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The Preparatory Elements for the Emergence of Ur's Third
Dynasty

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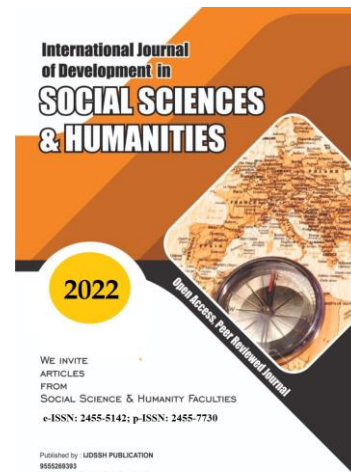
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ABSTRACT

The third dynasty of Ur gained a large and important space in historical studies. The Sumerian family was founded by Prince Ur-Nammu in the city of Ur in southern Iraq, and the number of its kings reached five who ruled for more than a hundred years. Civilization made remarkable progress in this era and different types of knowledge in various aspects of sciences, literature, and arts, and Ur became the Qiblah of the ancient East, and during this period much ancient historical news was written and legends and religious stories were written, and as a result, Arabs are proud of this important position. The light was shed on the most important factors that helped establish this dynasty, its founder and first builder, King Ur-Nammu, and his most important achievements that brought the country to a degree of perfection and civilized sophistication. In addition, it focuses on King Shulgi, the second king of this great dynasty, who followed in the footsteps of his father (Ur-Nammu) in the construction of the temple, the construction of cities, and the digging of canals. External and internal affairs, his management of the country's affairs, his skill in dealing with economic conditions, his literary and scientific interests, and his most important architectural achievement in some detail. Finally, we talked about his death and his successors in power.

Keywords: *Third Dynasty of Ur, King Shulgi, Ur-Nammu*

INTRODUCTION

The period of the third dynasty of Ur (2113 - 2006 BC) is considered a golden age in the history of the city of Ur in particular and in the history of ancient Iraq in general. The period of this dynasty was founded by Ur-Nammu. The most famous of this dynasty were kings who did great works in their city of Ur. They are the founder Ur-Nammu, their son Shulki, their grandson Emerson and the last of them, Abi Sin. King Shulki was chosen, as the second king of the period of the third dynasty of Ur, because this period is of great importance in the period of the third dynasty of Ur, in addition to its historical importance at the level of the ancient Near East, as it is rich in information and replete with historical events. In preparing this study, I relied on many sources and information about this study.

THE HISTORICAL IMPORTANCE AND GEOGRAPHICAL LOCATION OF UR

The evidence of the Sumerian kings made the city of Ur an important center for ruling dynasties during the ancient Sumerian era, and then it became a base for the third dynasty of Ur. The city of Ur had a strategic center and an important location that led to its selection as a prosperous capital, as the city of Ur is considered one of the most famous Sumerian cities in southern Mesopotamia. It has an area of about (4_5) km in length and (2.5) km in width and represents a center of civilizational radiation over many centuries. It grew up near the road that crossed the desert and in the middle of it was a fertile agricultural area with abundant water, and the Euphrates River linked it to the inner cities of Iraq. Its proximity to the

Arabian Gulf and its connection with it had a great impact on its connection with the outside world, so the city was located on the course of the ancient Euphrates River, which surrounded the city from north to west, and it has two ports used for navigation in it.

The location of the city of Ur on the Euphrates River is the most suitable location for navigation and trade with its neighboring countries, as the city of Ur contained many irrigation channels. Also, east of the city of Ur, a mud mound was found, running the course of the (Nana-Kokal) canal, as this canal connects with water from the region of Ur to the Arabian Gulf. Nana Kokal / It is one of the most important canals that flow into the city of Ur, whereby King Ur-Nammu and called it (Nana Kokal) and it was located on the border of Ur city and surrounds the city and penetrates the city until it reaches the Arabian Gulf and supplies it with water from the (Etwernkal) channel, and the direction of this channel is Southwest water supply. Therefore, this matter might give the city commercial and military importance, because it is located on the course of the two rivers and is connected with the Arab Gulf states. Moreover, it is considered a center of worship for the moon god and his wife,

Ninkal. Ur is located 17 km south of Nasiriyah and 365 km south of Baghdad¹.

PREPARING FACTORS FOR THE RISE OF THE THIRD DYNASTY OF UR

With the advent of the last king of the Kutians (Treqan), a strong ruler appeared in Warka, the king (Utohekal), who led his city in a complete war of liberation against the Kutians, who gradually receded towards the north².

On the other hand, the governor of the city of Ur named Ur-Nammu was independent in his city, but he participated in the war of liberation with Otohekal against the Kutians; After a short period of time, he was able to eliminate Utohekal and the rest of the independent rulers and restore the country's political unity and its centralized system of government, declaring thus the establishment of a new empire known as the Third Empire of Ur, whose reign lasted for more than a hundred years (2113-2006 BC), which is the last political entity of the Sumerians³.

The era of Ur-Nammu was full of wars and military conquests that eliminated all the local ruling dynasties and the remnants of the Kutians in the country and extended to reach

¹ Ghaith Ismail: Akkad and Ur the Third, From Origin to Fall, p. 35-38.

² Fadel Abdel Wahed Ali: The oldest war of liberation in history; Sumer Magazine Volume 30 (1974), p. 74 and beyond

³ George Rowe: Ancient Iraq, p. 224

the coasts of the Mediterranean, restoring commercial activity with neighboring and distant regions and countries, as evidenced in the economic documents discovered from this period³.

The Third Dynasty of Ur is considered the last stage for the Sumerians as rulers, as their political influence ended with the end of this family, as they merged with the Semites, but their civilizational influence continued, and this was represented in their language and literature, which continued to affect the life of ancient Iraq. But the religion itself was the nucleus of the religions that emerged later. This era is called by many researchers the Sumerian Renaissance⁴, and the third dynasty of Ur, since its inception, formed an empire in all the meaning of this word, as it included a large part of the ancient Near East represented by Assyria. Elam and large parts of the Levant and the valleys of the Khabur and Balikh rivers until Asia Minor and the countries of the Arabian Gulf⁵, the Ur dynasty emerged as the first central regional state at the end of the fourth millennium in southern Mesopotamia, an advanced Sumerian civilization that we know by the oldest monuments and buildings and the use

of writing and the discovery of Human beauty in art and other achievements⁶.

UR-NAMMU, FOUNDER OF THE THIRD DYNASTY OF UR

Five kings succeeded in the throne of the third dynasty of Ur, the first of whom was the founder Ur-Nammu (2111_1094 BC) who was able to gather all the Sumerian cities under his authority after he defeated the king of Uruk Utukhinal⁷, the liberator of the country from the Jutians, and his master who made him a military ruler before [Ur]. Ur-Nammu ruled for eighteen years⁸. We can assume that the whole of Mesopotamia fell into the hands of the king of Ur within a relatively short period, and King Ur-Nammu devoted the rest of his reign to accomplishing urgent internal tasks such as restoring order and prosperity to the country and taking care of the affairs of the gods⁹.

The city of Ur was restored during his reign and the oval-shaped capital that overlooked the Euphrates River was fenced off with its wide berthed port. During this period, the Sumerian civilization made significant progress. Ur-Nammu was not satisfied with the unification of the cities of ancient Iraq,

⁴ Sami Saeed Al-Ahmad: Old Iraq, part 2, p. 109

⁵ Prof. Dr. Muhammad Bayoumi Mahran: The History of Ancient Iraq, p. 173

⁶ Ghaith Ismail: The previous source, p. 89

⁷ Klinge Horst: Hammurabi, King of Babylon and His Era, translated by: Ghazi Sharif, p. 27

⁸ Dr. Ahmed Arhim Habo: History of the Ancient East (2) Mesopotamia (Iraq): p. 135

⁹ Dr. Ahmed Amin Selim: Studies in the History of the Ancient Near East, Egypt, Iraq, Iran, p. 290.

but also opened important parts of the countries of the ancient East, including Assyria, Elam, Syria, the eastern parts of Asia Minor, and the Arabian Gulf region. Where the era of Ur III, starting from the era of Ur-Nammu, represented the period of the renaissance of the Sumerian language, as evidenced by the thousands of documents written in Sumerian, more than one hundred thousand cuneiform texts from the period of Ur III. About twenty thousand of them have been translated and published, and they represent sales and purchase contracts, financial documents, payrolls and accounts, and others¹⁰.

Perhaps one of his most famous architectural achievements is his building (a zagoura) in the temple of the moon god Nana (Nanaa), which is opposite the Babylonian god Sin¹¹. He was also called by many titles, including (King of Ur) as well as the title of the king (The Great Man, King of Ur) and other writings indicated that the king increased the title (Lord of Warka and King of Sumer and Akkad lands), and Ur-Nammu also called the word (the young man) chosen by the great mountain as he is known by (the judge) and (the master of wide wisdom), as well as Ur-Nammu was known (the great king, the king

of Ur, the king of Sumer and Akkad) and the strong male¹².

Ur-Nammu is considered one of the authors of written legislation in ancient Iraq¹³ and we have reached his law, which is one of the oldest known laws in the ancient world and discovered so far. A clay inscription was found in the city of Nefer bearing part of the introduction and a few articles not exceeding five. Another number was also found in the city of Ur, which completes the law, and thus it was possible to read nearly twenty-two legal articles in addition to large parts of the introduction. It is believed that the law included in its full form more than thirty legal articles¹⁴. King Ur-Nammu, the first king of the third dynasty of Ur, was also distinguished by his long beard, and it had beads of precious stones and lapis lazuli¹⁵. Shulgi came to the throne of Ur after his father, Ur-Nammu, who died in the battlefield¹⁶.

Biography of King Shulgi

King Shulgi, the second king of the third state of Ur¹⁷, succeeded King Ur-Nammu, his son Shulgi in the rule, whose rule lasted for

¹⁰ George Rowe: The previous source, p. 224

¹¹ Abd al-Qadir Abd al-Jabbar al-Sheikhly: Introduction to the History of Ancient Civilizations, First Brief Section in the History of Ancient Iraq, p. 103_104

¹² Prof. Dr. Muhammad Bayoumi Mahran: The previous source, p. 174

¹³ Ghaith Ismail: The previous source, pg. 90

¹⁴ Dr. Ahmed Amin Selim: The previous source: pg.

¹⁵ Abdul Qader Abdul Jabbar Al-Sheikhly: The previous source, p. 104

¹⁶ Dr. Taher Abdel Hamid / d. Imad Abdel Azim Abu Talib: Journal of History and Future, p. 57

¹⁷ Prof. Dr. Muhammad Bayoumi Mahran: The previous source, p. 178

nearly half a century, and his reign was long, as it lasted 48 years, the longest reign of a Sumerian king, so his reign was full of construction and military works, and some texts also indicated King Shulgi was a god himself, as he used the sign of divinity in front of his name¹⁸. The title of King Shulgi with the King of the Four Regions, a title taken by the Akkadian King Naram Sin in addition to the title of his father and the king of Sumer and Akkad¹⁹. She told us that the clay tablets of King Shulgi's rule were few in number from the beginning of his rule, as most of them were found in Lagash and Ur, and most of them were neglected. The history of it before the year of his twenty-fourth reign²⁰.

His name was previously read (Dungi), and Shulgi gave himself a sacred description since his first reign, where he deified himself and put the sign of divinity before his name, a clear indication that he had reached a sacred degree. As for Shulgi's wife, her name was mentioned in the 23rd year of his reign and came in the form (Shulgi-Samiti), as the sources indicate that she died in the 48th year of his reign²¹. This method is similar to what

was followed by the king (Naram Sin 2291_2255 BC) in the era of the Akkadian state and confirms to us the extension of the Akkadian dynasty in terms of the religious and political style of his king²².

Since the beard was one of the distinguishing features of the deities, the kings were keen on completely imitating the deities in dress and form, to the extent that some went as far as declaring themselves an idol and a god-like King Naram-Sin of the Akad family and King Shulgi of the third Ur family²³. The state of the Third Dynasty in Ur reached its greatest extent during the reign of Shulgi and was almost equal in its influence on the influence and control of the Akkadian state. His kingdom's influence extended from the Arabian Gulf in the south to Assyria, the Upper Island, and the Middle Euphrates, where the city of Mari and the mountains in the north and Zarosalam are located in the north, and Mnaji'i the Syrian Badia, and perhaps even Jbeil, on the coast of the Mediterranean to the west, and this wide influence allowed him to bear the title of the Akkadian royal (King of the Four Regions) on his merit²⁴. He followed his father's policy in managing the affairs of the empire. He was interested in urban projects, the foremost

¹⁸ Harry Sacks: *The Babylonians*, translated by: Saeed Al-Ghanimi, p. 127

¹⁹ Mahmoud Shaker: *Encyclopedia of Ancient and Modern Civilizations and the History of Nations*, Volume 1, p. 66-67

²⁰ Nadia Ali Akbar: *Cuneiform texts from the era of the third dynasty of Ur*, Master Thesis, p. 14

²¹ Taha Baqir: *An Introduction to the History of Civilizations*, "Al-Wajeez in the History of the Civilization of Mesopotamia", vol. 1, pg. 423

²² Ghaith Ismail: *The previous source*, p. 94-95

²³ John Botero and others: *The Near East and Early Civilizations*, translated by Amer Salman, p. 143

²⁴ Dr. Taher Abdel Hamid / d. Imad Abdel Azim Abu Talib: *The previous source*, pg. 60

of which are temples, as well as military activity, which focused on the eastern and north-eastern regions²⁵.

As for his children, he had twelve sons, two of whom succeeded him on the throne, and each of them ruled for nine years, and he had eight daughters, the most famous of whom were associated with marriage to the rulers of the Elamite cities and another who was the high priestess of Ur²⁶.

Shulgi the Deified King

It was stated in religious texts that the monarchy and its insignia descended from heaven to earth. The god Enlil and the goddess Ishtar are in search of a shepherd for mankind, to take the position of kingship, meaning that the property and its insignia are associated with the god Enlil is the one who grants it to one of the human beings. On the confession of Enlil Allahnefer (Nippur). Therefore, the obedience of the ancient Iraqis to the authority was one of the basic characteristics of civilized life, to the extent that it was considered equal to the worship of the gods, and that is why the people were keen to serve their kings as representatives of the kings (which means serving the gods 4), and that serving the gods²⁷.

About the twentieth year of his wisdom, Shulgi declared the claim of divinity and began to put before his name the sign of divinity Denker, which indicates that he was a god, and hymns were addressed to him with similar words. deities and worships²⁸, the people of his court raised him to the rank of divinity. It seems that he liked the idea and did not object to it, as he gave his name to one of the months. A Sumerian writer expressed Shulgi's opinion on himself, saying: "I am the king. I was a hero in my mother's womb. The four pillars of the world, I am the protector of the Sumerians and their shepherd, I am the hero, Lord of the whole country).

Like him, Shulgi was his father, Ur-Nammu, and the whole family belonged to the goddess (Nesu), the mother of Gilgamesh, the hero of the Sumerian myth and the famous king of Uruk, and he claims that she gave birth to him from her loins. Gilgamesh is his brother, to confirm the legitimacy of his rule, gain the loyalty of the subjects, and ensure their subservience (Shulgi Eli) and (Shulgi Pani) meaning the king²⁹. New feasts also appeared, such as a feast for the deified king Abu Sin Yahya in the city of Buzrech Deccan (Dariham near Nefer) during the

²⁵ Dr. Ahmed Arhim Habo: The previous source, pg. 139

²⁶ Taha Baqir: The previous source, pg. 387

²⁷ Hassan Muhammad Muhi Al-Din Al-Saadi: In the History of the Ancient Near East, Iraq - Iran - Asia Minor, Volume 2, p. 103

²⁸ Dr. Faten Mowaffaq Fadel Shaker: The Deified Kings of Ancient Iraq, Journal of Education and Science _ Volume (20), Issue (4), for the year 2013, p. 3

²⁹ Dr . Faten Mowaffaq Fadel Shaker: The previous source, pg. 13

month of December and in the month of August there was a feast called the Return of Nin Azu (the Good Lord) from the underworld, and then the Shulgi Yam feast. Chosen in the month of October, whose celebration revolves around the person of the king³⁰.

Temples of worship were built for this deified king (Shulgi) and sacrifices were made to him, as was established his worship in some Sumerian cities, as indicated by the expression (Shulgi, the god of Uma). He tried to show himself as an athlete with superior ability in running like a mountain mule so that he could cover the distance running from Nippur to Ur and back in one day³¹.

His Literary and Artistic Interests

As for the cultural aspect, the Sumerian king Shulgi was interested in literature and knowledge and showed interest in schools. He read and wrote in the Sumerian language and cuneiform script and was proud of his education from a school in childhood. King Shulgi had a high taste for music, as he was good at playing eight musical instruments. He was also considered the first musician in the entire kingdom. He also played the harp, which he described as having thirty strings.

³⁰ Dr. Ahmed Arhim Habo: The previous source, pg. 139

³¹ Dr. Sami Saeed Al-Ahmad: Religious Beliefs in Ancient Iraq, p. 15

He also played a musical instrument called (Ur-Zababa), which was named after the king. The second of the kings of the fourth dynasty of Kish, who was brought up by Sargon of Akkad in his court³². Finally, this Sumerian king was one of those interested in literature and knowledge, and he showed great care in schools to the point that he was proud of learning at school in his childhood days, and that he had mastered the arts of cuneiform writing³³.

INTERNAL POLICY AND ADMINISTRATION

The kings of the third dynasty of Ur, especially the early ones, followed a very precise central policy and made the necessary plans to prevent the possibility of any rebellion or local rebellion against the central government, as the king was the supreme judge at the head of each branch of the administration, as well as the only arbiter in peace and war. His throne became hereditary, as we see the difference in the nature of the regime in the third dynasty of Ur, compared to the previous administration, as it appears more religious than political, and it is in contrast to the Akkadian era. As he appears politically in a religious and legal capacity, he followed the policy of reducing the

³² Prof. Dr. Muhammad Bayoumi Mahran: The previous source, p. 179

³³ Ali Shuhailat and d. Abd al-Aziz Elias al-Hamdani: A Brief History of Iraq (Ancient History of Iraq), part 2, the Sumerian era (2800_2004 BC), p. 139

authority and influence of the rulers under his rule and took control of the special military units from them, as well as moving them from one place to another from time to time and not allowing them to strengthen their association and consolidate their local influence, in order to ensure knowledge of what is happening in various provinces and cities and follow the system of messengers and envoys and make the central government in constant contact with all parts of the empire.

As it is possible to say that the central administrative system followed by the kings of the third dynasty of Ur has succeeded the administrative system of his state in terms of accuracy in planning and implementation it is an extension of it, but it is purely religious, and this gives it more commitment by the population, and it is sacred and they respect it and they are obliged to implement it³⁴. Most of the time, the king consulted the gods before making a decision or carrying out a specific action. He came after the king in the administrative hierarchy, the minister *sukkal mah*, a prestigious administrative position and his profession equal to or superior to the task of the *ensi* ruler and perhaps better than the job of *sukkal mah* in Ur of the third person His name is *ur-dNanna*, and his father

held the same profession during the reign of *Shulgi* and *Ammarsen*.

The rulers of cities were given the term *ensi*, who were appointed by the king and linked directly, some powers to carry out their work in the local courts, for example, but the ruler did not have the right to take a decision or a political step without referring to the king and consulting him, the ruler is a deputy or agent for the king Among his duties is the construction of temples to worship the deified king and offering offerings to him. The ruler runs an administrative unit and is responsible before the king for managing the judicial authority in the city or district he rules, bearing in mind that the administrative units of Ur III state more than forty units, most of which are located in the center and south Mesopotamia, in addition to the ruler, there is the position (*sagan*) which is the military ruler and there is also the position of the mayor (*rabiannu*) (word taken from the Akkadian).

This position appeared for the first time during the reign of Ur III. In most cases, the mayor runs a small administrative unit that does not require rulers. As for the smaller settlements, an employee known by the term (*hazanum*) was responsible for managing them, as well as army leaders and senior priests and priestesses that all those internal administrative organizations. It was formed

³⁴ Prof. Dr. Muhammad Bayoumi Mahran: The previous source, p. 181

by King Ur-Nammu and remained in force during the reign of his son Shulgi and his descendants after him³⁵. Where the Shulgi era was distinguished in particular and the kings of the Ur dynasty in general in terms of documents recorded by the abundance of what came to us in various legal and commercial contracts and other accurate records relating to all kinds of imports, exchanges, various private affairs and everything related to the management of temples, facilities and institutions belonging to the state. These records were counted. There are about twenty administrative and economic tablets, the majority of which have been published, and there are some that need analysis and study to draw conclusions from them about the administrative, economic, social and religious life³⁶.

ECONOMIC AND COMMERCIAL SITUATION

Compared to the lack of sources related to the political situation and the lack of official royal records that came to us from the era of the third dynasty of Ur, as we mentioned abundant sources about the internal conditions of documents and administration, which began to multiply and expand since the middle of the reign of King Shulgi, and

there is no doubt that this abundance of economic and administrative documents required a wide system of registrars, accountants, supervisors and managers, in other words a huge (bureaucratic) office administration. In fact, the Sumerian scribes' fondness for recording, organizing and preserving documents was an inherent heritage inherited by the scribes of the Ur dynasty from past ages³⁷.

King Shulgi was also very interested in transportation methods and the comfort of travelers on these roads. Hence, he boasts in his text that he widened the roads and made them straight and secured the travel route and established many rest stops on it. He planted gardens around them and set up in them those who serve the travelers during the day and bring them security and safety at night. This is in addition to linking the regions to each other by organizing the post carriers of the runners for whom stations have been set up to ensure that his instructions reach these regions.

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³⁵ Ghaith Ismail: The previous source, pg. 90_91

³⁶ Dr . Nawalah Ahmed Mahmoud Al-Metwally: An Introduction to the Study of the Economic Life of the Third Ur State in the Light of Cuneiform Documents (published and unpublished), p. 29-30

³⁷ Taha Baqir: The previous source, part 1, pg. 423_424

those who serve the travelers during the day and bring them security and safety at night. This is in addition to linking the regions to each other by organizing the mail carriers of the runners for whom stations have been set up to ensure that his instructions reach these regions, as well as organizing the collection of taxes from the various regions on plates kept in archives³⁸.

The administrative documents indicate the existence of commercial relations with Tutul and the city of Khadhum, which took great importance during the reign of Kudia, and relations developed with the city of Orto. As for the city of Ebla, it became during the reign of King Shulgi that it provided commercial goods to the city as it offered vows and gifts to the city of Ur. Economic and commercial panels indicate which dates back to the third Ur period, that this dynasty did not have an official monthly calendar that was used uniformly in all areas of the dynasty. Rather, it was left to the owners of commercial and administrative transactions to choose the names of the months as stated in the text from the time of Shulgi:

1. 12 sheep, 6 ewes, and 10 goats per month (Math Doku)
2. 34 Lambs of the Month (Sheet Daku)
3. 34 sheep per month (Oilco)

³⁸ Taha Baqir: The previous source, part 1, pg. 432_433

4. 34 sheep for the month (Akiti)³⁹.

URBAN RENAISSANCE

Shulgi succeeded his father, Ur-Nammu, on the throne of Ur, and he ruled for a long time within forty-eight years, spending most of the first half of them on building construction and urban projects, foremost of which is the completion of the construction of a set of temples and listed towers (ziggurats) that his father had started with but he could not complete, such as (The ziggurat of Ur) and Warka, and the renovation of the Haret (Temal), the place of worship of the goddess (Nanlil) in the city of Nefer, and the reform and unity of the calendar. He also made scales and measures of one steady measure. In addition, a visitor to the Iraqi Museum and other international museums will find examples of these scales engraved with a short inscription in the name of the king and the amount of weight. They are made of stone mostly in the form of ducks with their heads turned back⁴⁰.

Shulgi was interested in the city of Ur, which is on the seashore, and the book of his covenant mentioned that he seized the relics of the temple (Asagila) and the temple of Babylon, so he became angry with him (Baal), and was not satisfied with his corpse.

³⁹ Prof. Dr. Muhammad Bayoumi Mahran: The previous source, p. 180-181

⁴⁰ Ghaith Ismail: The previous source, pg. 137-138

In any case, Shulgi also took care of the city of (Kuthi) and reconstructed the great temple of the god (Nargal), the lord of Kuthi, and the guarantee was fortunate from his patronage as well, as he rebuilt the temple (Anna), the temple of (Nina) and as for the temples of Gash, perhaps the most fortunate of the Sumerian centers During the Chulgi era⁴¹. The excavations revealed traces of the monumental architectural activity carried out by Shulgi in Sousse, as this is evident in the temple of Ibn Tsushinak, the local deity of this city⁴².

One of the most prominent landmarks of the city today is represented in those ruins located in the center of the city in the Holy Quarter, which is the staircase tower (ziggurat) of Shulgi Palace⁴³, and (Wali) says that Ur-Nammu and Shulgi did not complete the construction of the ziggurat and it was not completed by anyone except that Nabonaid, the Babylonian king He mentions in his cuneiform writings that he left in Medina - especially in the construction of the ziggurat - that King Ur-Nammu started building the ziggurat and his son Shulgi completed it⁴⁴.

Shulgi directed his care at the beginning of his reign to build religious facilities and build canals, so he completed what his father had started, so he returned to the Sumerian and Akkadian cities the deities that had been raised from them, and he directed his attention in particular to the city of Eridu⁴⁵. It is worth mentioning the statue of Shulgi, the second king of the third dynasty of Ur, although it was vandalized, but what remains of it shows us the ability of the sculptor to treat the bare parts of the body spiritually and realistically, as well as the robe of the king that appears in this statue with an edge illustrated by parallel, beaded lines Resembling the hem of a cloak worn by Ashtop Illum⁴⁶.

Archaeological excavations have revealed large quantities of cylinder seals dating back to the period of Ur III, which refer to themes represented in the presentation of a worshiper to a deified king or deity through an intermediary. Whereas the seals of this period had witnessed good quality and high technology in engraving, where the minute details were found by means of a sharp instrument and it seems that they were developed for the seals of the Akkadian era⁴⁷.

⁴¹ Taha Baqir: The previous source, part 1, pg. 421_422

⁴² Prof. Dr. Muhammad Bayoumi Mahran: The previous source, p. 180

⁴³ Prof. Dr. Muhammad Bayoumi Mahran: The previous source, p. 181

⁴⁴ Shah Muhammad Ali Al-Siwani: Ur between the past and the present, p. 24

⁴⁵ Shah Muhammad Ali Al-Siwani: The previous source, pg. 26-27

⁴⁶ Dr. Ahmed Amin Selim: The previous source, p. 291

⁴⁷ Dr . Ahmed Amin Selim: The previous source, p. 291

FOREIGN POLICY AND MILITARY ACTIONS

It is clear from the writings of King Shulgi that he did not start his military and military activity in the first half of his reign and that he had spent the first years organizing the kingdom internally, where he re-established the weights and scales and introduced a new measure, which is the kur. Shulgi worked to expand the area of the Sumerian state that he inherited from his father. Cuneiform sources indicated that his military activity did not begin before the twenty-fourth year of his rule. He launched a military campaign to discipline the tribes living in the northern and north-eastern parts of Iraq. Where the dates of the years mentioned a number of cities and regions that King Shulgi stripped of military campaigns against, and his goal was to open and protect trade routes, and it appears that the city of Assyria was under the control of King Shulgi and that he appointed a ruler in the last years of his rule, and the peoples living in The Middle Euphrates region paid tribute to the capital, Ur⁴⁷.

As for King Shulgi, he was able to preserve the internal situation of the country and used the military method against the mountainous peoples living in the northern and north-eastern sections of Mesopotamia. These people were waiting for the opportunity to

attack the country⁴⁸. As for the foreign policy of King Shulgi with the eastern and south-eastern regions, that is, the country of Elam, it was not a sound relationship, as it was since the time of his father, where the texts indicate that he carried out a campaign against the country of Anshan and that the Elamite capital Susa had become under the control of the Sumerian state and the country of Elam remained under the third dynasty of Ur. During the reign of Amarsin and his brother Shosin, I had King Shulgi, as the rulers continued to be appointed by the Sumerian king.

On the other hand, King Shulgi and his two sons followed the policy of intermarriage between the Sumerian princesses and the rulers of the provinces of the state. It is mentioned about King Shulgi that he married one of his daughters to the governor of Markashi province and the other to the governor of Anshan province⁴⁹. King Shalugi struggled to impose the prestige of power throughout it, but his father's wise policy and his strenuous efforts did not prevent the emergence of opposition in the land of Akkad, whose cities yearned for independence. In the second year of his rule was to attack its neighbors in the northeast and in the east.

⁴⁸ Ghaith Ismail: The previous source, p. 176-177

⁴⁹ Ghaith Ismail: The previous source, pg. 172-173

He attacked the Lulubyan areas in the Zagros Mountains and destroyed and defeated the residents of Simorum in the regions of Lower Zab, Kirkuk, Sulaymaniyah, and Erbil. Crushing victories without fulfilling their actual purpose, but his military campaigns were necessary to defend the state. The attack is the best means of defense. Just as Shulgi did not hesitate to attack Anshan, whose Iranian ruler King Shulgi married his daughter and married his daughter⁵⁰.

Perhaps the most important characteristic of Shulgi's era is the direct relationship with Elam, which was consolidated in his reign more than in any previous era, as his efforts did not stop at the end of raids targeting the occupation, but went beyond that to highlight the sovereignty and rule of the central government in Ur, and there are many documents that It refers to the supply of the king's workers who pass through the city of Lagash on their way from Ur to Elam. We can learn from the names given to the cities in which these officials were appointed that the royal sultan of Ur extended to all the important cities there, perhaps the most prominent of them all was Susa, and it seems that Shulgi deposed the national rulers, and he appointed others as Babylonian officials, a

matter in which his successors followed him⁵¹.

As for (Subarto) in the north of the Mesopotamian plain, it supported Shulgi and rebelled against him, which is clear from the messages exchanged between the two parties, and if the relations between them did not reach the stage of the war, and in any case, there is no indication of war campaigns against the West, even if the texts talk about (the Amoru tribute). The texts of Shulgi (the year in which the country wall was built) are mentioned in Sippar province, which is likely to have been a defensive wall to secure the borders of Solji against the Amorite danger⁵².

HIS DEATH AND HIS SUCCESSORS

Upon the death of the Sumerian king Shulgi, he was buried in a luxurious tomb and a temple was built over this grave to present sacrifices to him twice a month. The remains of this tomb are still standing in the city of Ur (the cemetery hill) to this day⁵³. The place of his burial was in the north-eastern part of the Temple District and to the east of the Grand Palace. These burials are located and belong to the two kings (Shulgi) and (Emersen), due to the presence of the inscription stamped on the bricks of these burials belonging to these two kings.

⁵⁰ Dr. Nawalah Ahmed Mahmoud Al-Metwally: The previous source, p. 25

⁵¹ Ghaith Ismail: The previous source, p. 128

⁵² Dr. Nawalah Ahmed Mahmoud Al-Metwally: The previous source, p. 26

⁵³ Dr. Ahmed Arhim Habo: The previous source, p. 138

The first tomb belongs to Shulgi, with an area of (35 * 27) meters - the courtyard and the upper rooms - and its corners are a little rounded. The thickness of the wall ranges between (2.5 * 3) meters. During the excavation, pieces of gold and precious stones were found scattered among the ruins, which indicates that the tombs were plundered by the Elamites who destroyed the third dynasty of Ur⁵⁴.

After the death of their father Shulgi, each of them (Amarsen and Shusin) ruled in Ur, and it seems that they directed their first attention to urbanization and rebuilding the buildings that had been built before them, and Ashnona and Lagash and others. These two kings continued their military activities in the border areas of the state⁵⁵.

CONCLUSION

Through the current research, a lot of information was reached for one of the most important dynasties that ruled southern Iraq, because it was distinguished by its creative arts, which had a great impact on the renaissance and prosperity of Mesopotamia so far, and the investigation was also done about that greatness in the ancient civilization that fascinated the peoples of the whole world. This male is not intended as mere marginal phrases that will take some

time, and then a kind of dust will fall on him, if he does not forget and become news, but the aim is to know the nobility and beauty of this original strain and to convey that information.

For this, we can deduct from the information mentioned in the research some important indicators, including:

- The era of Ur-Nammu was full of wars and military conquests that eliminated all the local ruling dynasties and the remnants of the Kutians in the country and extended to reach the coasts of the Mediterranean. The third dynasty of Ur, since its inception, constituted an empire in every sense of this word, as it included a large part of the ancient Near East represented by the countries Ashur.
- Ur-Nammu worked to unify the cities of ancient Iraq, and even opened important parts of the ancient countries of the East, including Assyria, Elam, Syria, the eastern parts of Asia Minor and the Persian Gulf region.
- The era of Ur III, starting from the era of Ur-Nammu, represents the period of the renaissance of the Sumerian language, as evidenced by

⁵⁴ Dr. Ahmed Amin Selim: The previous source: pg. 290

⁵⁵ Dr. Ahmed Arhim Habo: The previous source, p. 139

the thousands of documents recorded in Sumerian.

- King Ur-Nammu succeeded his son Shulgi in the rule, whose rule lasted for nearly half a century, and his reign was long, as it lasted 48 years, the longest reign of a Sumerian king, so his reign was full of construction and military works.
- The Sumerian king Shulgi was interested in literature and knowledge and showed interest in schools and was reading and writing in the Sumerian language and cuneiform script, in addition to his interests and love for music.
- The central administrative system that was followed by the kings of the third dynasty of Ur, especially King Shulgi, is the administrative system of his state that is confirmed in terms of accuracy in planning and implementation, it is an extension of it, but it is purely religious, and this gives it more commitment by the population, and it is sacred and respected, and they are obliged to implement it, and this strengthened the strength of the dynasty and its preaching.
- The organization of economic life and the abundance of economic and administrative documents required a

wide body of registrars, accountants, supervisors and managers, a guide to the sophistication and organization of economic transactions in the third dynasty of Ur.

- King Shulgi was interested in urbanization, and one of the most prominent landmarks of the city today is represented in those ruins located in the center of the city in the _ holy neighborhood _ are the ziggurat tower (ziggurat) the palace of Ur-Nammu and Shulgi, who completed the construction of the ziggurat that King Ur-Nammu began.
- Shulgi worked to expand the area of the Sumerian state that he inherited from his father. He conducted military campaigns to discipline the tribes living in the northern and northeastern parts of Iraq, seeking to protect and expand the area of the third dynasty of Ur.
- After the death of King Shulgi, each of (Amarsin and Chausin) succeeded in ruling Ur, and it seems that they directed their first attention to urbanization.

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