Mar'i, Babylon during the reign of Nabu-Neid, its last king, a previous source, p. 34.



One of Nbonid's most important military operations in the third year of his rule was to lead a campaign to Hama and Syria, then to Gaza and the Adom Mountains, and to reunite them at the end of that year. Or maybe at the beginning of the following year, in the fourth year of its rule 552 BC. M.L. ' His forces headed to Syria, where he surrounded Adomato. Among researchers, it is believed that Nbonid began the process of rebuilding the Ahlal Temple in Haran. But he went to the mountains of Amman in Jordan to recover from the disease he suffered from and then returned to Babylon to hand over power to his son and head to the north of the Arabian peninsula, But there is nothing to confirm that he returned to Babylon again after his crackdown on Syrian territory. Or he continued his career to the oases of the North of the Arabian Peninsula and from there to Tima because of cracks and gaps in the cuneiform board that speaks of the events of these years, But the records of this King's rule from the seventh year of his rule 549 BC to the tenth year 545 BC confirm this was in Tima <sup>(31)</sup> since the beginning of the year. 553 BC. It is certain, however, that he spent 10 years of his rule in the city of Tima, which confirms the text of Nbonid, or the so-called Haran inscription, which states in the twenty-sixth verse: **"Ten years (consecutive) I walked between them, the cities of Babylon I did not enter."**

Mesopotamian documents from that period indicate that King Nbonid's name continued in various state documents as the rightful king of the State, including a document dated the fourth year of Nbonid's rule 552 BC. A widow on behalf of Bonan Yat speaks of her bringing a lawsuit before the judiciary by King Nbonid against her late husband's <sup>(32)</sup> family And this indicates the continuation of the judicial courts in personal cases and their adjudication in such cases, This indicates the political strength of the state and the King's justice despite his control of state affairs and his love for the administration of justice. Among other topics. Document dated the fourteenth year of Nbonid's rule - 542 BC. M.L. ' The text reads: **"The brother of Shonu Rami was the supreme arc in the sea land of Emil Raab - manshi shammat tan ."**

It speaks of the method used to name the child where we find: "Based on the testimony of the so-called Ramo who was reassured by Nadine Shum, the Virgin Lopalat Tadano was named after the child she brought to the world." There are also other texts in Babylon that confirm the names of people who changed their names during their lives, especially King Nbonid's daughter, who changed her name to Nanar.

These models of Babylonian texts, which date back to Nbonid's time, during and after his stay in Tima, refer to political stability and the organization of Babylonian governance in his reign, thus weakening the claim of economic balance. Deterioration, because in the event of a deterioration in the economy, the State will be disrupted and its internal security and stability will be lost, especially in the absence of the King in Tima throughout the said period.

### 3-2. Political Life in the Arabian Peninsula

<sup>(31)</sup>Saeed Al-Saeed, Nabonidus' campaign on the northwest of the island, previous source, p. 73.

<sup>(32)</sup>Hudayb Ghazala, The New Babylonian State, previous source, pp. 121-122.

The Chaldeans inherited Assyrians' property at home and abroad during the reign of King Nebo Pulisar, who proclaimed the establishment of the Chaldean State in 626 BC. <sup>(33)</sup> However, this does not mean that it will be fully settled for the Chaldean State. Lydia, the Arab tribes and the Syrian States, along with the Mediterranean State in the East. <sup>(34)</sup>

On the shores of Asia, Lydia, which emerged after the fall of the Piracy Empire, took the opportunity of Ashur's fall to expand in the region based on its strategic position between the ancient Near East and Greece. The King of Lydia was defeated in a battle against the Persians at the Alhalys River, and Cyrus II was taken over in 546 BC. M. According to the Babylonian news document, in the capital, Lady Sardes, small Asia became a Persian border state with direct contact with the country of Greece, which will enter into a series of wars with Persia thereafter. <sup>(35)</sup>

The Syrian coast remained an area of conflict and rivalry between Egypt and Mesopotamia until the era of Nebuchadnezzar II, the Kaldani 604-562 B.C. and the Egyptian Pharaoh Tkhao, where the real confrontation took place between Egypt and Babylon. The Egyptian army was defeated and the Babylonian army pursued the remains of Egyptian soldiers and their Nubian and Greek mercenaries on the Syrian coast. And the Egyptians returned to their attempts to take control of Syria. In southern Palestine, the Egyptian army reached Qarqamah Yesh He then entered Nebuchadnezzar II and clashed with the Egyptian army and defeated Karkam and subjected him to Babylon's influence. Thus, most of Syria and Palestine were subjected to the Chaldean state, and after Nebuchadnezzar II officially assumed the rule of the Chaldean state <sup>(36)</sup>, he continued to send back-to-back campaigns to eliminate the Chaldeans. Separatist channels for the governors of those areas. <sup>(37)</sup>

However, Egypt continued to incite the countries of the region to rebel against the country. and made every effort to stir up discord and turmoil and to declare rebellion against Chaldean rule, The country's control over Syrian cities threatened the sovereignty of the State <sup>(38)</sup> and directly threatened Egyptian trade. Egypt urged the ruler of Judea in southern Palestine to rebel against Babylon after he had been loyal to her for three years. And so Nebuchadnezzar struck the Egyptian Jewish rebellion in alliance with the peoples of eastern Jordan such as the Adomians, the Moabites and the Ammonites. In addition to the Kurdish garrisons in Syria, who attacked selected Syrian areas and paved the way for the arrival of Nebuchadnezzar II in Jerusalem in 589 B.C., besieged and sabotaged them, capturing their king and exile in Babylon.

Egypt therefore lost all its ambitions in the region and hoped to provoke unrest in Palestine and Syrian States. <sup>(39)</sup> Then Nebuchadnezzar II conquered Egypt and established his great empire

<sup>(33)</sup>Sami Saeed Al-Ahmad, The History of the Arabian Gulf from the Earliest Times to the Arab Liberation, Basra: Center for Arabian Gulf Studies, 1985, p. 302.

<sup>(34)</sup>Kuhrt, A., Nabonidus and the Babylonian Priesthood, Pagan Priests, Religion and Power in the Ancient World, Cornell University press, New York: Indiana University Labralies 1990, p129.

<sup>(35)</sup>Abdul Hamid Zayed, The Eternal East, Introduction to the History and Civilization of the Ancient Near East, previous source, p. 562.

<sup>(36)</sup>Elias Shoufani, A Brief History of Palestine's Political History from the Dawn of History to 1949 AD, Beirut: Institute for Palestine Studies, 1998 AD, p. 105.

<sup>(37)</sup>Sami Saeed Al-Ahmad, The Chaldean State, Basra: Center for Arabian Gulf Studies, 1985, p. 265.

<sup>(38)</sup>Sami Saeed Al-Ahmad, The Chaldean State, a previous source, p. 265, Muhammad Farzat and Eid Marhi, Countries and Civilizations in the Ancient Arab East, a previous source, pp. 200-201.

<sup>(39)</sup>Hudayb Ghazala, The New Babylonian State, previous source, pp. 72-73.

At first, Egypt entered into competition with the Chaldean state to take control of Syrian countries and their neighboring areas and place them under Egyptian influence. On the other hand, Egypt failed to achieve its objectives, which declined after the events of the Karkamish battle in 605 BC and the defeat of Elkalani Nebuchasr II Egypt. The campaigns were then sent back and forth to create conditions in the areas where they reside. The Chaldean State, protecting it and confronting any Egyptian attempts to destabilize the region.

In the end, Egypt's policy towards the Chaldean State changed during the Pharaoh Ahmed II era, which realized the difficulty of annexing Palestine and Syria under Egyptian sovereignty. Good relationship. It was characterized by a peace that continued until the establishment of the Chaldean State at the age of 539 BC. During the reign of King Nbonid<sup>(40)</sup>

The neighbours of the Kurdish State to the West of the Arabs in the north of the Arabian peninsula have been increasing since the mid-sixth century BC. One example is a document indicating that Nebuchadnezzar II launched a campaign against Arab states in Syria, targeting Arab tribes that posed a threat to the chaldani <sup>(41)</sup> state, for which Nebuchadnezzar II disciplined those tribes and owed them many of them. His property and the families of the statues of his gods and their transfer to Babylon was at the beginning of his rule. Some of these tribes, such as Kadar, Hassour and the East, are named in Old Testament writings (Jeremiah 49:28).

In short, with the fall of the Assyrian State, the fighting and wars between the Arabs and the country of Rafidain ceased, except for Nebuchasr II's campaign against Arab tribes and their discipline. There may have been peaceful relations between them afterwards, and this was neither unusual nor new, as Arabs have been aligned with the two nations since the last Assyrian era when they joined Murdoch-Baladin in his revolt against the Assyrian State. In Babylon, with the aim of independence from Assyrian rule and the establishment of a new State, this relationship appears to be due to the common interests and relations of kinship that united the Arabs of the North with the two Aramaic Kuldani. <sup>(42)</sup>

As for the great power that emerged on the scene of events in the ancient Near East during the sixth century BC, Median supported the Chaldean State in eliminating the Assyrian Empire to their alliance. They were able to overthrow Benin in the Assyrian capital, and only mayors - in principle, Assyrian spoils, returned to Persian territory, <sup>(43)</sup> then soon expanded Median influence to include the rest of Iran and eastern Anatolia after the overthrow of the Ledeian Empire in small Asia, leading to the seizure of Haran by the two fields, extending their control over Eastern trade routes.

<sup>(40)</sup>Philip Hitti, Five Thousand Years of the History of the Ancient Near East, Beirut: United Publishing House, 1975, p. 70.

<sup>(41)</sup>Hudayb Ghazala, The New Babylonian State, a previous source, p. 94, Abdel Muti Muhammad Semsem, Relations between the North of the Arabian Peninsula and Mesopotamia from the Earliest Times to the Sixth Century BC, Cairo: Itarak Printing, Publishing and Distribution, 2008 AD, pp. 249-250.

<sup>(42)</sup>Abdul Muti Muhammad Semsem, Relations between the North of the Arabian Peninsula and Mesopotamia, a previous source, p. 213, Hudayb Ghazala, The New Babylonian State, a previous source, p. 94.

<sup>(43)</sup>Hudayb Ghazala, The New Babylonian State, previous source, p. 94, Life of Muhammad, Nebuchadnezzar II (604-562 BC), Baghdad: Dar Al-Hurriya, 1983 AD, pp. 68-69, Qasim Al-Shawaf, Palestine, the true ancient history from prehistory until the Abbasid Caliphate. , Beirut: Dar Al-Saqi, 2006, p. 237.



So the rulers of the Chaldean state began to feel the danger of mediocrity, especially during the era of Nebuchadnezzar II, where they began to build a series of castles in the north and south, and worked to strengthen Babylon's fortifications to confront any meanings. Attempt to attack Babylon, the capital of the Chaldean state. These preparations culminated in the age of Char or Sar men, until they were completed under King Nbonid.

### 3-3. Political Reasons for King Nbonid's residence in the Arabian Peninsula

Political motivations are among the strong justifications that some researchers believe lie behind Nebonid's departure from Babylon and his stability there. Nabounid wanted to go to Syria and eastern Jordan and from there to the northwest of the Arabian Peninsula to form a strong coalition of Aramaic and Arab tribes against the threat of the medal that was threatening the Chaldean state from the east. He went in the third or fourth year of his rule to Syria, He led a campaign against Hama, <sup>(44)</sup> and King Ahram III became King of Tyre, Then he continued his way to Gaza, to continue his journey to the Adom Mountains, But she encountered resistance from the Adomans in an attempt to prevent her from entering their land, showing one of the paintings detected in the estate (Petra) King Nbonid records his victory over the Adomans as he makes his way to Weird Glad that Nbonid wanted to eliminate the Adomans to secure his back before he was based in Tema, thus cutting off the way for everyone trying to compete with the two dogs to take control of the northwest of the Arabian Peninsula, which means that Nbonid wanted Fatah Edom to secure his presence in the region before entering Tema. <sup>(45)</sup>

This confirms the reality of Nbonid's campaign, which he led in the third year of his rule over Syria, during which he continued his march towards Idam, but it was not determined whether Nbonid subsequently returned to Babylon or continued his progress in the oases of northwest Syria. He entered Tema Island after continuing his way from Idam? Because there was a break in the cuneiform board talking about the events of that year <sup>(46)</sup> that Nebonid subjected Dom and within his loyalty to the Babylonians and then left? Was it in the fourth year of rule 552 BC. M? Then he returned to Babylon to spend two years to 550 BC? One researcher believes that he reached Tima this year or later, and also believes that this is not the first time that King Nbonid has reached Tema; He entered Tima before that in 553 BC. c. or 552 a. C and proved the situation there. However, the conflict between the Azerbaijani Persians and the Medieval, and thus the growing Persian danger in the east of the Chaldean State, forced him to return to Babylon, where he remained until 550-549 BC, until the danger disappeared, and then returned to Tima again and resided there. <sup>(47)</sup>

Nebonezh went to Babylon after subduing Syria's areas. He went to the south-east of Jordan, including Adam, even after arriving in Tema, to reform the state conditions and authorize his

<sup>(44)</sup>Ahmed Soussa, The History and Civilization of Mesopotamia, a previous source, p. 76, Elias Shoufani, The Political History of Palestine, a previous source, p. 106.

<sup>(45)</sup>Abu Jaafar Muhammad bin Jarir al-Tabari, History of Nations and Kings, Beirut: Dar Suwaidan, ed., vol. 1, pp. 558-560.

<sup>(46)</sup>Abdul Muti Muhammad Semsom, Relations between the North of the Arabian Peninsula and Mesopotamia, previous source, p. 230.

<sup>(47)</sup>Hudayb Ghazala, The New Babylonian State, previous source, p. 152.



crown prince to rule, and then went to the north-west of the Arabian Peninsula in the seventh year of his rule in 549. The Adomans were protecting his back during his stay in Tima, thus cutting off anyone who wanted to control the economy of the Arabian Peninsula. The emergence of Nbonid was a real threat to his presence in Tima, especially since Nbonid began hostility with the Adomis, if what was said about his occupation was for a right time.

However, some researchers such as Dr. Mehsin consider that Nbonid did not go to first class life until after his settlement in Tima, where he wanted to spend time in the real estate of one of Edom's capitals, leaving behind his obelisk. He has his rocks. This can be reinforced by leaving in the above-mentioned obelisk the same religious symbols found in Tima Slat, some of which date back to Nbonid's time there, on the one hand. On the other hand, it seems that Nbonid did not need to cut Adam and subdue him to secure his back before heading towards Teema. It was subordinate to the Mesopotamian country of Assyrian times, when Assyrians dominated it from the eighth century BC, and then moved into the hands of the two clergy after inheriting Assyrian property in and out of Mesopotamia. An inscription recounting Adam's revolution over King Nbonid during his stay in Tema; He used to be under the country's rule.

### Conclusions

At the conclusion of this research, in which Babylon and King Nbonid were highlighted for ten years, The circumstances surrounding it and its results were from several sources, the most important of which were the Babylonian inscriptions of King Nbonid found in Babylon or in the birthplace of King Nbonid and his family, It was also based on inscriptions written by the City House at the time or by the various peoples who were successfully traversed or settled there at the time or inscriptions written by King Nbonid's followers and those who accompanied him during his stay, This contributed to the uncovering of some facts concerning King Nbonid And when comparing all this with Arab and foreign sources and references, especially the writings of modern historians on the subject of the study, they have been studied, discussed and compared in order to achieve the objectives of this research in order to achieve what can be the closest views of the historical truth.

The study found several findings, including:

1. The period studied in this research is one of the most important historical stages in the Old Near East region in general, where events are intertwined and interests overlap between States and political entities in the region. The study period witnessed an important political rise in the region, led by the Akhmaean country in which it was influenced. There is no doubt about the region's subsequent history, following its successful exclusion of Mesopotamia from a leading role in the region.
2. King Nbonid was not far from politics and governance. His father was an emir in a Haran district called Nabo Balazo Aqabi, and his mother, Aded Jubi, was a woman with a high political and religious status. She was in the court of Assyrian kings and then the two clergy. Before that, she was a priest with no temple in Haran and then in Babylon. As a result, Nbonid grew up in the arms of politics, Nbonid lived from his first years in the court of the clergy of Nbuchadr II and Nigal Schar. He - she. She settled in Babylon, becoming one of

the closest ladies of King Nebuchadnezzar. Because of her political, social and religious status, she and her son, Nbonid, approached him to marry Nbonid one of his daughters, thereby becoming Nbonid's grandfather, whose father was extremely proud to be the grandson of King Nebuchadnezzar II.

3. King Nbonid has been one of Babylon's leading figures since the reign of King Nebuchadnezzar II. He took over one of the cities near Babylon, then took part in military battles outside the State, as mandated by King Nebuchadnezzar II to mediate between Lydia and Media when the dispute escalated and threatened security. The stability of the region and the Kurdish State: Nbonid's religious and political upbringing influenced his personality and refined his military experience in court. Nebuchadnezzar II. He was willing to rule the state after the death of Nebuchadnezzar II, who wanted to do so, but he preferred not to disclose it, perhaps for fear of his family's royal traditions and fear. From his son and son-in-law Ni men char era.
4. Seven years after Nebuchadnezzar II's death, King Nbonid assumed power, during which Babylon was in a state of complete political chaos, moaning under the weight of conspiracies, machinations and revolts, until the throne of the State received divine revelation from the State. The idol of Babylon, President Murdoch, any Nbonid, the saviour of all those anarchy, as well as the Babylonian inscriptions, was blessed by the priests of Murdoch and other Babylonian gods.
5. The Babylonian inscriptions confirm that Nebonid persisted in the policy pursued by Nebuchadnezzar II and accepted by Nabu Pulasar, the founder of the State, who led several successful campaigns after taking power, in order to consolidate the Kurdish influence in cities and important commercial outlets in the Levant and on the eastern shores of the Mediterranean.
6. Nbonid was interested in calming the general atmosphere in his state and then in the Achmaean state in the east. He made an alliance with King Korsch II. According to this alliance, he obtained the city of Haran, the largest important commercial and religious city, which forms a permanent outlet of the Kaldanian state towards small Asia and the shores of the Mediterranean. of economic importance to Babylon.
7. The city of Babylon prospered economically in the age of Nbonid, where construction work continued in a special religious form, such as the period of Nbonid's rule and since his assumption of power, has witnessed the identification and construction of many religious buildings such as temples and zaguras, the reconstruction of the Temple of the Moon God Sen has begun in Haran and Babylon has continued. Be strong on land and sea ports in the Gulf and the beaches of the Mediterranean. East in the era of Nbonid, which contributed to the boom in the Babylonian import and export trade.
8. 8. Nbonid Murdoch, the main god of Babylon, and the first centre of the Babylonian religious complex and the Babylonian evidence, which contains an incalculable number of inscriptions and architecture, has been retained and King Nbonid has rebuilt Isaac The Temple of Murdoch in Babylon provided gifts and offerings in its temples, and even approached him with the captives during the wars to win the support and priesthood of this God, and the King was willing to do anything inside and outside the State for Murdoch.

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