

THE GEOPOLITICAL COMPLEXITY OF MEDIEVAL ISLAM: DYNASTIC CONFLICTS AMONG THE SAFAWID, MAMLUKS, AND OTTOMAN**Zaki Azmirrijali**

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Abstract

From the 14th to the 17th centuries, the conflict between Muslims escalated. This conflict occurred between three major Islamic powers: the Ottomans, the Safavids, and the Mamluks. These three opposing forces possessed significant power and influence. The purpose of this article is to explain the geopolitical conflict that occurred between these three powers. Using library research methods, several sources describing this conflict were identified. From the sources collected, differences in the characteristics of the three powers were identified. The Ottomans, with their Sunni-Muslim ideology, contrasted with the Shia-based Safavids. Meanwhile, the Mamluks, with their own objectives, exploited the conflict between the Ottomans and the Safavids. In the conflict between the three powers, the Ottomans emerged as the most powerful force, under the Mamluk rulers, and repelled the Safavids.

Keywords: Geopolitics; Medieval Islam; Safavids; Mamluks; Ottomans.

INTRODUCTION

The conflicts that are happening in the Middle East today are not new. For example, the conflict between Israel and Palestine is not a new problem that has emerged in the modern era like today. However, if we look at the history that has occurred, since the early days of Islam, the Middle East has been a field of conflict. Starting from the time of Caliph Ali ibn Abi Thalib, conflicts between Muslims began to occur. Then various events emerged such as Karbala, the overthrow of the Umayyads by the Bani Abbas, the division of the Abbasids and the division into several periods seen from the influence of their nobles such as the Seljuks and the Persians, and the conflict of the three great dynasties in the 16th century.

In the 13th century, several major powers emerged in the Middle East. First, the Mamluk Dynasty emerged in Egypt, and second, the Ottoman Dynasty. Meanwhile, the Safavid Dynasty emerged in the 16th century. Each of the three dynasties held its own role in the Islamic world. Turkey itself became known as a powerful empire due to its effective military management. According to Rahmadina et al., since the reign of Sultan Muhammad Al-Fatih, the Ottoman Empire has possessed increasingly powerful military power (Rahmadina et al., 2024). This Ottoman power was further proven when Sultan Muhammad Al-Fatih came to power and successfully conquered Constantinople in 1453, a position that lasted until the 20th century (Yatim, 2015).

In the 16th century, when Europe was experiencing its dark ages, Islam under the Ottoman Empire reached its peak (Rahmadina et al., 2024). This was due to the rapid advancement of Islam in various aspects. This progress was evident in science, the military, the *ummah*, and the vastness of Islamic territory. Sulaiman al-Qanuni became the greatest king of his time, leaving behind a rich legacy.

Not much different from the Ottomans, the Mamluks also had great military power. According to Yelmi Eri Firdaus, the Mamluks' great power stemmed from the dynasty's knights (Firdaus et al., 2020). Furthermore, the Mamluks possessed a strong military background. However,

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due to the Mamluks' strong military dominance, they faced numerous internal power-related issues. Meanwhile, the Safavid Dynasty, founded in the 16th century, was founded on Sufism and its beliefs. According to Siti Rhodiyah and Zaini Dahlan, the teachings of Sufism, passed down through generations, formed a large community. This community later formed a kingdom known as the Safavids (Rodhiyah & Dahlan, 2023). This widespread culture was then integrated into politics, creating a structured order. However, Sufism developed more towards Shiaism, where it conflicted and competed with neighboring kingdoms such as the Ottomans.

Numerous studies have been conducted on the Ottomans, Mamluks, and Safavids. The greatness and socio-political challenges of these three powers are often central topics in historical studies. Previous research has focused more on the internal issues of a single dynasty. This article's depiction of the conflicts between the Ottomans, Mamluks, and Safavids within a regional geopolitical framework distinguishes it from previous research.

Based on these gaps, this research focuses on depicting the emergence of the three major powers (dynasties) and their political bases. This study also aims to explain the patterns and dynamics of geopolitical conflict between them, particularly regarding territory, economic interests, and differences in ideology or schools of thought that interfered with each other. Furthermore, this research also explains the impact of these geopolitical conflicts.

RESEARCH METHOD

This research employs a qualitative method with a library approach and is structured using historical steps. The purpose of using a library approach is to obtain diverse literature sources. This library approach is accompanied by historical steps, starting with source collection or heuristics. Then, a source criticism process is carried out to obtain valid sources. The sources obtained are previous research works that are combined to obtain a new set of information. This stage is also called interpretation. Finally, the writing process continues.

The main topic of discussion in this study is the conflict in the Middle East between the Ottoman Turks, Mamluks, and Safawid. These conflicts arose because of geopolitics, which means that these three dynasties were in one adjacent region. Therefore, the limitation of this study is regarding the conflicts that arose during the conflict between these three dynasties. Based on the main discussion above, this study aims to: a) explain the beginning of the establishment of the three dynasties, b) explain the geopolitical conflicts that emerged, and c) explain the impact of these conflicts.

RESULT AND DISCUSSION

Geographical Conditions

In general, Egypt is located in North Africa, directly bordering the Mediterranean Sea and the Red Sea. In addition, Egypt is also crossed by the Nile River, which makes Egypt a fertile region. Geographical conditions like this certainly made the Mamluk Dynasty, which was in power at that time, gain benefits. However, the area of the Mamluks with Egypt today is certainly different. During the Mamluk era, the area exceeded Egypt today. During the Mamluk era, the area reached Aleppo in the north and had an antique architecture (R. Stephen Humphreys, 1991). The vastness of the Mamluk area when it was in power certainly provided many benefits, especially in terms of economy. Therefore, the Mamluks themselves had time to cooperate with France and Italy in terms of the economy.

Just like Egypt, Persia is a region that has developed since the early days of human civilization and also benefits from the presence of rivers that pass through this region. Being close to the Euphrates and Tigris certainly makes Persia one of the oldest human civilizations. This certainly provides its own advantages for Persia, where this makes Persia have advantages in terms of adaptation and cultural progress. The Persian region itself is on the main crossroads connecting Europe with the Middle East, of course this provides economic benefits. The region itself is a plateau

in the central part, surrounded by the Zagros, Elburs mountains, and several small mountain ranges (Yunus and Haif, 2013). This Persian region borders directly with Turkey in the West and Mamluk in the Southwest, so that conflicts often occur. It can even be said that during the Safawid Dynasty, the conflict also lasted. Except during the time of Abbas I, where there was peace.

Unlike the Safawid and Mamluk, Turkey was a country or kingdom during the Ottoman period that had a very strategic territory. This is seen from its geographical side which is located in the middle which directly connects Europe with Asia, especially the Middle East. This provides its own advantages for Turkey in terms of economy and culture. During the Ottoman period itself, its territory was wider than the current Turkish state. During the Ottoman period, its territory almost covered the entire Middle East. The coastal areas of East Africa (up to Tunisia and coastal Algeria), Egypt (former Mamluk territory entirely), Byzantium, Persia (Syafavid), and part of Europe (approaching Austria) were successfully controlled by the Ottoman Turks. Initially, Turkey's territory only covered Anatolia. However, thanks to the expansionist policies of the Ottoman Turks, it was able to rapidly expand its territory.

Mamluk Dynasty

The Mamluk Dynasty is one of the interesting dynasties to discuss. From the meaning of its name, Mamluk means Slave. In accordance with its name, this dynasty was founded by slaves. Furthermore, this dynasty also still has a connection with the Ayyubiyah Dynasty. The position of the Ayyubiyah Dynasty was important for the establishment of the Mamluk Dynasty. Because, the embryo of the Mamluk Dynasty itself was produced by the Ayyubiyah Dynasty. This dynasty itself is known as a dynasty that utilizes slaves for military strength. Thus, there was special training given to slaves so that they could become a military force for their dynasty (Yunus and Haif, 2013). The slaves who became soldiers or military forces were later called Mamluks.

During the time of Turansyah, the Ayyubiyah Dynasty experienced political chaos within it. This was caused by none other than Turansyah himself. Previously, the Ayyubiyahs were led by al-Shaleh Ayyub (al-Malik al-Shaleh Najmuddin). However, then as-Shaleh Ayyub died. Information about the death of al-Shaleh was kept secret by Syajarah al-Durr and was not spread to the public (Karim, 2019). The reason for this was to cover up the loss of power of the Ayyubiyah dynasty. Because during the time of al-Shaleh, the power of the Mamluk armies became large and strong. Therefore, while the government was held by Syajarah al-Durr while waiting for the arrival of Turansyah from the Crusades (Humphreys, 2005).

After Turansyah came and took power to replace Syajarah al-Durr, he became an arrogant person, causing conflict. The services of the Bahri Mamluks who were formed by al-Shaleh were not considered. Likewise, the services of Syajarah al-Durr who temporarily replaced him in leading the government were also not considered. This gave rise to a plan to assassinate Turansyah by the Bahri Mamluks (Thaqqus, 2018).

In 1250, the assassination plan against Turansyah was carried out and succeeded. So, Syajarah al-Durr then declared himself the leader of the Ayyubiyahs. Not long after, Syajarah married a Mamluk named Aybak. After the marriage, power was given to Aybak. So, from here the Mamluk Dynasty began. When Aybak, who came from the Mamluk group, came to power (Thaqqus, 2018).

The Mamluk group itself consists of two groups. The first is the Bahri Mamluks, namely the Mamluk group who lived in boats on the Nile River and at sea (Karim, 2019). The second is the Burji Mamluks, they are the ones who live in army barracks. The two groups have different traditions. The Bahri Mamluks are known as a loyal group and have strong solidarity, so that during the Bahri Mamluk era, this dynasty reached its heyday (Stiawan, 2023). Meanwhile, the Burji Mamluks are also known as a group that likes luxury and has weak solidarity. The Bahri Mamluks themselves have been in power since the founding of the Mamluk Dynasty in 1250-1389 AD. While the Burji Mamluk era began in 1389 AD until its collapse in 1517 AD (Yatim, 2015).

The Mamluk dynasty had a different system of government. If in general Islamic dynasties were monarchical or similar, during the Mamluk period they used the Military Oligarchy system (R. Stephen Humphreys, 1991). Where this system appoints its leaders based on their achievements in the military and state fields. However, during the time of several leaders, a monarchy system was applied to their government. Even so, this monarchy system did not last long (Levanoni, 1994).

The glory of the Mamluks themselves is often said to have occurred during the time of Baybars who was previously a military commander. Baybars himself was one of the war leaders in Ayn Jalut to block the Mongol army (Karim, 2019). Due to his achievements, Baybars was later appointed as a Mamluk leader replacing Quthuz.

The glory of the Mamluks themselves can be seen from various things. First, the victory over the war in *Ayn Jalut* was one of the important achievements for the Mamluk Dynasty. This proves that the Mamluks had the strength to withstand the Mongols who succeeded in overthrowing the Abbasids in Baghdad. In addition, in the field of science, the Mamluks also excelled. This is because many scholars and scholars from Baghdad fled to Egypt. Some famous scholars are Ibn Khaldun (Karim, 2019). Apart from science, there are still many Mamluk glories such as in terms of economics and agriculture. In terms of economics, the Mamluks became one of the centers of the economy because it became an international trade route that brought together traders from Europe, Asia, and Africa (Emilia Yurila Waruwu, 2024). Meanwhile, in terms of agriculture, there was progress due to the existence of the Nile River.

In relation to the fall of the Mamluks, the Ottoman Turks became one of the main causes besides the conflict within the Mamluk government itself. Between the Ottoman Turks and the Mamluks had a relationship (Firdaus et al., 2020). Where in the end, this would trigger a conflict between the Mamluks and the Ottoman Turks in the future. This discussion will be discussed in the next chapter.

The Safavid Dynasty

Safawid was initially just a *Tarekat* group. Where this tarekat group is affiliated with Shia. More precisely, Safawid is a Shia group that obeys the seventh imam, Imam Musa al-Qasim. The name Safawid itself is attributed to its founder, Sheik Safiuddin Ishak. This group has close ties with the Mongols, especially between Timur Lang and Safiuddin. During Timur Lang's reign, the Safavids lived in the city of Ardabil, Azerbaijan (Karim, 2019).

Safawid was founded as a new kingdom during the time of Sheik Ismail (reigning 1501-1524 AD) who was the grandson of Sheik Safiuddin. Because it had a close relationship with Safiuddin, the style of this dynasty was Shiite. In fact, officially, Shi'ism was made a state sect. This is what later made Sheik Ismail known as Shah-e-Syi'ah (king of the Shi'a people) (Karim, 2019).

The establishment of the Safawid as a kingdom, especially with a Shiite pattern, led to conflict between the Turks and the Shiites. This has been happening since the time of Sheik Ismail (Ismail I) with Turkey, which was then led by Salim I (Amstrong, 2002). This conflict occurred over a long period of time and will be discussed in the next chapter.

During the time of Ismail I, there was a policy launched by the Shiites. This policy was a threat policy. This was done because there were many Shiites in the Ottoman region (Yunus and Haif, 2013). In addition, during the time of Ismail I, there was a war between the Safawid and the Ottoman Turks in Khaldiran, northwest Azerbaijan in 1514 (Yunus and Haif, 2013). In this war, Ismail I was defeated. This made Ismail I lose not only the war, but also mentally and psychologically. This is related to Ismail I who was not only considered the imam of the Shiites, but was also considered a manifestation of God (Yunus and Haif, 2013). Therefore, this war made Ismail I depressed until he died.

The leadership was then replaced by Thahmasp. At this time, Safawid was still in quite a lot of political turmoil. The conflict with the Qizilbasy people was not over and the conflict with Turkey

was also still ongoing. This continued during the time of Ismail II and Muhammad Khuda Banda (Abidin, 2013).

The problems that arose in the Safawid dynasty were only successfully overcome during the time of Abbas I. Coinciding with this, the Safawid experienced its heyday. This success covered a wide area, politics, economics, science and the arts. After the time of Abbas I, the Safawid slowly declined until a period of destruction.

Ottoman Dynasty

The establishment of the Ottoman Empire as a kingdom cannot be separated from the existence of the Seljuk Dynasty. Because, after all, the role of the Ottoman nation began to appear and had a strong influence during the Seljuk Dynasty. Thanks to the Seljuk Dynasty, the Turks were then able to have a strong influence in the Middle East. In fact, the strong influence of the Turks later caused conflict with the Persians.

Starting from al-Thugril, a Ottoman nation who provided assistance to Sultan Alauddin from Seljuk when attacked by the Mongols. For his services in successfully blocking and defeating the Mongol army, al-Thugril was given a gift by Sultan Alauddin in the form of territory in Ishki Shahr (Karim, 2019). In addition, al-Thugril also had the right to expand his territory. In 1288, al-Thugril died, then was replaced by his son named Usman. In 1300, the Mongols attacked Seljuk again, and Sultan Alauddin was killed. Because of this, Usman I announced that his territory was completely independent. This is where the Ottoman Dynasty began.

As a new territory, the Ottoman Empire certainly did not have a very large territory. However, in just a few years, the Ottoman Empire had a fairly large territory. After the era of Usman I, continued by his son, Orkhan, the Ottoman Turks were able to expand their territory to Europe. Orkhan formed three armies, namely *Sipahi* (regular army), *Hazeb* (irregular army), and *Janissary Army* (Army appointed since young) (Karim, 2019). During the next sultan, Murad I, the Ottoman Turks also succeeded in expanding their territory even wider.

After Murad I died, he was replaced by Bayazid I. During Bayazid I's reign, the Ottoman Empire experienced interesting developments. Cooperation with Serbia was established by Bayazid I. In fact, in the previous period, Serbia was the main sponsor in the Crusader coalition, namely the coalition of regions that fought the Ottoman Empire. In addition to Serbia, Bulgaria also submitted to the Ottoman Empire. Bulgaria itself was successfully subdued after cooperation between the Ottoman Empire and Serbia was established. Sultan Bayazid I then died during the war in Ankara against Timurlenk. Since the death of Bayazid I, the Ottoman Empire experienced a period of political crisis, where many of Bayazid I's sons were in conflict. Then, Muhammad I succeeded in occupying the throne. Muhammad I himself then succeeded in overcoming the political crisis that occurred in the Ottoman Empire. Muhammad I was then replaced by Murad II. Sultan Murad II was instrumental in suppressing the Byzantine Empire which continued to try to disturb the political stability of the Ottoman Empire. After Murad II, the leadership was replaced by Sultan Muhammad II who was later known as Sultan al-Fatih. The expansion policy that had previously been echoed by the Ottoman sultans was continued by Sultan al-Fatih. Al-Fatih was later known as the sultan who succeeded in breaking through the fortress of Constantinople. Furthermore, the expansion policy continued. Starting from Salim I who was famous for his efforts to expand his territory. The glory of the Ottoman Empire itself occurred when Sultan Sulaiman al-Qanuni was in power (Armstrong, 2002). The glory occurred in various fields such as science, economics, and art.

Even though there were many conflicts within the Ottoman government, they were able to survive until the 20th century. Ottoman Turkey itself began to experience collapse when western nations entered and interfered in state affairs. During its founding, the Ottoman Turks had strong ties with the Mamluks and the Safavids and had a long conflict.

Conflict between Turks and Mamluks

Between the Mamluks and the Turks, there were several conflicts, where the conflicts between the two led to the downfall of the Mamluks. The first conflict occurred during the reign of Sultan Mamluk Qaytabay and Sultan Bayazid II of the Ottoman Empire. This conflict itself occurred because of mutual suspicion, causing tension between the two dynasties. In this conflict itself, the Mamluks were actually quite afraid of the Ottoman Empire, because at that time it also coincided with the Mamluk resistance against the Portuguese, so that its military strength was also reduced. However, Bayazid II as the sultan of the Ottoman Empire, finally made a peace agreement with Qayatabay, so that the conflict was avoided (Ash-Shallabi, 2021).

Initially, the Mamluks and the Ottomans had established relations since the time of Barquq (Mamluk) and the time of Bayezid I (Ottoman). This relationship was attempted to be built by the Ottomans on the grounds of facing attacks from the Mongols at that time. However, Barquq himself was still suspicious of the Ottomans, so that cooperative relations were quite difficult to build (Thaqqus, 2018). The relationship between the Mamluks and the Ottomans themselves was quite dynamic, experiencing ups and downs.

During the time of Sultan Baybars in Mamluk and Murad II in Ottoman Turkey, relations were well established. This relationship continued until the time of Muhammad II who succeeded in controlling Byzantium. One of the evidences of this relationship was seen well was the celebration held by Sultan Ainal (Mamluk) for the victory of the Ottoman Turks over Byzantium.

The relationship between the Mamluks and the Ottoman Turks then experienced tension in 1483, when at this time, Sultan Bayezid II was in a period of turmoil. There was a competition between Bayezid II and Prince Jim (some wrote Jem) to get his position. Although at that time Bayezid II had become sultan in the Ottoman Turks. This conflict began because Qaitbay from the Mamluks at that time accepted asylum from Prince Jim. This made Bayezid II angry with the Mamluks. So, a conflict occurred which was manifested in several things. First, Bayezid II supported Alauddaulah ibn Dzi al-Qadar who attacked Malta. Even though Malta was one of the Mamluk territories. Second, Bayezid II hampered the Mamluk economy through the silk road. However, this conflict did not last long. The end of this conflict was a peace agreement between Qaitbay and Bayezid II (Thaqqus, 2018).

Conflict then reoccurred between the Mamluks and the Ottoman Turks. The conflict occurred during the time of Qansuh al-Ghauri (Mamluk) and Salim I (Ottoman). At this time, more precisely entering the 16th century, a new power emerged in Persia, namely the Safawiyah Dynasty (Levanoni, 2010, p. 273). This certainly caused geopolitics in the Middle East to heat up again. The Ottoman Turks who tried to fight the Safawiyah, and asked for cooperation from the Mamluks, had to fight alone. The Mamluks in this case refused to provide assistance or cooperation to the Ottoman Turks. The Mamluks preferred to be neutral. Qansuh al-Ghauri as the leader of the Mamluks, only sent troops to Aleppo as guards for the Mamluk region. So there was no assistance for the Ottoman Turks.

The conflict escalated when Qansuh al-Ghauri provoked both dynasties. This was planned so that the Mamluks would play an important role later. Like if the two dynasties did not immediately stop the conflict, then the Mamluks would become mediators for both of them. This would certainly provide benefits and achievements for the Mamluks. In addition, if the Ottomans were defeated, then the Ottoman territories would be taken over by the Mamluks. This was not thought of when the Ottomans won or the Safawid won. In reality, the Ottomans were able to defeat the troops of Sheik Ismail from the Safawid in 1514 AD.

Salim I as a sultan, then moved quickly. After returning from the war against the Safawid, he had prepared troops to then control the regions of Syria and Egypt. Salim I was supported not only by his military troops, but also received support from several mayors in the Mamluk region. For example, the mayor of Aleppo, Khair Bek and Jan Burdi al-Ghazali who was the mayor of Hamma, withdrew his troops from Ghauri's troops. This was done because Ghauri carried out a lot of luxury and arbitrariness in the kingdom. In addition, many Egyptian and Syrian people also rebelled against the Mamluk government. The first battle was called the Battle of *Marj Dabiq* in 1516

AD where the Mamluks were defeated (Hitti, 2008). The result was the fall of the Syam region to the Ottoman Turks. Regions such as Aleppo, Hamma, Homs, and Damascus were successfully controlled by the Ottoman Turks. In this battle, al-Ghauri died by committing suicide by drinking poison (there are many opinions) (Thaqqus, 2018).

After the Battle of Marj Dabiq, the surviving troops who were still loyal to the Mamluks returned to Egypt. The leadership was continued by Thuman Bay. (Hitti, 2008). Due to the defeat of the Mamluk troops in Syria, Thuman Bay tried to avenge the defeat. On the other hand, the Ottoman troops had reached the Egyptian border. The chaotic conditions in Egypt then forced the Mamluk troops that had been prepared in Shalihiyah to withdraw. In the city of Ridaniyah, troops were gathered and prepared. The Mamluk troops themselves consisted of the remnants of the existing troops, criminals who were freed and armed, and slaves from the negro group (Thaqqus, 2018). Preparations had been made to maintain Mamluk power. In 1517, the Ridaniyah War broke out. This war later became the last war of the Mamluk Dynasty and suffered a crushing defeat by the Ottoman troops. With this defeat of the Mamluks, the territory of Egypt was controlled by the Ottoman Turks along with other North African regions (Levanoni, 2010).

Conflict between Turk and the Safavids

Since its inception in the early 16th century, the Safawid continued to be in conflict with the Ottoman Turks. One of the reasons is the difference in schools of thought used by countries. Ottoman *Türkiye* itself was a Sunni country. Meanwhile, Safawid is a country that adheres to the Shiite sect. This Shiite influence itself is none other than the influence of Sheik Ismail's grandfather, Sheik Safiuddin. The existence of Safawid as a Shiite state was considered by the Ottoman Turks to be a major threat to its territory. This is what caused the conflict between the Safawid and the Ottoman Turks (Mahmudunnasir, 1994).

Regarding the conflict between the Safawid and the Ottoman Turks, it occurred since its inception. In this early period, Sheik Ismail faced Salim I. The battle between Sheik Ismail and Salim I was inevitable. In 1514, a battle took place between the Safawid and the Ottoman Turks (Yunus and Haif, 2013). The winner of the battle was the Ottoman Turks, even at that time, Salim I was able to control Tibriz which was the center of the Safawid leadership. However, this was not continued by Salim I. This was because at that time, the Ottoman Turks were also preparing to fight the Mamluks. In addition to preparations against the Mamluks, the reason for the retreat of Salim I's army was due to the fatigue factor of the soldiers. The area which was quite far from the center of the Ottoman Turks made the soldiers' energy quite drained. Therefore, the attack on the Safawid was not continued by Salim I.

The conflict between the Safawid and the Ottoman Turks continued to occur even until the fourth king. In sequence, during the time of Tahmasp I, Ismail II, Muhammad Khuda Banda, the Safawid were still in political turmoil that could not be suppressed (Yunus and Haif, 2013). This was due to many things. First, it was related to the Qizilbash army formed by Ismail I who was instrumental in continuing to exert pressure to gain power. Second, the conflict with the Ottoman Turks continued.

During the time of Abbas I, with various policies, the Safawid finally reached its heyday (Yatim, 2015). The conflict with the Ottoman Turks also subsided for a while, one of which was to disband the Qizilbasy and replace them with the Ghulam army. Qizilbasy himself, after being abandoned by Ismail I, sided with the Ottoman Turks to gain Safawid power. Another way is to enter into a peace treaty with the Ottoman Turks. By sacrificing some territory, the Safawid were able to make peace with the Ottoman Turks.

This peace did not last long. After Abbas I managed to gather strength, the Safawid returned to attacking cities that were previously controlled. The recapture of several areas that were under Ottoman rule included Tabriz, Sirwan, and Baghdad. The next attack was carried out by Abbas I and was able to control the areas of Nakh Chivan, Erivan, Ganja, and Tiflis. The attacks continued until in 1622, Abbas I managed to capture the Hormuz Islands and Gumrun Port (Yatim, 2015).

After the peace agreement between the Safawid and the Ottoman Turks was destroyed by Abbas I himself, the conflict continued. This conflict occurred until the end of the Safawiyah period. And this conflict also slowly weakened the Safawid in addition to the many internal problems. The Safawid itself ended during the time of Abbas III.

Impact of Geopolitical Conflict

Both the Mamluk Dynasty, the Safavid Dynasty, and the Ottoman Dynasty had their respective roles in the Islamic world. The existence of the three great kingdoms had a political impact on the Middle East. The Mamluks who controlled Egypt to Aleppo, had saved the destruction of Islam after the Abbasids collapsed. In fact, the Abbasids themselves were revived by the Mamluks. In terms of science and economy, the Mamluks had a big role. Cooperation with several European countries also had a big impact.

Like wise with the Safawid. Even though they were a dynasty that emerged somewhat later than the Mamluks and Ottoman Turks, the Safavids were able to expand their territory and influence in the Middle East. The enthusiasm for spreading Shi'ism became the main basis for the Safawiyah people to expand their territory. Geographically, Safawid benefits from the conditions of its region. Although in the end it could not avoid conflict with Ottoman Türkiye. The Safawid themselves met with the Mamluk period in the early 16th century.

The Ottoman Empire, which was founded in the early 14th century, had a strong influence in the Middle East. Strong and formidable military power, made the Ottoman Empire expand its territory rapidly. After the Mamluks were defeated, the Ottoman Empire's power reached the North African region. In addition, part of Europe was also controlled after successfully controlling Constantinople and Byzantium.

The Middle East region, which is one of the main routes for international trade, has made these three kingdoms benefit. When the Mamluks came to power, the trade routes on the Red Sea were successfully controlled. When Constantinople was controlled by the Ottoman Turks, trade was also controlled by Muslims. Likewise with Safawid which was the country through which the Silk Road passed.

In the end, these three great and influential kingdoms had to experience collapse. Mamluk experienced collapse under the power of the Ottoman army. Safawid with various internal conflicts and conflicts with the Ottoman Turks. While the Ottoman Turks themselves experienced the fall because of the many interferences of western nations in domestic politics.

The impact of the conflict between these three countries will certainly have on the people who inhabit the region. People experience suffering and become victims. Apart from that, another impact is the economic dynamics in the Middle East. This is related to the various methods used by each country in carrying out its political tactics. Another impact is regarding the progress of science. The Syafavids themselves were more developed in terms of science than the Ottoman Turks, as were the Mamluks.

CONCLUSION

The Islamic world once survived because of the existence of three great powers in the Middle East, namely the Mamluks, the Ottoman Turks, and the Safawid. The three had different backgrounds and different regions. The Mamluks were founded by groups of trained slaves. The system used was also different from the dynasty in general, namely the military oligarchy. The Ottoman Turks were founded by Usman I by taking advantage of the momentum of the fall of the Seljuk Sultanate. While the Syafawiyah, was founded on the basis of the spirit of spreading Shi'ism.

Different powers and different interests eventually led to conflict between the three dynasties. The Mamluks and the Ottomans were the first to conflict. This conflict between the Mamluks and the Ottomans eventually led to the collapse of the Mamluks themselves. Meanwhile, the Safawid, since its inception in the 16th century, has always been in conflict with the Ottomans.

This conflict had subsided during the time of Abbas I with a peace treaty. However, it did not last long, Abbas I violated the agreement by attacking the Ottoman territories.

The impact of the conflict is felt more by the people who are victims. Furthermore, the conflict also has an impact on economic dynamics. Such as between the Mamluks and the Ottoman Turks, one of the conflicts was by weakening the economy and military of one of the kingdoms. While another impact is the dynamics of changes in the regional map which are quite significant.

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