

25. Those Who Pray Would Gain The Rewards Of Doing Goodness To The Parents

All the effects and advantages of the world and the hereafter present in doing goodness to the parents would also be there for one who prays for His Eminence, Qaim (aj), as explained by us in Part Three that Imam (as) is the real father of all the people. Thus one who is unjust to them would have committed *Aaq* (insolence) to his real father. And one who does good to him would become eligible for all rewards that are for one who does good to his parents. And there is no doubt that the real father has greater right and higher status and is more deserving than the biological father of man, to receive favors.

That which proves this – in addition to the dictates of reason and logic – is a lengthy tradition from *Tafseer* of Imam Hasan Askari (as) that he said:

“And indeed our right upon you is greater than the rights of the parents from whom you are born – if you obey – we shall save you from the Fire and take you to the abode of comfort and perpetuity...”¹

In the same way praying for the father – especially when he has ordered it – is the best sort of good you can do for him and it is the most beneficial and important matter.

As for the effects and advantages of being good to the parents – it includes all the good things of the world till the rewards of the hereafter – is a topic that is beyond the scope of this book. Those who wish to study more about it may refer to the books of our colleagues, especially *Kafi* and *Biharul Anwar*.

¹. That which support this point is a tradition from Jame al-Akhbaar in which the Messenger of Allah (s) said: The right of Ali on the Muslims is like the right of the father on his children. It is said that it is proved from traditional reports that whatever is applicable to one Imam is also there for all Imams. That is if the rights of one of them is proved on us then the rights of all them will also be incumbent on us. (The Author)

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