

Abu'l-Fazl's biographers agree on his profound learning, especially in philosophy and religious history, his exceptional mastery of the Persian language, his skill in debate, the simplicity of his life, and his great personal humility.

Works: 1. Ketab al-faraʿed (Cairo, 1315/1898) is the best known and generally reckoned to be the most important work of Abu'l-Fazl. It is written in defense of the Bahaʿi faith and refutes an attack on Bahaʿallah's Ketab-e iqan by the Šayk-al-eslam of Tiflis. 2-3. Šarh-e ayat-e mowarraka and Resala-ye Ayyubiya, both written in 1305/1888 and published together (Shanghai, 1344/1925), dealing with questions on Jewish prophecy. 4. Dorar al-bahiya (Cairo, ca. 1317/1899), written in Arabic in 1316/1898. 5. Hojaj al-bahiya, written in 1901-02 for the American Bahaʿis. English translation by Ishtael-ebn-Kalenter (?Ali-qoli Khan), The Behai Proofs, New York, 1902; text printed in Egypt, 1342/1925. 6. Borhan-e lameʿ, a reply to the attack of Rev. P. Z. Easton; text and English translation, Chicago, 1912. 7-8. Majmuʿa-ye rasaʿel-e hazrat-e Abi'l-Fazaʿel (Cairo, 1339/1920) and Rasaʿel va raqaʿem (ed. R. Mehrabkani, Tehran, 134 Badiʿ/1977), two collections of letters and other writings. 9. Moktarat men moʿallafat Abi'l-Fazl, Brussels, 1980, a compilation of some of Abu'l-Fazl's Arabic works. A number of the works of Abu'l-Fazl remain unpublished.

Bibliography : R. Mehrabkani, Šarh-e ahwal-e janab-e Mirza Abu'l-Fazaʿel Golpayegani, Tehran, 131 Badiʿ/1974. A. Solaymani, "Janab-e Abu'l-Fazaʿel Golpayegani," in Masabih-e hedayat II, Tehran, pp. 235-382. Hajji Mirza Haydar-ʿAli Esfahani, "Tarjama-ye ahwal-e Abu'l-Fazaʿel," MS, Haifa, August, 1915. H. M. Balyuzi, Edward Granville Browne and the Baháʿi Faith, Oxford, 1970, pp. 65-72. Bamdad, Rejal I, pp. 54-55.

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