


Investigating the role of religious beliefs of people interacting with the environment: A case of Iranian students at Muslim universities

**Author:**

Mohammad H. Mokhtari^{1,2} 

Affiliations:

¹Department of Theology and Philosophy of Religion, Imam Khomeini (RA) Educational and Research Institute, Qom, Iran

²Department of Systematic and Historical Theology, Faculty of Theology and Religion, University of Pretoria, Pretoria, South Africa

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Corresponding author:

Mohammad H. Mokhtari,
mokhtari@iki.ac.ir

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Undoubtedly, environmental damage is one of the most important challenges facing contemporary human beings. This is important because the signs that threaten this damage have now become apparent, threatening humans with widespread environmental pollution. On the other hand, humanity will not be able to live a normal life without a safe and healthy environment. Therefore, preservation and protection of the environment, as the most important basic needs of survival, are considered by everyone, including researchers. As a consequence, various studies aim to identify the factors that play a role in how humans and the environment interact. To this end, the present study considered the comprehensiveness of Islam and paid attention to all human needs, and intended to examine the role of religious beliefs on how to interact with the environment. It is worth mentioning that the statistical population of this study comprised 387 Iranian Muslim students (from different Islamic religions) from different universities in Iran. After the distribution of standardised research questionnaires whose validity and reliability was confirmed, the collected data were analysed by statistical software. Finally, the results concluded the following: (1) The investigated statistical population pledged and bonded to religious instructions, (2) the investigated statistical population had an appropriate interaction with the environment and (3) the obligation and pledge to religious beliefs had a positive and significant role in people interacting with the environment so that people with strong religious beliefs had a more appropriate interaction with the environment, in opposition to people with less religious beliefs whose interaction with the environment was not apt.

Contribution: This research provides further insight into the relations between Theology, religious beliefs and the interaction of people with the environment.

Keywords: Religious beliefs; Interaction with environment; Muslim eco-theology; Muslim students; Muslim universities.

Introduction

Nature and the environment are two domains that have an essential relationship with the human worldly life. These two domains, which have always been in the daily lives of people, with wonder, spectacle and marvel, have absorbed human beings to either adore and admire or attempt voraciously to halter them. In the perspective of Islam, environments, which include animals, plants and objects, have specific rights and respect. To faithful and believing humans, it is advised to observe and respect these rights. In addition, Islam's viewpoint of the universe is that human beings are the best creation of the world with an intimate relationship with other creations of the cosmos, and the sole way to grasp God's glory is to observe the rights of all creations. So, many spiritual and divine growth and positions have been eliminated just by a bit of tyranny. It is acceptable and accurate that the Almighty subdued nature for humankind who is God's representative in this world, but it does not mean that humans have the freedom to behave in any way. Humankind is responsible for interacting with all creations and with God as well. He or she must accept and respect the Almighty's willingness to live peacefully with other parts of nature. In other words, humanity as the successor of the Lord on earth must invariably protect and save nature and the environment. With a look at the different forms of destructions and detriments to the environment, which are caused by humans and have endured various losses of life and environmental and economic damages, such as famine, drought, desertification, decrease of water reserves and endangered plant and animal species, one can realise the significance of this research which is an attempt to seek a solution to such problems from religious

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instructions (Rafiaa & Saate 2015:91). Certainly, the present environmental crisis is because of economic, expansionism and intrusive perspective, and, ultimately, it has resulted from an inappropriate human viewpoint and practical ignorance of the universe. The turmoil and disorder in life and society and also environmental chaos are clear conclusions of the turbulence in mankind's inner world and peace; harmony and conciliation in the environment may be attained by inner health and pacification of humans (Wahabzadeh 2005:50).

Amongst the different religions, Islam has a massive moral, philosophical and verbal overlap with environmental values, so that Whitford and Wong (2009:192) stated that Muslim societies have more appetency to nature and the environment compared to Christians. It is worth mentioning that in the Qur'an, there is no word named as 'environment', but there are many issues related to traces, signs, signals and creations of the Almighty. Also, it states that looking at and observing nature is the proof and evidence of God's comprehensive existence. Islam has its specific concerns, commands and guidelines such as paying attention to the environment and its reconstruction and improvement. In line with the verses in the Qur'an, Divinity endows enough power and facilities to humans who are obliged to reconstruct and develop the earth. Relevant to this concern, Surah Hud (verse 61) represents 'Allah is a God who created you from the earth and assign on you, its improvement and reconstruction'. The Qur'an directs Muslims that the natural order in nature is because of the Almighty and this harmony in nature means that everything is at its correct place and position. The Qur'an instructs that the responsibility of the creator is to now be in charge of humans (Khalid 2002:334). Additionally, Islam attends to diverse aspects of life such as upright, righteousness and a respectable view of all creatures and species. In this respect, religious literature, especially anecdotes, consists of many narrations. Islamic instructions emphasize to have a balanced, equilibrated and coordinated life with every creature. God is the lord of the universe, particularly nature and the environment, which are under his control and dominance, and humans are responsible for their behaviour and actions (Jamieson 2005:114).

This research is significant as it is relevant to meticulousness in the destruction of nature and the environment, which is caused by human beings who ravage, harry and plunder natural resources. It seems that contemporary human beings need to revise their manner and behaviour towards the environment and can receive this original and noble viewpoint from religious instructions.

Therefore, regarding the significance of this concern, the research tries to pay attention to the role of religious beliefs in people's interaction with the environment amongst Iranian Muslim citizens in field studies.

Literature review

Islam is a comprehensive and universal religion that attempts to respond to humanity's various and diverse needs and for all human relationships and positions, and regulations and

laws. Also, it does not mean that every issue with its special contemporary subject has its regulation and law, but there are basic principles and essentials with which law can be regulated. One of the subjects emphasised in this research is environmental issues. The environmental crises with a recent common viewpoint are completely novel and involve new discussions that do not exist in Islam and other religions but are possibly extracted from religious contexts so that a thorough environmental school can be presented (Gorji 1984:117). For example, God in the Qur'an, in Surah Al-Anaam in verse 38, said: 'We have not neglected in the Register a thing', and in Surah AN-Nahl (the Bee) in verse 89, Prophet Mohammad has indicated: 'And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims'.

Imam Sadegh, peace be upon him, emphasised that the Almighty has explained everything in the Qur'an. By the name of Allah, God has taken account of people's needs and is aware that every need of mankind be presented in the Qur'an (Hoveizi 1963). Imam Bagher, peace be upon him, narrated that the Great God has determined everything in the Qur'an that has been requested by humans and clarified that each entity is restricted by a limited level and has placed upon them celestial justification that no one can trespass and exceed, otherwise be punished and penalised (Koleini 1991:116).

According to these narrations and verses, one can be confident that everything has been considered in the Qur'an. Regarding this concern, the Qur'an is a pedagogical and upbringing book which was prepared for the evolution and growth of humans and society; it is clear that 'everything' in verses and narrations is related to all affairs that are essential and necessary for human direction and conduct (Makarem-e-Shirazi 2000:361). Having a secure and safe environment is one aspect of gaining felicity, bliss and perfection in this world and besides a human can aim and instruct his or her soul and body for the same purpose. Primarily, one responsibility of humans is to protect their lives, which is impossible without a safe and secure environment. Thus, the earliest condition for a healthy soul is to have a healthy body, and it is not possible unless there is a secure and protected environment (Firoozi 2009:10).

Whereas humans as a part of the universe with a complex of other creatures have a relationship with nature and the environment, his or her deserved life is interconnected to an appropriate adjustment with them. Islam has presented fundamental approaches to this issue (Rabani 1999), where we find comprehensive viewpoints and yet can interact with nature and the environment (Kamenei 2003). It is recognised to find in the Qur'an that in Islam it is crucial to care and protect nature and the environment to keep them safe and secure to attain bliss and perfection.

Certainly, a safe environment is a gift of God and part of the cosmos which is derived from a monotheistic worldview;

this means that the universe is an image of One God. In Islam, any behaviour which causes deprivation and decadence of the environment is prohibited because the Almighty has been frequently dismayed about corruption and deprivation of earth. Therefore, the Islamic government in Iran has monitored and supervised human interaction with the environment and penalises and punishes people who destruct their surroundings. Also, it warns and notifies those who are not aware of their misbehaviour towards nature. From Islam's viewpoint, there is no separation between the humanity and the environment, and the opposite is true where they are complementary to each other. In Islam and the Qur'an, the most complete protection has been ordered, and every humanistic aspect has been envisaged with a harmonious and coordinated relationship with nature. Many verses in the Qur'an emphasise this issue, and some verses imply that the environment is a public right. These verses mention that God created nature and the environment for human beings who have the right to use and employ them and this right is for everyone forever (Gorji 1984). In Surah Al-Baqara, verse 29, God has explained that 'it is He who created for you all of that which is on the earth'. This verse indicates that the exploitation and utilisation of resources on earth belong to all people permanently so that, fundamentally and principally, it must have been conducted to meet human needs and observe their rights perpetually. In Surah Al-Araf, verse 10, the Almighty has presented that '[...] we have certainly established you upon the earth and made for you therein ways of livelihood'. This verse is indicative of human capability and precedence on earth, where his or her life facilities are provided. A safe environment to live in is the primary right of people on earth. Accordingly, God has established the full scope of nature as a habitat for mankind. In Surah Al-Rahman, verse 10, the Almighty has stated: 'And the earth He laid [out] for the creatures'.

In line with this great verse, earth, its nature and environment, is a public right and everyone can utilise it. Hence, its utilisation must be protected for the present and future generations. The attentive point is that there is a right for a person, but on the other hand, there is a duty and responsibility with that right. In other words, right and duty are the two faces of a coin. If it is recognised that human beings service and employ nature and the environment differently; this right incurs a duty and responsibility to guard others' rights when using his or her rights. As a result, if a person utilises nature, this utilisation must be in such a way that it does not disturb other's right to use it (Firoozi 2009:11).

In some verses of the Qur'an, God has named the elements of nature to emphasise human creation. Verse 5 in Surah Al-Nahl, bids: 'And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them, you eat', and also verse 10 in Surah Al-Nah presents: 'And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them, you eat'. Again, in this Surah, verse 11 indicates: 'He causes to grow for you thereby the crops, olives, palm trees, grapevines, and

from all the fruits. Indeed, in that is a sign for a people who give thought'. Verse 60 in Surah Al-Naml (ant) explains:

[More precisely], is He [not best] who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof?

There are a great number of such verses in the Qur'an. All of them have a message relevant to the components of the environment that are for all humankind who have a right to use them and apply celestial kindness. No one can dispossess this celestial right. These verses indicate that gifts from God are for all humankind without any attention to their religion, gender, nationality and so forth. Every human has the right to employ and utilise these celestial donations within a safe and protected life.

There are other types of verses which consist of the term 'subjugation,' which is applied to the constituents of nature and the environment used by humanity. In these verses, sun, moon, wind and rain, mountains and valleys, forests and plains, animals and other ground resources, and all other creatures are obedient and at the service of humankind so that they can utilise them and enjoy a blissful life. In the Qur'an culture, the word 'subjugation' has two meanings: the former shows that creatures are for human benefit and profit such as capturing the sun, and the latter indicates that their control is in the hands of humankind such as the sea and many creatures (Makarem-e-Shirazi 2000:361). For example, the Almighty, in Surah Ibrahim in verse 33 bids: '[...] He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day', and verse 12 in Surah Al-Nahl 12 states: 'And he has subjected for you the night and day and the sun and moon, and the stars are subjected by His command', and again verse 20 in Surah Luqman indicates:

Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you; His favours, [both] apparent and unapparent?

So various verses regarding these concerns in the Qur'an declare that it is obvious that nature and the environment are for all humankind incessantly. Therefore, instead of a dedicated right to use nature and the environment, God takes responsibility for humans to back, support and advocate these rights because the aim and target of this employing and usage are to exploit for welfare, comfort and relief.

Hence, if the environment is exploited, it will contradict its eminent purpose and target. Consequently, it causes the endangerment of life to self and others, so it hinders progress in the way of felicity and bliss in this and the other world. Also, in some verses, there are indications of human responsibility and culpability. It means that whilst humans have a prerogative to employ nature, on the other hand, it is essential for them to agonise over others' rights and avoid depriving others of having a safe environment. So, the exploitation of nature is not unconditional and unlimited, for it has specific frameworks to observe, such as not harming

others, observing others' rights and supporting the future generations' rights. Accordingly, in the Qur'an, as the Almighty bestows on humans the usage of nature, contrarily they are responsible for developing, progressing and reconstructing the earth. Surah Al-Hud, in verse 61, states: 'He is the God who created you from the earth and appointed you to build and flourish it'. This verse shows that the protection, reconstruction and improvement of the environment are the duty of human beings and it is forbidden to act against nature's reconstruction. There is a precious point in this verse which displays that the Qur'an does not mention that God develops and constructs the earth and then dedicates it to people to use, but it presents that the duty of reconstruction and development of the earth is appointed to humans and they are responsible for its improvement and re-establishment (Makarem-e-Shirazi 2000:361). The notion of this verse shows that the desecration and destruction of the environment are completely irreconcilable with the reconstruction and improvement of earth, so these actions must be prohibited.

Frequently, the Qur'an emphasises constructive and restorative amending behaviour, which is one of the reformist approaches to support nature and the environment. By contrast, it is prohibited to behave in a corrupt way with nature. In the Qur'an, the term 'amendment' has contrarily appeared as the word 'deprivation'. Verse 56 in Surah Al-Araf has indicated: 'And cause no corruption upon the earth after its reformation'. Certainly, detriment, destruction and pollution on earth are significant instances of corruptive behaviour and deprivation. As presented in verse 56 of Surah Al-Araf, the term 'deprivation' in many verses of the Qur'an reveals privation 'on earth', so this decadency on earth has implied the deprivation of nature and the environment. Therefore, the Qur'an presented destruction and damage to the environment as an obvious example of deprivation and corruption. In Surah Al-Baqara in verse 205, the Prophet Mohammad stated: 'And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption'.

In the above-mentioned verses, it is indicated that the term 'deprivation' refers to any kind of disorder, ruin, destruction, deviation, oppression and cruelty. In other words, corruption and decadency are relevant to any sort of detriment and damage caused to the universe system. One example of discipline in universe is the harmony and order in nature and the environment so that any type of destruction caused to them is barred. Therefore, every behaviour which devastates and deprives nature and the environment is contrary to Islamic instructions.

In line with the conceptual background and supported by the extensive literature review, the following research model (Figure 1) and hypothesis were developed:

Therefore, it is hypothesised (hypothesis H_1) that religious beliefs have a significant role among people interacting with the environment.

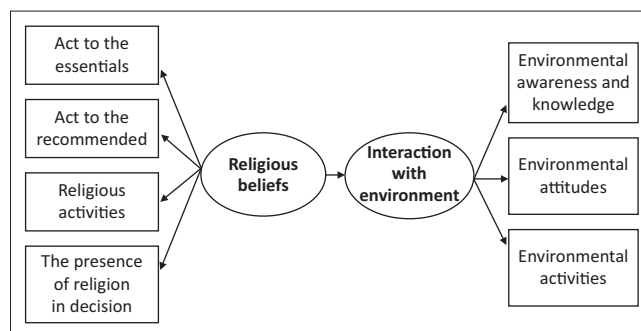


FIGURE 1: Proposed research model.

Methodology

A quantitative research method is used for the current study. As the research initially studies whether or not religious beliefs affect people interacting with the environment, the design of the study is explanatory (Sekaran 2006:52). The study also aims to identify the status of religious beliefs and interaction that people have with the environment in the Iranian context. Therefore, a descriptive type of research method has been used in this study. A descriptive study attempts to describe, explain and interpret conditions of the present (Creswell 2002:84; Sekaran 2006:52). The nature of the study's research design is cross-sectional. After identification of the scales, the questionnaires were distributed amongst selected Muslim citizens in Iran. Finally, the relationship between research variables was analysed using confirmatory factor analysis techniques and structural equation modelling (SEM).

Statistical population and sampling method

The data collection method of this research study is based on surveys and conceptual modelling, whilst the structure of the survey method is empirical and the source of information is the individual perception of objective reality (Meredith et al. 1989:300). Therefore, because the aim of this study is to examine the religious beliefs and people interacting with the environment empirically, the survey method was chosen as the appropriate method. As Meredith et al. (1989:300) implied, individual perception of objective reality is the source of information, thereby the questionnaire method was chosen as the most appropriate method to collect data. The survey of this study was conducted amongst participants selected from 100 000 Iranian Muslim students of various universities. Further, according to Krejcie and Morgan (1970:608), the minimum number of sample size was determined as 384 people. Therefore, a total of 400 questionnaires were distributed between January and March 2020 amongst students via personal connections and electronic database, and 387 completed questionnaires were returned.

The results of the descriptive statistics method indicated that 56% (217) of the respondents of the study were males and 44% (170) were females. The majority of the respondents (55%) were aged between 31 and 35 years, 26% were aged more than 35 years and 19% were less than 31 years old.

Instruments

Two Persian questionnaires were used to test the hypothesis of the study. All scales were 5-point Likert scales ranging from totally disagree to agree (ranked from 1 to 5). The 20-item scale developed by Najafi, Ahadi and Delavar (2006:17) was used to measure four dimensions of 'religious beliefs' (i.e. observance of essentials, action for the recommended, religious activities, and inferring of religion in decision-making). Further, 15-item scale developed by Moradi (2017:87) was used to measure three dimensions of 'Interaction with the environment' (i.e. environmental function and performance, environmental awareness, and environmental attitudes).

Reliability and validity

Content validity method was used for evaluating the validity of the questionnaire. As indicated by Zareei, Zamani and Tanaomi (2014:1), content validity ensures that all aspects and elements that reflect the intended content are available in that measurement. Therefore, for testing the content validity, after devising a framework for the questionnaire, the author asked 10 professors to modify it, if necessary. Thus, all items were first pretested for face validity amongst professors. The professors were asked to evaluate the items for readability, word clarity and the general adequacy of the concepts measured. The professors commented on all implemented criteria and confirmed them. Subsequently, for reliability evaluation, Cronbach's alpha was utilised (Momeni &

Qayum 2007:57). According to Hair et al. (2006:44), the value of alpha ranges from 0 to 1, and if the value is more than 0.70, it will be confirmed. In the current study, the reliability of all variables was more than 0.70, indicating that all scales demonstrated good reliability (Table 1).

Results

In this study, the role of religious beliefs in people interacting with the environment was tested using the SEM technique. Therefore, for testing the hypothesis, the structural model applied four dimensions of religious beliefs, and three dimensions of interaction with the environment were performed. Figures 2 and 3 and Table 2 summarise results of the hypothesis test in terms of path coefficients (standardised solution) and *t*-value by the SEM technique.

According to Kline (1998:343), fitness's indices showed good fitness of the structural model, as shown in Table 3.

Discussion and conclusion

Appropriate interaction and protection of the environment with juridical and legal principles are humanistic which guarantee the health of the entire universe. The rise of public environmental awareness and knowledge and the

TABLE 1: The summary statistics of the survey.

Factors	Number of questions	Mean	Cronbach's alpha
Action to the essentials	5	4.2670	0.75
Action to the recommended	5	4.1571	0.74
Religious activities	5	4.1728	0.73
The presence of religion in decision-making	5	4.1990	0.76
Religious beliefs	20	4.1989	0.84
Environmental awareness and knowledge	5	4.6265	0.71
Environmental attitudes	5	4.4398	0.77
Environmental activities	5	4.3892	0.74
Interaction with the environment	15	4.4851	0.82

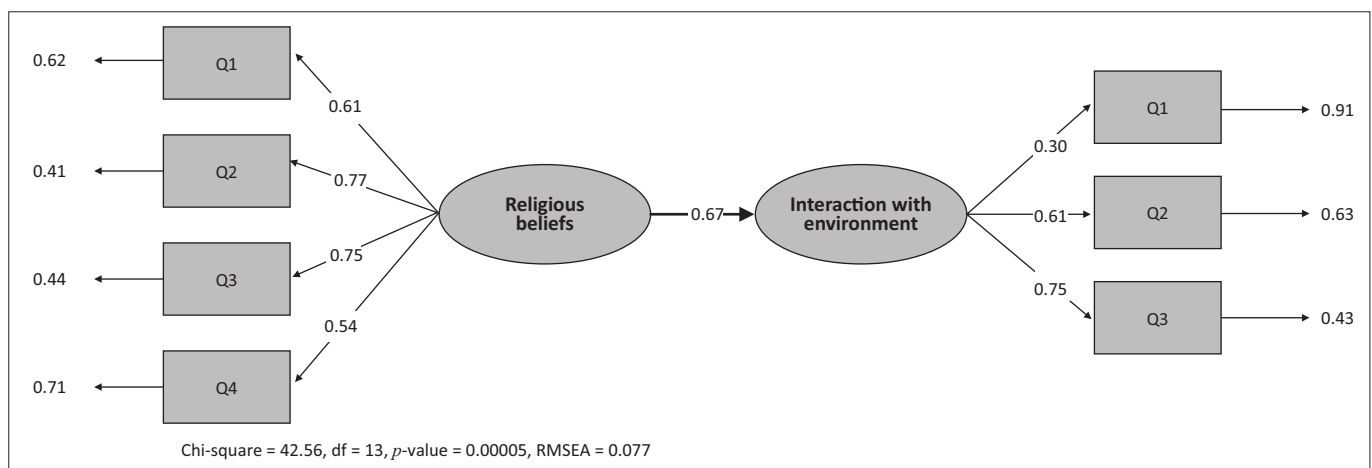
TABLE 2: Results of the hypothesis test.

Hypothesis	Path coefficients	T-value	Results
H ₁ Religious Beliefs → Interaction with Environment	0.67	3.24	Confirmed

TABLE 3: Fitness indices of structural equation model.

Fitness Indices	Measure of Index	Principle
Chi-Square/df	3.2738	< 3
P-value	0.00	< 0.05
RMSEA	0.077	< 0.10
GFI	0.92	> 0.9
AGFI	0.90	> 0.9

RMSEA, Root Mean Square Error of Approximation; GFI, Goodness of Fit Index; AGFI, Adjusted Goodness of Fit Index.



RMSEA, Root Mean Square Error of Approximation.

FIGURE 2: Standardised solution model.

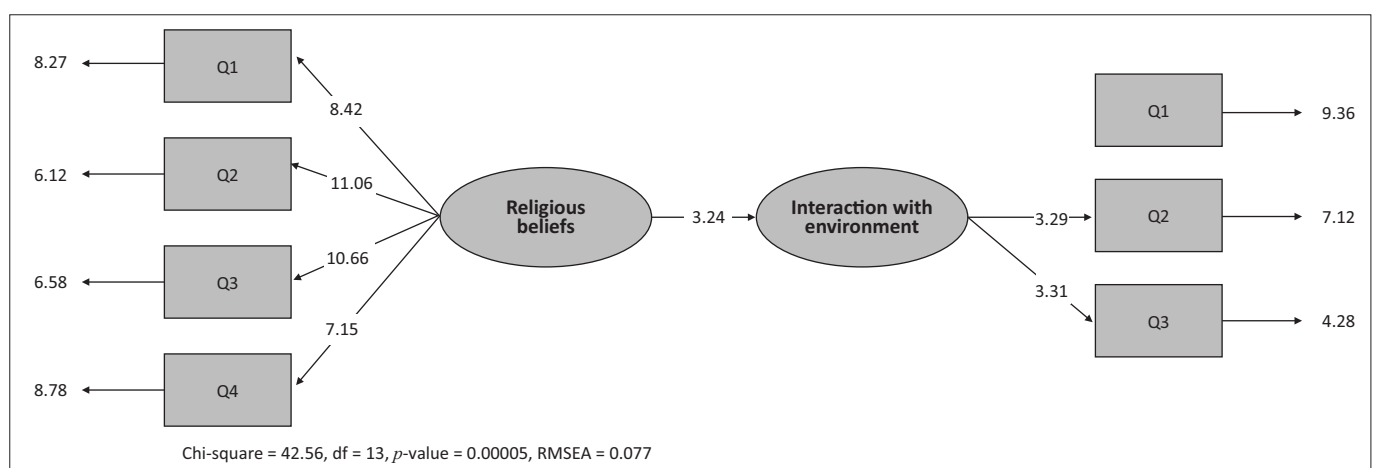
identification of effective factors for interrupting and hindering the accelerated movements that destroy nature and the environment must be considered efficiently and seriously. If each person realises the responsibility to stand guard the environment and steward it, then it will be possible to take fundamental steps in the way of sustainable development. Every programme to solve environmental problems can be successful and fruitful with the participation of each social and individual element, that is, citizen participation. To solve and clarify environmental problems, there is a primary responsibility to convert and change the beliefs and attitudes of individuals. People's beliefs can affect their conscious behaviour, constructive performance and responsibility regarding environmental problems. Support and protection of nature is a response to one of the recent needs of the society for preserving the environment and observing public rights. Moreover, destruction of nature is because of social inequality and exploitation of the environment, and this is a factor for violation of humans' rights (Kamenei 2003).

Religious texts indicate that nature and attention to its safety and a movement for attaining the safe environment are the basic rights of all mankind, and environmental destruction is because of not recognising these basic human rights (Javadi-e-Amoli 2001:191). Human beings as the best creatures and representatives of God on earth have the prerogative to utilise celestial blessings, but this usage must be in such a way that others will be able to employ these gifts without any danger. In other words, people have the right to protect the environment and also own responsibility for its correct management. Looking at the present condition of nature, one can discover that humans behave inappropriately and abuse and exploit the nature and environment incessantly. The reasons for this claim are the huge crises regarding the environment. Growing devastation of forests and plains; destruction of scarce animal and plant species; water, soil and air pollution; the usage of biological, nuclear and chemical weapons; disposal of industrial wastes into rivers and seas; damage to ozone

layer; unconventional consumption of fossil fuels; and improper use of herbal pesticides are all indications that people have interacted hazardously with the environment. This has resulted in environmental peril, thereby threatening the life and health of individuals and other creatures. Contemplating and concerning statistics, which are broadcast daily, show that humans feel themselves on the precipice, which was established by their own hands (Firoozi 2009:10).

This research attends to the role of religious beliefs in people's interaction with the environment. This research was conducted amongst 100 000 students from various Islamic universities of Iran. To analyse people's religious beliefs, the components consisted of observance of essentials, the action-recommended religious activities, and interference from religious groups in decision-making. Also, estimating people's interaction with the environment involved environmental awareness, environmental attitudes, and environmental functions and performance. Collected data were calculated by using Statistical Package for Social Sciences (SPSS) and linear structural relations (LISREL) software. Finally, the results indicated that the statistical population conformed to religious beliefs according to the numbers shown in Table 1.

In line with the results shown in Table 1 and Figure 4 (which show the factor condition in comparison to other factors), the most conforming principle amongst religious believers is the observance of essentials (mean: 4.2670). Other factors are located at the same level. Furthermore, the results indicate that the calculated population has a suitable interaction with the environment and confirm that the highest numbers were related to environmental knowledge and awareness (mean: 4.6265) and the lowest numbers were relevant to environmental activities (mean: 4.3892). This demonstrates that people have appropriate knowledge and attitudes towards the environment; however, they do not perform and fulfil this environmental information to a high degree.



RMSEA, Root Mean Square Error of Approximation.

FIGURE 3: T-value model.

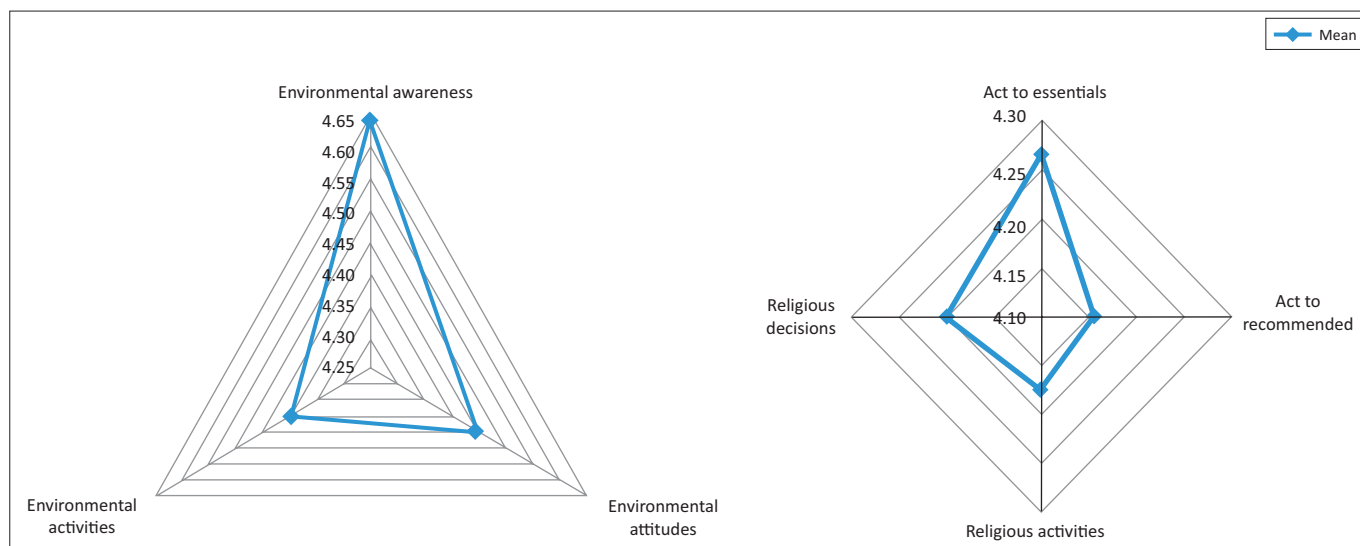


FIGURE 4: Radar chart of research variables.

The SEM technique was applied to analyse the role of religious beliefs in people interacting with the environment. The results in Figures 2 and 3 show the existence of a relationship amongst the components. The analysis indicates that religious beliefs have a positive and meaningful relationship with people's interaction with nature and the environment ($p = 0.67$; $t = 3.24$). Additionally, the results displayed in Table 3 emphasise the analysis of research modelling. The indicator of SEM in acceptable range shows that the results of this study are reliable. Meanwhile, the outcome of present research displays that the development of people's religious beliefs regarding their environmental interaction has a positive impact. Therefore, improving people's religious beliefs would promote a better relationship with nature. Humanity as a part of the universe has an important role to play to have a stable and constructive relationship with other creatures. Nature and the environment, in which people are born and grown, are considered as a cradle. So, whilst utilising their natural donation, human beings are required to maintain a proper relationship with nature to protect them. There are various verses and narrations indicating that the Almighty created nature and the environment for humankind, and they have the right to utilise them; but, on the other hand, the verses emphasise that the utilisation of nature is not solely for one generation. Consequently, the utilisation must be accurate and just so that the present and future generations are able to enjoy a safe and secure life. Hence, the misuse of this right, which leads to environmental destruction, and the damage and devastation of nature as a basic right of the next generation, is illicit (Firoozi 2009:11).

However, sometimes it is observed that some people, deliberately or inadvertently, do not respect the environment, and impair and ruin it. As a result, researchers need to identify other factors, which are effective, when people interact with the environment and ameliorate the model of this study so that the citizens of society will at last be pleased with its fruits.

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Competing interests

The author declares that he has no financial or personal relationships that may have inappropriately influenced him in writing this research article.

Author's contribution

M.H.M. is the sole author of this research article.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

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Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

The views and opinions expressed in this article are those of the author and do not necessarily reflect the official policy of any affiliated agency of the author.

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