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"The Economic Impact of Forced Migration Policy in the Assyrian State during the Reign of King Sargon II (721-705 BC) as a Case Study

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ABSTRACT

This study aims to shed light on the effects and results of forced population migration policy, particularly its economic impact which is considered one of the most significant aspects of this policy throughout different eras, especially during the reign of King Sargon II (721-705 BC). This policy contributed, in general, to the economic growth and prosperity of the kingdom in various sectors (agricultural, commercial, industrial). It facilitated King Sargon's control over regions, cities, and territories to obtain a significant workforce for various projects in agriculture, construction, and to collect wealth and taxes, which supported the economic system and promoted economic life."

Keywords: General History, Ancient History, Modern Assyrian History, King Sargon II, Assyrian State.

INTRODUCTION

Forced migration is among the methods used by the rulers of Mesopotamia, including the Assyrian kings, in managing their subjected territories. Migration became a systematic approach adopted by the Assyrians to subdue regions previously conquered by relocating their populations entirely to distant places. Subsequently, these areas were reorganized as Assyrian provinces under direct Assyrian administration. This policy had various motivations and objectives, including political, military, demographic, and economic aspects, which served as the main driving force behind its implementation. During the reign of King Sargon II, the Assyrian kingdom, in general, managed to develop and revitalize its economy, becoming one of the strongest economies in the ancient Near East. This was achieved by acquiring vast agricultural lands, skilled labor, controlling trade that shifted from exchange-based to transport-based, and collecting annual taxes that funded the

kingdom's treasury, supporting its economy and fostering economic prosperity. The study is divided into four axes, addressing the first axis with the definition of migration linguistically and conceptually, as well as in Mesopotamian texts, providing a historical overview of forced deportation policies in Mesopotamia. The second axis discusses the economic dimension, while the third axis focuses on the commercial aspect, and finally, the fourth axis covers the industrial dimension.

First: Forced Migration in Mesopotamia

Migration, derived from the word "hajr" meaning to migrate, implies displacement, and "hajr"⁽¹⁾ denotes severing ties or abandoning, forcefully or coercively⁽²⁾. In the Quran, it is mentioned, ".⁽³⁾..if it had not been for Allah checking [some] people by means of others..." (Surah Al-Baqarah, 2:251)⁽⁴⁾. Also, the term "forcibly displaced" is used in international law to refer to the wide-scale expulsion of populations during international or domestic (local) armed conflicts, often justified under the pretext of national security or military necessity⁽⁵⁾. It refers to the forcible deportation of protected persons through expulsion or other coercive means from their places of presence in a legitimate manner without justifications allowed by international law⁽⁶⁾.

In Mesopotamian texts, the term appears in Sumerian as ⁽⁷⁾"Du, GIN, RA," meaning to move or displace forcibly, and in Akkadian as ⁽⁸⁾"alaku." Additionally, the term ⁽⁹⁾"BAL" corresponds to ⁽¹⁰⁾"habalkutu" in Akkadian, signifying becoming displaced. Other Akkadian terms for migration include ⁽¹¹⁾"Babalu," ⁽¹²⁾"abilu," ⁽¹³⁾"asu," and ⁽¹⁴⁾"Našu-(w)."

The policy of forced displacement dates back to ancient periods prior to the Neo-Assyrian era (911-612 BC). It is mentioned in cuneiform texts dating back to the Akkadian era (2371-223 BC). It was mentioned in a text dating back to the Akkadian king Sargon (2371-2317 BC). M)⁽¹⁵⁾. What it says: ((It was Sargon who was victorious in the war... when he captured Lothal Zakiri, king of Uruk (Erk) during the battle, and brought him with a chain around his neck to the gate of the god Enlil)⁽¹⁶⁾, as stated in the text It goes back to the Akkadian king Demush (2317-2307 BC) that he fought two battles in the land of Elam ⁽¹⁷⁾ and took 4000 prisoners in addition to spoils and presented them as a gift to the temple of the god Enlil in Nefer (Nippur)⁽¹⁸⁾. This policy continued in later eras, and appeared clearly among the Assyrians in the second half of the second millennium BC. For example, the Assyrian king Shalmaneser I (1274-1245 BC) implemented a policy of forced displacement against the Kingdom of Urartu ⁽¹⁹⁾, and thousands of its inhabitants were displaced. To other regions ⁽²⁰⁾.

King Tiglath-Pileser I (1115-1077 BC) forcibly relocated around six thousand defeated troops from a war against the Musku people⁽²¹⁾, He settled them in other regions and counted them as Assyrian subjects. It was stated in a text by the king: "I marched three times against the country of Nairi ⁽²²⁾, I conquered the countries of Nairi... and made thirty kings of the country of Nairi bow before my feet, and I took hostages from them" ⁽²³⁾.

In the first millennium BC, the Assyrians became one of the most important powers in the ancient East, unrivaled by any other power. This was helped by the disappearance of many political powers⁽²⁴⁾, and their use of many policies and methods for the purpose of preserving their kingdom from external dangers. They led many military campaigns and used The policy of forced displacement (mass displacement) of hostile peoples and their housing in areas far from their original homes⁽²⁵⁾, to weaken them and eliminate their rebellion against the Assyrian authority⁽²⁶⁾.

The primary motive for Mesopotamian and Assyrian kings in employing forced migration policies was to subdue populations of territories that had previously rebelled or defected from Assyrian rule. This involved military campaigns, changing local rulers, replacing them with Assyrian governors, relocating populations to distant areas with different customs or languages, and settling others in their original areas to weaken resistance⁽²⁷⁾.

King Sargon II ascended the Assyrian throne leading a new royal dynasty, the Sargonid dynasty⁽²⁸⁾, marked by significant economic prosperity. Assyria⁽²⁹⁾, once troubled, faced rebellions in the Levant⁽³⁰⁾ and Aramean-Chaldean tribes in Babylon after the death of King Shalmaneser V (727-722 BC)⁽³¹⁾.

In addition to the expansions of the Kingdom of Urartu⁽³²⁾, all of this is on the one hand, and on the other hand, Assyria itself witnessed many disturbances. Some provinces became independent, and they also took advantage of the opportunity to transfer power and declared rebellion and secession. Therefore, the king spent the first year of his rule quelling the disturbances in Assyria.⁽³³⁾, and he led many campaigns to areas that had fallen out of Assyrian control, and he was able to restore Assyrian control to them stronger than before, through many diplomatic methods at times and military methods at other times, and the latter had the upper hand in this, and all of this led to economic prosperity during his reign, as indicated by the texts. Cuneiform dating back to his era⁽³⁴⁾.

The forced displacement policy produced many results in all political, social, demographic and economic aspects⁽³⁵⁾. The study will focus on the economic dimension of the forced displacement policy during the reign of King Sargon II, as he was one of the powerful Assyrian kings and his reign was the beginning of a powerful Assyrian dynasty called the Sargonic dynasty (721-626 BC). .M).

Second: The Economic Impact of Forced Displacement Policy during the Reign of King Sargon in the Field of Agriculture

King Sargon II, like other Assyrian kings, extensively employed the policy of forced displacement, with its economic dimension being one of its crucial aspects. This economic aspect is evident in the following areas:

Agriculture:

Agriculture and irrigation were the fundamental sources of the economies of Mesopotamia throughout history⁽³⁶⁾. Successful agriculture depended on the state's organization, effective governance, land quality, and the labor and effort invested. The Assyrian kings showed significant

interest in agriculture, as reflected in royal texts that communicated with provincial governors to assess economic conditions, monitor rainfall, flooding, and harvests, as the Assyrian agriculture heavily relied on rain (dry farming)⁽³⁷⁾.

Despite this attention, Assyrian agriculture was limited due to the narrowness of the Tigris River valley and its relatively high mountains, which were insufficient to sustain the population with grains and crops. Thus⁽³⁸⁾, the Assyrian kings took it upon themselves to expand their territory through military campaigns. Consequently, the borders of the Assyrian Empire expanded, revitalizing its agricultural economy. These wars and campaigns contributed to enlarging the agricultural lands, which the Assyrian kings utilized to improve agriculture, create surpluses of grains, establish storage facilities, as evidenced by findings in several Assyrian archaeological sites containing containers for stored provisions of varying sizes⁽³⁹⁾, distributed as rations to people, especially during crises and famines⁽⁴⁰⁾.

The Assyrian military campaigns during the reign of King Sargon II contributed to expanding the boundaries of the Assyrian Empire, reaching from central Armenia and Asia Minor in the north to the Arabian lands in the south, and eastward to the Mediterranean Sea in the west⁽⁴¹⁾. Behind these campaigns, as previously mentioned, was the purpose of expanding agricultural lands and acquiring grains and foodstuffs⁽⁴²⁾. King Sargon mentioned in his texts about utilizing the vast agricultural lands annexed to the Assyrian Empire during his successful military campaigns: "I, Shurukin, the inquisitive king... carry the words of mercy and ancestors of the land... by digging irrigation canals, I make the desert produce abundant crops, and the sounds of joy and happiness are heard everywhere... I cleanse the neglected depths of the canals, fill the stores with grains, protect the needy from want, and the weak from injustice." ⁽⁴³⁾.

It can be inferred from the text that external expansions during the reign of King Sargon II led to control over vast agricultural lands. His focus on irrigation resulted in surplus grain production and the establishment of warehouses to protect the poor and needy, especially during crises and famines.

Additionally, the king prepared extensive lands at the outskirts of Babylon for the resettled populations from the lands he subdued, aiming for agricultural development. This created an integrated agricultural environment, ensuring the sustainability of such projects, which had been affected by wars in Babylon, as the economic (agricultural) life thrived, allowing the resettled individuals to own and mortgage real estate properties⁽⁴⁴⁾.

Therefore, King Sargon II's military policy and population displacement contributed to economic prosperity and agricultural abundance, as seen in the text: "The villages were in a bad state, the agricultural system was dysfunctional, and the canals were blocked and neglected... Sargon changed that, rebuilt the villages, opened irrigation canals, increased agricultural

productivity beyond what it was, and made barren lands green in the past years. He ensured goodness flooded the lands." ⁽⁴⁵⁾.

King Sargon also boasted about bringing various types of fruit trees, like decorative trees, to his capital that were not present in Assyria. This was confirmed by the wall reliefs left by King Sargon in his palace in Dur-Sharrukin (Khorsabad), sourced from the western fronts of Assyria. He replanted them in his capital, as stated in the text: "... cedar, mulberry, cedar, cypress, willow, pistachio, and pine trees were brought... constructed in that place of his royal residence with cedar planks... (from) products of Mount Lamanu." ⁽⁴⁶⁾.

Thus, the Assyrian king's military policy and his deportation of the population led to economic prosperity and the abundance of agricultural products necessary in human daily life, such as the sesame crop (SE-GIS), which is considered a food and medicinal crop for humans, and its price was higher than the price of other grains, but the king was able to provide it on a large scale. Through its cultivation in his country, it came from the text: "...oil should not be expensive in my country, and it is possible to buy flax oil from the market for the price of barley" ⁽⁴⁷⁾.

Third: The Economic Impact of Forced Resettlement Policy During the Reign of King Sargon II in the Field of Trade

Trade constituted the second pillar of the Mesopotamian economy, as agricultural growth and development, along with specialization in labor⁽⁴⁸⁾, led to exchange and barter, which formed the basis of commercial transactions in early ages. Kings of Mesopotamia were keen on trade affairs, enacting numerous legal provisions and securing trade routes by constructing forts and fortresses to ensure the smooth passage of trade caravans and obtain raw materials essential for industries, such as metals and stones, which Mesopotamia lacked⁽⁴⁹⁾.

Trade underwent transformations in form and content during the Neo-Assyrian period due to various political developments prevailing in the region during the Middle Assyrian period (1521-911 BCE) extending into the Neo-Assyrian era⁽⁵⁰⁾, characterized by Assyrian dominance over the ancient East⁽⁵¹⁾. Assyrian trade transitioned from a reciprocal exchange (import-export operations) to a transit trade by connecting all cities and regions from the Arabian Gulf to the Mediterranean Sea. They managed to fulfill Assyria's raw material needs due to developments in the Assyrian Empire during the Neo-Assyrian period.

Assyrian military campaigns targeted anyone threatening trade routes. Assyrian kings utilized their military might to serve the Assyrian economy⁽⁵²⁾, becoming one of the strongest forces in the ancient East. They employed various policies, including forced resettlement, to safeguard their kingdom from neighboring threats. They launched military campaigns against regions and forces opposed to them to weaken and eliminate them⁽⁵³⁾. King Sargon faced numerous difficulties and risks during his reign, as previously mentioned, which posed a real threat to the economic life of the Assyrian kingdom, including Babylonian rebellions, unrest in the Levant, Palestinian cities, and the threat from Urartu⁽⁵⁴⁾. These dangers impacted Assyrian trade and its routes. Many military campaigns were launched against those regions, and their inhabitants were deported to weaken the spirit of rebellion and revolution against the Assyrian kingdom and to control trade through various

means, including securing trade routes. King Sargon mentioned his control over Babylon to Dilmun⁽⁵⁵⁾ in a text, asserting, "... all the ports in Babylon, north and south... from the borders of Dilmun, I have made them under my control,"⁽⁵⁶⁾ thus asserting control over trade routes and waterways and restoring stability to trade after the region's upheavals⁽⁵⁷⁾.

King Sargon II focused on the western region of the Assyrian kingdom, including the Levant and Palestinian cities, due to their economic significance for Assyria. He managed to defeat the king of Hamath, Abobadai, and the king of Gaza and the Phoenician cities⁽⁵⁸⁾, gaining control over the rebellious cities and deporting many of their inhabitants⁽⁵⁹⁾. Egypt also did not compromise its trade interests in the Levant⁽⁶⁰⁾. When he subjugated Samaria in 721 BCE⁽⁶¹⁾, an Assyrian governor was appointed over it, and then Assyrians settled Babylonian and Cuthite inhabitants of Samaria⁽⁶²⁾, as mentioned in the text of the king: "At the beginning of my reign... after capturing Samaria... I besieged and captured it... and I deported 270,290 of its inhabitants and prepared among them soldiers to lead 50 chariots for my royal guard... (the city, I) rebuilt (it) better than (it was before) and settled in it people from the lands that I myself (have conquered) and appointed an official from my officials over them and imposed taxes on them as citizens or Assyrian subjects."⁽⁶³⁾

King Sargon later moved towards coastal areas, compelling kings like Ayatan (Cyprus)⁽⁶⁴⁾ to pay tribute to the Assyrian king. He also managed to control Phoenician and Palestinian cities (such as Ashdod, the kingdom of Judah, Aridum, and Moab), placing them under Assyrian supervision. This yielded significant economic results as he reached El Arish and established an Assyrian center on the Egyptian borders⁽⁶⁵⁾. He settled Arab tribes there, appointed a responsible person over them, and compelled the Egyptian Pharaoh Shabaka (716-702 BCE) to establish economic (trade) relations with Assyria⁽⁶⁶⁾. The Egyptian Pharaoh welcomed establishing relations with King Sargon, enabling the Assyrian king to control trade between Egypt and the Levant⁽⁶⁷⁾. This meant controlling trade coming from Africa, Mediterranean trade, and accessing primary resources like gold, copper, tin, silver, timber, and stones, thus lifting restrictions on trade between Assyrians and Egyptians⁽⁶⁸⁾.

The text clearly indicates the lifting of restrictions on Assyrian trade with Egypt (previously imposed by the Assyrian king Tiglath-Pileser III (745-727 BCE) to prevent Egypt from intervening in the trade of Phoenician coastal cities under Assyrian control)⁽⁷⁰⁾. This led to the revitalization and flourishing of trade, as clearly indicated in the Old Testament by describing an increase in Assyrian trade, likening its traders to "the stars of the sky."⁽⁷¹⁾

Moreover, King Sargon conducted military campaigns against Arabian tribes (Thamud, Abadidi, Marsiman, and Kheiba in the Syrian desert) and resettled their populations to Samaria. The aim of this resettlement was economic, as King Sargon sought to redirect the trade of incense and spices towards Palestinian and Syrian cities instead of passing through the desert route, facing difficulties in controlling those Arabian tribes there⁽⁷²⁾.

The text by the king regarding this states, "I crushed the tribes of Thamud... the Arabs who live far in the desert, these who do not recognize any overseer or responsible, they did not offer tribute... up till now to any king⁽⁷³⁾, so I deported the remnants of them who survived from death and settled them in the Samarian region..."⁽⁷⁴⁾ indicating King Sargon's control over Arab trade and redirecting the trade route towards Palestinian and Syrian cities under direct Assyrian control, as well as the resettlement of survivors from the battle in Samaria to prevent their expansion into the Assyrian Kingdom.

Additionally, the kingdom of Urartu posed a threat to northern Assyrian trade routes⁽⁷⁵⁾, as mentioned earlier. Due to its expansions, Assyrian trade routes faced risks, leading to an alliance formed by these powers (Zikirtu, Median tribes, Tabal, and Carchemish) against King Sargon. Therefore, King Sargon led a military campaign against them because this alliance had inflicted harm on various northern and eastern trade routes, depriving the Assyrian Kingdom of primary resources from those areas, especially horses and iron⁽⁷⁶⁾, essential for military purposes like chariots and cavalry. This is evident in a text by Sargon: "As for the peoples living in that area in Urartu... there is no one like them in skill with horses..."⁽⁷⁷⁾ King Sargon led a military campaign known as the Eighth Campaign (714 BCE)⁽⁷⁸⁾ against Urartu, entering its capital and obtaining a lot of loot consisting of gold, silver, and bronze ingots⁽⁷⁹⁾. He also deported some inhabitants of Musasir,⁽⁸⁰⁾ appointing a regional governor over Musasir and imposing tribute on them⁽⁸¹⁾. Due to the abundance of loot brought by King Sargon from Urartu, metal prices decreased in Assyria, allowing people to purchase items with silver as they did with copper⁽⁸²⁾.

Thus, the military campaigns led by King Sargon II and his implementation of the policy of forced displacement were to restore Assyrian control over the trade routes leading to the raw materials that the Assyrian Kingdom needed for this process of civilizational construction, on the one hand, and on the other hand, he achieved an important impact by restoring his control over those vital areas for the Assyrian Kingdom as a whole. And the main one in the treasury of the Assyrian Kingdom, as it was stated in a text by the king: "Assyria⁽⁸³⁾, who ordered that the borders of this land be more expanded... And the royalties and taxes⁽⁸⁴⁾ belong to the Assyrian dynasty... and we are responsible for them, as for God..."⁽⁸⁵⁾. For example, the royalty imposed by the Assyrian King Sargon II on Dilmun consisted of wood, copper, and aromatic plants, as stated in the text: "...the royalty of the city of Dilmun, which the king controlled, aromatic plants, copper, wood, and palm trees..."⁽⁸⁶⁾, as was the royalty of the Arab tribes, horses, camels, and perfumes, and the text states: "...I received the royalty from them, gold, horses, camels... precious stones, ivory, ebony, and all kinds of perfumes..."⁽⁸⁷⁾.

The royalties of the princes of Cyprus were gold, silver, and pieces of furniture made of wood. "...they brought to Babylon gold and silver, and furniture made of maple wood and balsam wood..."⁽⁸⁸⁾.

The documents found in the city of Nimrud⁽⁸⁹⁾ also included a list of materials that were received as a royalty by King Sargon from the Palestinian cities, which were also silver, linen fabrics,

containers of dried fish, golden tools, a roll of papyrus, and quantities of silver⁽⁹⁰⁾. The text states: "... 20 of⁽⁹¹⁾ silver instead of ivory, 50 short jackets, 10 formal robes, 3 containers of dried fish, 20 fishing baskets with 1000 fish..."⁽⁹²⁾.

When King Sargon captured the city of Mosamir, he brought in quantities of precious stones, ivory, wood, gold, silver and bronze, as stated in the text: "3600 talents⁽⁹³⁾ of raw copper, 25212 bronze shields and 1514 bronze spears... 1607 bronze basins in addition to bronze statues of the kings of Urartu And other bronze materials... and 120 bronze materials made by craftsmen in their country..."⁽⁹⁴⁾.

After King Sargon eliminated the Russa-Urartian alliance, which included the alliance of Tapal, which controlled the transportation routes in Asia Minor in addition to its control over the important iron, copper, and silver mines for the Assyrians⁽⁹⁵⁾, the Assyrian king imposed a tribute on Tapal consisting of horses, mules, and minerals as well. The text states: "...more horses, mules, gold, and silver were imposed on him as tributes than before..."⁽⁹⁶⁾.

Thus, the policy of forced displacement during the reign of King Sargon provided security for trade routes and royalties that consisted of various materials that the Assyrian Kingdom needed during the reign of King Sargon, especially (timber and metals). It led to the prosperity of economic life and was used by the Assyrian King Sargon in building palaces and temples in his new capital, Dur Sharukin. It was mentioned in the text: "Palaces made of ivory, cloches, boxwood, mulberry, cedar, cypress, juniper tree, pistachio wood, and pine, I built in that place my royal residence... Their roof and door panels were made of cypress and mulberry, and their covering was covered with shining bronze... And I placed eight in the front of the gates. Lions weighing 4610 talents of shining bronze..."⁽⁹⁷⁾, and in another text it was stated: "I built the city and called its name Dur-Sharrukin... I built in the middle of it on plates of silver, gold, tin, black iron oxide, lapis lazuli, and alabaster. I wrote my name and placed them in the foundation of the jars." ⁽⁹⁸⁾.

Fourth: The Economic Impact of Forced Migration Policy in the Era of King Sargon II in the Field of Industry

Industry formed the third and final pillar in the economy of Mesopotamia due to its lack of basic raw materials needed for industrial development, such as metals, woods, and essential stones, as well as skilled laborers and craftsmen⁽⁹⁹⁾. This need for skilled craftsmen and industrialists stemmed from attempts to compensate for the shortage caused by continuous recruitment in Mesopotamia or due to the rising living standards and consequently increased demand for luxury or leisure goods among the ruling class, even among ordinary residents. This led to a shift towards agricultural and commercial activities at the expense of crafts and manual industries, resulting in a decline in the number of skilled craftsmen and industrialists⁽¹⁰⁰⁾.

Forced labor refers to subjecting people to compulsory work, which is akin to slavery but differs in that it is time-bound and specific to certain tasks. Thus⁽¹⁰¹⁾, King Sargon II's campaigns and his policy of forced migration contributed to providing laborers who were utilized as slaves, imposing on them the tasks of servitude to meet the Assyrian kingdom's need for labor in various activities,

including agriculture, as previously mentioned, and construction, utilizing their experience and skill in these tasks⁽¹⁰²⁾.

King Sargon the Assyrian, like other Assyrian kings in their writings and sculptures, boasted of bringing skilled craftsmen and artisans and placed them in the second category concerning spoils and tributes after princes and senior government officials⁽¹⁰³⁾. Craftsmen and artisans thus became an essential part of the resources of the Assyrian kingdom, and King Sargon of Assyria ensured their safety and accessibility to subsequently make wider use of them in all areas, especially in the construction of cities and palaces, and introducing some new architectural styles to them⁽¹⁰⁴⁾.

King Sargon mentioned in his writings during the construction of his new capital Dur-Sharrukin about his use of craftsmen and laborers whom he had relocated from Samaria, as he had exiled them from there. He allowed others to practice their professions⁽¹⁰⁵⁾.

The texts above indicate that King Sargon used migrants in building his new capital to match the stature and position of the Assyrian kingdom⁽¹⁰⁶⁾.

King Sargon II relied on the construction of his capital, which took nearly ten years to build, and he sought help from displaced technicians and craftsmen whom he brought from the various countries and regions that he subjugated in his military campaigns, as stated in the text: “(Workers from) the enemy peoples who were conquered by my hands (and) that of Assyria. ..And they are the gods. He gave his heart to them and called them Dur Sharukin...”⁽¹⁰⁷⁾.

He built the palaces and temples of the new city in the style of the Hittite palace (Hittite art), as stated in the text: “...(It was) decorated in the style of the Hittite palace...”⁽¹⁰⁸⁾.

The previous texts show that King Sargon used the displaced people to build his new capital to suit the status of the Assyrian Kingdom. One of the sculptures dating back to the era of King Sargon depicts a displaced person from the regions of Syria carrying out construction work in the role of Sharukin. It shows two captives wearing short robes with belts over them, with ropes hanging over their shoulders ⁽¹⁰⁹⁾.

CONCLUSION

Firstly: Forced migration policy was one of the policies and methods followed by the Assyrian kings, including King Sargon II, in managing their subordinate regions. This policy became a method of subjugating the populations of areas that opposed the Assyrian kingdom's policy and deviated from their allegiance to the Assyrians on multiple occasions.

Secondly: The forced migration policy implemented by the Assyrian kings, especially King Sargon II, had a significant impact on life in the Assyrian kingdom from various aspects, particularly economically. This policy fueled the kingdom's economy, especially during King Sargon's reign, making it one of the strongest economies in the ancient Near East.

Thirdly: The forced migration policy contributed to the prosperity of the agricultural sector by controlling vast agricultural areas and establishing irrigation projects, leading to increased agricultural yields.

Fourthly: King Sargon II, through the implementation of the forced migration policy, managed to control trade routes, transforming trade in the Assyrian kingdom from a barter trade (import and export) to a transport trade.

Fifthly: The forced migration policy during King Sargon's reign provided skilled laborers (technicians and craftsmen), leading to the flourishing of industry in Assyria. The discovered artifacts in King Sargon's palaces are clear evidence of this.

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10. Labat, previous source, p. 45.
11. CDA, p. 35.
12. *Ibid*, p. 53.
13. *Ibid*, p. 435.
14. CDA, p. 246.
15. The god Enlil is the son of the god Anu (the god of the sky). His name is composed of two syllables (EN) the master and (LIL) meaning the wind (the lord of the wind). The center of his worship was in the city of Nefer and he implemented the decisions of the council of gods. The people of Mesopotamia sanctified him and raised him to the rank of High positions until they made him ruler of the universe. For more details, see: Kremer, Sin. "Hyman to Enlil the ruling diet of Univers", ANET (1969), p. 576.
16. Muhammad Muhammad Al-Qaisi, *Forced displacement in ancient Iraq (3000-539 BC)*, Wasit Journal for the Human Sciences, (Wasit: 2014), Volume 10, No. 24, p. 225.
17. The country of Elam: It is the region extending from the Sarsian Plain to the capital Sus, and is currently known as the Arabistan or Khuzestan-Ahwaz region. The name Elam

appears in the Sumerian language as ENIM, NIM, which means plateau or high place. It is equivalent to Elamtu in Akkadian, and its most important cities are (Susah, Simash, Enchan). For more details see:

Cameron, *History of Early Iran*, (Chicago: 1936), pp. 22-23.

18. Al-Qaisi, previous source, p. 227.
19. The Kingdom of Urartu, a kingdom founded in (880-714 BC) in Armenia. It became a political force and its territory expanded to include an area extending from eastern Anatolia and the banks of Lake Urmia. Its capital was Tusya (around Lake Van), and many battles took place between it and the Assyrian state. Which ended with its fall at the hands of the Assyrian King Sargon II in 714 BC following his eighth campaign. For more, see: Frankel, *The Ancient Kingdom of Urartu*, W. F. H. "Assyrian Warfar in the Surgoria Period" Iraq (London: 1963), Vol. 25, p. 145; Edwin Wright M. "The Eight campaign of Sargon II of Assyrian 714 B.C" JENS (1943), Vol. 2, p. 174.
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25. Safwan Sami Saeed Jassim, *Land Ownership in Assyrian Times*, Master's Thesis, College of Arts, (University of Mosul: 2001), pp. 35-36.
26. Harry Sachs, *The Power of Assyria*, translated by Amer Suleiman, (Mosul: 1999), p. 107; Oded, B. *Mass Deportation and Deportees in the Assyrian Empire*, (Wiesbaden: 1979), p. 43.
27. Ahmad, A. Y, *Some Neo-Assyrian Provincial Administrators published*, Ph.D., (London: 1984), P. 27-53;
Amer Suleiman, *Iraq in Ancient History, Brief History of Civilization*, (Mosul: 1993), vol. 2, pp. 68-96.

28. Hussein Sayed Anwar Al-Araji and Muayyad Majeed Muhammad Al-Kaabi, "The Results of Forced Displacement in Ancient Iraq, the Assyrian State as a Model," *Journal of the College of Education, (Wasit University: 2017), No. 28, p. 226.*
29. Samaria: It is located at the top of a mountain to the north of Jerusalem, about 40 miles. It was founded by Omri in about 875 BC. Its name means guarding. For more details, see: Firas Al-Sawah, *The Biblical Event and the Ancient Near East, (Damascus: 1999) , pp. 156-161.*
30. Qasim Muhammad Ali, *Sargon of Assyria (721-705 BC), Master's thesis, College of Arts, (University of Baghdad: 1983), pp. 71-78; ARAB, Vol. 2, p. 55.*
31. The name Kaldu and its inhabitants emerged in the nineteenth century BC, and the region they inhabited was known as the country of the sea or the sea country. Since the eleventh century BC, their land was called the country of Kaldu, and sources such as the Old Testament knew the Chaldeans as the Chaldeans, who belong to the Arameans..., For more, see Hodayb Hayawi Ghazala, *The New Babylonian State (626-539 BC), (Damascus: 2001), p. 199; Brin Kman, "Notes on Aramean and Chaldeans in Southern Bebylonian in Seventh Century B.C" Orientalia (1977), p. 309.*
32. George, *Old Iraq, translated by Hussein Alwan Hussein, (Baghdad: 1984), pp. 414-415.*
33. Same source.
34. Wassim Rifaat Abdel Majeed, *Sargon of Assyria, (Baghdad: 2016); ARAB, Vol. 2, p. 13*
35. Harry Sacks, *The Greatness of Babylon, translated by Amer Suleiman, (Mosul: 1979), p. 143.*
36. Taqi al-Dabbagh, "Environment and Man," *Encyclopedia of Iraqi Civilization, (Baghdad: 1985), vol. 1, p. 27; Nenner Nutzel, "The Climate Changes of Mesopotamian and Boardering Areas", Isumer (Baghdad: 1976), Vol. 32, pp. 11-14.*
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39. Subhi Anwar Rashid, "A Summary of Industry and Excavation Works in the Northern Section of Assyria," *Sumer Magazine, (Baghdad: 1986), vol. 42, p. 88.*
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41. Sags, "Assyrian Warfar... Op. cite, p. 150.
42. Bonacossi, *Op. cite, P. 15-20.*
43. *ARAB, Vol. 2, p. 62-64.*
44. Jassim, *previous source, p. 38.*
45. *Ibid, p. 62; Olmsted, History of Assyria (Chicago: 1960), p. 269.*

46. ARAB, Vol. 2, p. 53.
47. Ibid, Vol. 2, p. 63.
48. Reda Jawad Al-Hashemi, "Trade," Encyclopedia of Iraqi Civilization, (Baghdad: 1985), vol. 2, pp. 197-200.
49. Hassan Al-Najafi, "Trade and Law Starting with Sumer," (Baghdad: 1982), p. 52.
50. Mari Liverani, "The Growth of the Assyrian Empire in the Hubur, Middle Euphrates Area, A new Parading", SAAB, (Rome: 1988), Vol. 2, p. 81-92.
51. Leo Oppenheim, "Mesopotamia," translated by Saadi Abd al-Zarraq, (Baghdad: 1981), pp. 115-116.
52. Suleiman, Iraq in Ancient History, previous source, vol. 1, p. 215.
53. Sakes, The Power of Assyria, previous source, pp. 348-349.
54. Gadd, "Inscribed Prisms of Sargon II from Nimrud" Iraq (London: 19564), Vol. 16, p. 186.
55. Dilmun: Researchers' opinions unanimously agreed that Dilmun is Bahrain and was one of the most important commercial stations in the Arabian Gulf. Cuneiform texts dating back to the late fourth millennium BC referred to the name in two forms, Dilmun-Talmun, and it was what was given to all lands south of Mesopotamia. For more information For details, see: Al-Hashemi, Trade..., previous source, p. 199.
56. ARAB, Vol. 2, p. 54.
57. Ibid, p. 3;
Munir Yusuf Taha, "Assyrian Activities in the Arabian Gulf," Mosul Civilizational Encyclopedia, (Mosul: 1991), vol. 1, p. 123.
58. Phoenician cities: They are located along the eastern coast of the Mediterranean Sea and consist of narrow lands sandwiched between the mouth of the Orontes River in the north and the Pylos Naimi River (in Palestine) in the south. For more details see: Ahmed Hamida, "The King and the Royal Family in Phenicia," Journal of Historical Studies. (Damascus: 1992), Nos. 49-50, p. 129.
59. ARAB, Vol. 2, p. 3.
60. The Assyrians' control over the Levant and the Phoenician coast aroused the ire of Egypt, which had political and economic influence in the region, as it obtained timber from it and had profitable trade relations with it, and because of the weakness and contraction that Egypt was exposed to during the twenty-third and twenty-fourth dynasties (945-730 BC). M) could not intervene directly, so it had to intervene indirectly, by inciting and supporting movements opposed to Assyrian control. For more details, see Muhammad Subhi Abdullah, Iraqi-Egyptian Relations in Ancient Times, (Baghdad: 1989), p. 129.
61. ARAB, Vol. 2,P.
62. Ahmed Zidan Al-Hadidi, "Architectural Achievements of the Assyrian Kings in Neighboring Countries between (911-612 BC), Historical Studies Journal (2013), No. 15, p. 33.

63. ARAB, Vol. 2, p. 2; ANET, p. 284.
64. Abdul Aziz Saleh, "The Ancient Near East, Egypt and Iraq," (Cairo: 2012), p. 710.
65. Saggs, "Historical Texts and Frgment of Sargon II of Assyria", Iraq, (London: 1975), Vol. 37; P. 15.
66. ARAB, Vol. 2, p. 26-27.
67. Postgate, *The Economic Structure in the Assyrian Empire in the Yoke of Assur*, (Oxford: 2007), p. 206.
68. Abdul Majeed, previous source, pp. 41-42;
Gada, S., G. "The Inscribed Prisms of Sargon II from Nimrud", Iraq, (London: 1954), Vol. 16, p. 176.
69. Elate M. "The Economic Relation of the Neo-Assyrian Empire with Egypt", (1978), JAOS, Vol. 98, p. 26.
70. Saggs, "The Nimrud Letters relators with the West", Iraq, (London: 1951), Vol. 14, p. 146; Postgate, *Taxation and conscription in the Assyrian Empire*, (Rome: 1974), pp. 390-391.
71. Old Testament, Nahum, 3:16.
72. Tadmor, H. "The Campaign of Sargon II of Assur", JSC (1958), Vol. 12, pp. 39-40;
Byrne, R. "Earl Assyrian Contacts with Arabs and the Impire on Lerant Rassal Reibute" BASOR, (2003), No. 331, p. 12.
73. The royalty was mentioned in the cuneiform texts in the form of Biltumaddati. The word biltu means the royalty imposed on foreigners, and maddati means obligatory payments, i.e. paying the royalty. The Assyrians used the formula (Bitu Nash), which literally means (revenue total), when referring to money taken from invaded or occupied areas. It is a phrase that can be linked to the Sumerian word (GU-GAL), which means the so-called residents of the forcibly occupied countries. For more details see:
CAD, P. 13-15; SAA, Vol. 2, P. xxx1x;
Yanovska, "Some Economic Issues in the Assyrian Empire," from the book *Old Iraq*, by a group of Soviet scholars, translated by Salim Taha al-Tikriti, (Baghdad: 1986), p. 387.
74. ARAB, Vol. 2, pp. 7-8.
75. Ali, previous source, pp. 56-57; Rowe, previous source, pp. 414-415.
76. Saks, *The Greatness of Babylon*, previous source, p. 145.
77. Sakes, *The Power of Assyria*, previous source, p. 240.
78. Mahmoud Al-Amin, "Historical Comments on Sargon's Eighth Campaign," *Sumer Magazine*, (Baghdad: 1949), vol. 5, vol. 2, p. 21;
Saggs, *Assyrian Warfar*, Op. cit., P. 151-154.
79. Wright, Op. cit, P. 115-174.
80. Masir: It is the sacred city of the two empires and a temple to the eternal god, the ancient god of the two empires, near the town of Sidkan.
Edmonds, C.J., "Some Ancient Monnments on the Iraqi Persian Boundary", Iraq, (London: 1960), Vol. 28, p. 160.

81. Mahmoud Namiq Mahmoud Al-Salami, Prisoners in Ancient Iraq (2800-539 BC), Master's thesis, College of Arts, (University of Mosul: 2010), p. 105.
82. ARAB, Vol. 2, p. 13.
83. The name of the god was mentioned in the Sumerian texts, Usar, which in the Akkadian language corresponds to the form assur. He was worshiped in all the cities controlled by the Assyrians, whether in Kalakh, Nimrod, Assyria, or Nineveh. The god Ashur became the national god of the Assyrians, and he is like the deity of the god Enlil among the Sumerians and the god Marduk among the Assyrians. Babylonians. Lamberd, W. "The God Assur", Iraq, (London: 1983), Vol. 45, p. 82.
84. Taxes came in the Sumerian language GU-UN, which means tax, and its equivalent in Akkadian is Biltu, which is taxes, Labat, the previous source, p. 87, and the texts of the Assyrian yearbooks and administrative correspondence explained the variety of taxes, including the agricultural products sibusu, which is the hay tax CAD, p. 343, and the Nusahu tax, which is the grain tax. Postgate, Taxation, op. cit. P. 186 and the Iskarn tax, which is the animal tax Ebid, P. 94-99, and the Miksu tax, which means the tax of imposing customs duties, which is the merchants' tax CDA, P. 191
85. ARAB, Vol. 2, p. 21.
86. Safwan Sami Saeed Jassim, Trade in Assyria during the first millennium BC in light of cuneiform sources, doctoral thesis, College of Arts (University of Mosul: 2006), p. 129.
87. ARAB, Vol. 2, p. 78.
88. Ibid, P. 102-103.
89. The remains of the city of Nimrud are located 35 km south of Nineveh on a plateau east of the Tigris Valley. The city was built by King Shalmaneser I (1274-1245 BC) to be a military city. Excavations were conducted in the city. For more details, see: David Date, "The Excavation at Nimrud", Iraq, (London: 1963), Vol. 25, pp. 6-37.
90. Elat, Op. cit, p. 30-31.
91. From: It is the second largest unit of weight, as its weight is equivalent to 60 shekels, so it is equivalent to approximately 480 grams of our current weights. The word came in the Sumerian form MA.NA, and its equivalent in the Akkadian language is Mann, meaning to count or calculate CDA, P. 195
92. Elat, Op. cit, p. 36; SAA, Vol. 1, p. 35-36.
93. Talent, which is a unit of weight used in the Sumerian and Akkadian era, and it is equivalent to approximately 30.3 grams of our current weights. For more details, see: Hassan Al-Najafi, Dictionary of Terms and Information in Ancient Iraq, (Baghdad: 1981), p. 85.
94. Sakes, The Power of Assyria, previous source, p. 264.
95. Saks, The Greatness of Babylon, previous source, p. 115.
96. ARAB, Vol. 2, p. 4.
97. Ibid, p. 53.
98. Ibid, p. 59.

99. came in the Sumerian language as OM1/Mr-A, and its equivalent in the Akkadian language is Marumma nim, which means the two letters, Labat, the previous source, p. 99.
100. Mendesohn, I, "Free Articians and Slave in Mesopotamia" (1943), BASOR, Vol. 23, p. 26; Al-Salami, previous source, p. 152
101. Abdul Redha Al-Taani, Political Thought in Ancient Iraq, (Baghdad: 1981), p. 144.
102. Sakes, The Power of Assyria, previous source, p. 177;
Olmedted, History of Assyria, (Chicago: 1960), p. 497.
103. Mendelson, I, Slavery in the Ancient Near East, (New York: 1949), p. 92-94.
104. Saleh Hussein Al-Rumaih, Slaves in Old Iraq, (Baghdad: 1976), pp. 38, 190.
105. Al-Badrani, previous source, p. 148.
106. Amer Suleiman, Iraq in Ancient History, Brief History of Civilization, (Mosul: 1993), vol. 2, p. 384.
107. ARAB, Vol. 2, p. 51-52.
108. Ibid, p. 53.
109. George Continuo, Daily Life in Babylonia and Assyria, translated by Salim Taha al-Takriti and Burhan al-Takriti, (Baghdad: 1986), p. 248.