



ḲOSROW KHAN GORJI QĀJĀR

ḲOSROW KHAN GORJI QĀJĀR (Andre Ghaytmazeants, b. Tbilisi, 1785-6; d. Tehran, 1857), an influential eunuch (*ḳvāja*; see [EUNUCHS](#)) of the Qajar times, in the period from Fath-ʿAli Shah (r. 1797-1834) to Nāṣer-al-Din Shah (r. 1848-96). Ḳosrow Khan Gorji Qājār was born in Tbilisi and was captured and brought to Persia in his youth (Rabino, p. 550; Bāmdād, I, pp. 479-80). According to [Jakob Eduard Polak](#) (1818-91), Ḳosrow Khan came from an influential Georgian family of Jewish origin, and he remained Christian until he was 16 years old (Polak, I, pp. 260-61; Polak, tr. Jahāndāri, p. 180). In fact, Ḳosrow Khan’s real name was Andre Ghaytmazeants, and he was a son of an Armenian priest in Tbilisi. He participated in the military campaign of the Russian General Pavel Tsitsianov (1754-1806) as a member of the Georgian volunteer army led by the Prince Ivan (Iovane) Orbeliani (?-1806), but was captured by the Qajar troops near the Yerevan fortress in the summer of 1804. After that he was castrated and became a eunuch (Shermazanean, pp. 213-20). On 13 Rabiʿ I 1230/23 February 1815 he was sent to Gilān as the governor of the province. There he commissioned many fine buildings, such as the Tupḳāna park and palace, and Solaymāndārāb and Čamarsarā bridges (Rabino, pp. 88, 151, 154). He was generous to the lower classes of the society but confronted with the local leaders. In Ramaẓān 1234/June-July 1819, he was removed from office after the local riot connected with the sale of villages of Lašt-e Nesā (Rabino, pp. 294-95, 550-51; Hedāyat, IX, p. 7755; Eʿtemād-al-Salṭana, III, p. 1542). In 1238/1822-23, Ḳosrow Khan led the [Baḳtiāri](#) army to conquer Mandalij near the Persian-Ottoman frontier (Hedāyat, IX, p. 7802-4; Eʿtemād-al-Salṭana, III, p. 1557). In 1824, after the death of Yusof Khan Gorji—another



prominent Caucasian servant of Fath-‘Ali Shah—Ḳosrow Khan succeeded him as the vizier to Fath-‘Ali Shah’s son Moḥammad Mirzā Seyf-al-Dowla, the governor of Isfahan (Sharashenidze, p. 123; Hedāyat, IX, p. 7824; Donboli, p. 388; E‘temād-al-Salṭana, III, p. 1567, but the author confuses Ḳosrow Khan with Manučehr Khan).

In 1250/1834, when Moḥammad Mirzā (later Moḥammad Shah, r. 1834-48) moved to Tehran from Tabriz to claim the Qajar crown, Ḳosrow Khan brought to him the royal treasures of the late Fath-‘Ali Shah including the royal sword which had temporarily been possessed by ‘Ališāh Mirzā Z̧ell-al-Solṭān, a son of Fath-‘Ali Shah. Moḥammad Shah rewarded Ḳosrow Khan with the post of the governor of Isfahan and ordered him to send Solṭan-Moḥammad Mirzā Seyf-al-Dowla, the former governor of the city, to Tehran (Bāmdād, I, p. 479; Hedāyat, X, p. 8175; E‘temād-al-Salṭana, III, p. 1630). Ḳosrow Khan was opposed by the famous religious leader of the time, Moḥammad-Bāqer Šafti, known as Ḥojjat-al-Eslām Šafti, who agitated population against him. Ḳosrow Khan returned to the court in Tehran in 1253/1837-38 (Bāmdād, I, p. 480; Muliāni, p. 291; Hedāyat, X, pp. 8198 and 8264; E‘temād-al-Salṭana, III, p. 1642; Ter Yovhaneants, pp. 335-38). On 12 Du‘l-Qa‘da 1263/22 October 1847 Ḳosrow Khan was appointed governor of Kordestān. He arrested the previous local governor Rezāqoli Khan Wali and sent him to Tehran. Ḳosrow Khan acted as the governor of Kordestān for a year, until the death of Moḥammad Shah in Šawwāl 1264/September 1848 (Sanandaji, pp. 231-37; E‘temād-al-Salṭana, III, p. 1687). Although he represented central power, a Kurdish chronicler of the time described him as a man of intelligence and honesty, virtuous and kind to public (Sanandaji, p. 232). Hedāyat, Polak, and Fraser praised his wisdom and spirits which were well known throughout the country (Hedāyat, X, p. 8384; Polak, I, p. 261; Polak, tr. Jahāndāri, p. 180; Rabino, p. 550). In 1268/1851-52 Ḳosrow Khan was appointed governor of Qazvin (Hedāyat, X, p. 8601). Ḳosrow Khan sent his deputy to Qazvin, but he himself remained at the court in Tehran and died there on 5 Du‘l-Ḥejja 1273/27 July 1857 (Bāmdād, I, p. 481).

Ḳosrow Khan Gorji belonged to the group of servants of Caucasian origin, who converted to Islam and served the Qajar dynasty, like another powerful eunuch Manučehr Khan Gorji Mo‘tamed-al-Dowla (?-1847) from Tbilisi. The latter’s original name was Chongur Enikolopeants, and he was captured by the Qajar army on the same occasion as Ḳosrow Khan was. They both had very similar life and, in fact, formed an alliance inside the Qajar court (Shermazanean, pp. 323-77). Ḳosrow Khan’s terms of tenure often turned out



to be short because of the animosity of the local elites toward him, and his career demonstrates the tension between the central and local powers, in as much as it shows some tendencies in the regulations of the Qajar elite of that period.

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