

Land-Based Empires

AP World History ■ Unit 3

AP World History



Land-Based Empires

What we will cover

- 1 How the Land Empires Expanded
- 2 Administration
- 3 Legitimacy and Belief
- 4 Comparison in Land-Based Empires

1

How the Land Empires Expanded

How the Land Empires Expanded

Unit 3 covers the great **land-based empires** 陆基帝国 of roughly 1450 to 1750. Four questions organise it: how they expanded, how they governed, how they paid for themselves, and how they used religion.

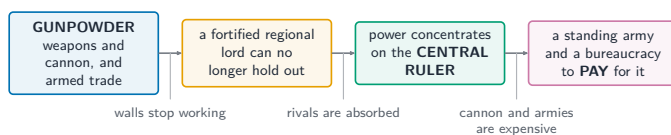
- The **Manchu (Qing)** 满清 in Central and East Asia.
- The **Mughal** 莫卧儿 in South Asia.
- The **Ottoman** 奥斯曼 in the eastern Mediterranean and beyond.
- The **Safavid** 萨法维 in Persia.

How the Land Empires Expanded, continued

Expansion relied on the **increased use of gunpowder, cannons, and armed trade** 火药、火炮与武装贸易 – which is why these are often called the **gunpowder empires** 火药帝国.

Access to gunpowder weapons let a central ruler overpower regional rivals and fortified nobles, so military technology and political centralisation grew together.

Why they are called gunpowder empires



Ottoman, Safavid, Mughal and Qing are the **instances**. This chain is the claim, and it is the claim that a comparison question marks

2 Administration

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Administration

Four empires, one set of tools

	Ottoman	Safavid	Mughal	Manchu (Qing)
Who staffs the state?	devshirme recruits officials and janissaries	ghulams - an enslaved-elite corps	mansabdars ranked in imperial service	the examination system continues
Where does the revenue come from?	tax farming - the right to collect is sold	land revenue and silk trade	zamindars - hereditary local landholders	direct taxation, hard currency
What makes rule legitimate?	caliphal claim; mosque complexes	Sh'ism as the state religion	monumental building; tolerance under Akbar	Mandate of Heaven; imperial portraits

all four expanded with gunpowder - they DIFFER in how they then governed

Rulers faced the same problem: how to control territory far from the capital.

The CED names the tools they used.

Land-Based Empires

Administration

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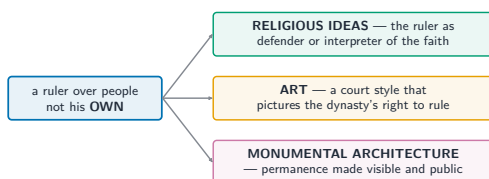
3 Legitimacy and Belief

Legitimacy and Belief

Rulers continued to use **religious ideas, art, and monumental architecture** 宗教观念、艺术与纪念性建筑 to legitimise their rule – Mughal mosques and mausolea, Ottoman mosque complexes, Qing imperial portraits, and European palaces such as Versailles all do the same work.

- The **Protestant Reformation** 新教改革 marked a break with existing Christian traditions and led to sustained religious and political conflict in Europe.
- Political rivalry between the **Ottoman and Safavid** empires intensified the **Sunni-Shia split** 逊尼派与什叶派分裂, showing how state rivalry can deepen a religious division.
- **Sikhism** 锡克教 developed in South Asia in a context of interaction between Hinduism and Islam.

Three instruments of legitimacy



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Three religious divisions

THE DIVISION	WHERE	WHAT IT DID POLITICALLY
The Protestant Reformation	Latin Christendom	broke the single religious authority a ruler could appeal to
The Sunni-Shia split	Ottoman and Safavid	turned a doctrinal difference into the border between two empires
Sikhism	Mughal South Asia	a new tradition inside an empire that ruled a religiously plural population

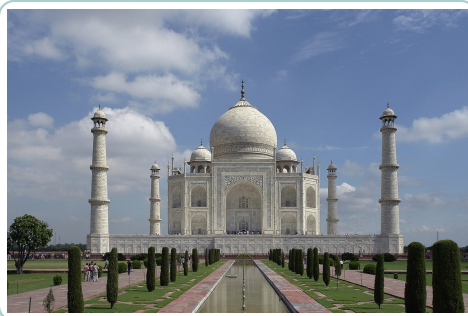
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The Süleymaniye Mosque



The Süleymaniye Mosque - monumental architecture as an instrument of legitimacy

The Taj Mahal



The Taj Mahal - the same instrument, used by a Mughal ruler over a religiously plural population

4

Comparison in Land-Based Empires

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└ Comparison in Land-Based Empires

Comparison in Land-Based Empires

The unit's reasoning skill is **comparison**, and the productive comparisons are about **method**, not size:

- Recruiting officials by **examination** (Qing) against by **enslaved-elite systems** (Ottoman devshirme, Safavid ghulams).
- **Tax farming** (Ottoman) against **land-revenue intermediaries** (Mughal zamindars) against **direct taxation** (Ming hard currency).
- Legitimacy through **religious identity** (Safavid Shi'ism as state religion) against through **tolerance of diversity** (Mughal policy under Akbar).

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└ Comparison in Land-Based Empires

Exam tips

- Say **why** gunpowder mattered: it let central rulers overpower regional rivals, so military change and centralisation go together.
- Learn the four empires by their **administrative method**, not their territory – devshirme, examinations, zamindars, ghulams.
- **Tax farming** sells the right to collect; a **zamindar** is a hereditary landholder. Questions turn on that difference.
- Monumental architecture is **evidence of legitimation**, not decoration. Say what it was doing.
- The **Ottoman-Safavid** rivalry is the example of political conflict deepening a religious divide.
- Comparisons should be one **function** performed two ways, with the consequence stated.

5

Recap

Land-Based Empires

↳ Recap

Unit 3 – key takeaways

1 Gunpowder

lets central rulers overpower regional rivals

2 Admin

devshirme, examinations, zamindars, ghulams

3 Tax

farming sells the right; a zamindar is hereditary

4 Monuments

evidence of legitimation, not decoration

Land-Based Empires

↳ Recap

Check yourself

- 1 Why did gunpowder matter politically?
- 2 Tax farming vs zamindar?
- 3 What is monumental architecture evidence of?
- 4 Name the rivalry that deepened a religious divide.

Answers: central rulers overpower rivals ▪ sold right vs hereditary landholder ▪ legitimation ▪ Ottoman–Safavid