

An Investigation of the Impact of Ecology and the Role of Environmental Factors on Human Morality and Behavior from the Viewpoint of the Qur'ān and Nahj al-Balāgha

*Fātimah 'Alā'ī Raḥmānī¹, Fahīmah Gholāmī Nezhād^{*2}*

1. Associate professor, the Department of Qur'ān and Hadīth Sciences, Alzahra University, Tehran, Iran.

2. MA, the Department of Qur'ān and Hadīth Sciences, Alzahra University, Tehran, Iran.

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Abstract

Attention paid by the divine religions to the refinement of human morality and behavior has accentuated the necessity for investigating the role of environmental factors, in line with the orders of the Noble Qur'ān and Nahj al-Balāgha. In this regard, figuring out the doctrinal and practical principles of these two precious books depicts the dos and don'ts that should be formed for the environmental factors to refine the behavior. Ecological basics of the Qur'ān and Nahj al-Balāgha and the role, effect, and importance of environmental factors in refining the human morality have been explored in this article with a descriptive-analytical method. Ecology studies the effect of geographical and social factors on human thoughts and morality. According to the ecological application of the Qur'ān and Nahj al-Balāgha, the effects of natural and social environments do not change the basic principles of human nature like free will, but they bring about etiquettes, customs, and rules that can influence all life aspects of people. Therefore, individuals who live in an improper and polluted environment are away from divine forgiveness, and the only way considered for them to be freed and saved is that they desert and leave that environment.

Keywords

the Qur'ān, Nahj al-Balāgha, Application, Ecology, Morality

*. Corresponding Author, Email: f.gholaminejad@student.alzahra.ac.ir

Introduction

Religious texts from a long time ago and contemporary thinkers nowadays have discussed the amazing effect of environmental factors on human soul and mind and explained the strong effect of geographical and social effect of human behavior, thought, opinion, and training. Scholars of this field consider the environmental factor effective, along with other factors, in the formation of human acts and behavior because a healthy environment which is away from sins is one of the underlying factors for human bliss and perfection. The Noble Qur'ān, as the last divine book, contains comprehensive doctrinal and practical principles which indicate the proper yardsticks for acting in diverse environmental arenas. Fourteen centuries ago, the Commander of the Faithful, Imām 'Alī (a), talked about the impressibility of human soul and mind from a series of geographical and social factors which are known today as ecology. This knowledge which is known as ecology studies the effect of geographical and environmental factors on human thoughts and morality. The word ecology is composed of two Greek words: the word "Oikos" which means region, home, habitat or living environment and the word "Logos" which means recognition, science or knowledge. Therefore, from the view of the root and the literal meaning of the constituting words, ecology means the study of the living environment of the creatures, but terminologically it is applied to the effects of the environment on living creatures, the effects of living creatures on the environment and the mutual relations between living creatures (Ardakānī, 2009: 132). The article at hand tries to investigate the impressibility of human soul and mind from social and geographical factors which have different effects in various areas, and show that attention paid to the environmental factors as effective factors in training human soul and mind is not an achievement of the contemporary West, rather it originates from religious and Islamic teachings, and it is taken into account before the West in religious and Islamic sources and teachings like the Qur'ān and Nahj al-Balāgha, and they have accepted its effect on morality.

Methodology and literature review

The methodology in this article is library research in which first, the basics of ecology as a science are mentioned by the use of the Noble Qur'an and the words of the Commander of the Faithful, 'Alī (a), in Nahj al-Balāgha and then, the effect of environmental factors on morality and behavior in regard to samples from these two precious books are investigated by a descriptive-analytical method. In the subject of ecology from the viewpoint of the Qur'an and Nahj al-Balāgha, the article "the effect of natural environment and climate on behavior from the viewpoint of the Qur'an, Nahj al-Balāgha and Muslim scholars" by Firishtih Afāqī and Hādī Pūr Shāfī'ī and also the article by Dr. Ḥasan Karīmī Yazdī with the title of "the science of ecology from the viewpoint of Imām 'Alī (a)" and also the article "the effect of a healthy living environment on the human in Islamic teachings" by Islāmpūr, Karīmī, and 'Askarī are among the previous studies in this regard which have investigated the effect of environmental factors on human soul and mind. However, none of the mentioned articles has discussed the impact of ecology on human morality and behavior from the viewpoint of the Qur'an and Nahj al-Balāgha; rather they have studied the field of ecology in Islam in a general sense. So it can be said that no comprehensive work so far has been written in this regard, and the present article can be considered a new research because it has investigated human morality and behavior from a special and new perspective (the science of ecology). The novelty of the mentioned article is due to this that in addition to an exact expression of the effect of ecology on morality and behavior, it has explored related instances and examples related to this issue in the Qur'an and Nahj al-Balāgha using different explanations and interpretations.

Research questions and hypotheses

This research tries to answer some questions including: are there rules and materials expressing the effect of the environment on human behavior in Islam which is a comprehensive and thorough religion? Is

this interpretation, as it is said among common people, accepted by the Qur'ān and also Nahj al-Balāgha that, for example, someone who is from Kāshān differs in morality and behavior from someone who is from Māzandarān? Which other Islamic texts have emphasized this issue after the Noble Qur'ān? What is the viewpoint and interpretation of Islam about the effect of the environment on human behavior and the practical solutions for this kind of impressibility from the environment and eventually for the behavior refinement of human? Why is it necessary and what does it have for the readers to know the discussions of this research? It has been tried to provide suitable answers for these questions in this research. It is assumed that the effect of the environment on human behavior is mentioned in Islamic Shari'ah. So here, the issue of human impressibility from the environment is proposed and investigated from a scientific and Islamic viewpoint. Through investigating and researching about the mentioned topic in other Islamic texts, it became clear that after the Noble Qur'ān, the finest points about the effect of environmental factors on human soul and mind are widely expressed in the book Nahj al-Balāgha. Therefore, the Noble Qur'ān and then Nahj al-Balāgha are considered as the main sources of Muslims' beliefs in this research. Moreover, the Sublime God in the Noble Qur'ān and Imām 'Alī (a) in Nahj al-Balāgha have provided elaborately and thoroughly concrete and practical solutions for the refinement of morality and behavior according to the environmental factors. In fact, the Qur'ān and Nahj al-Balāgha, on the one hand, have aimed the refinement of human behavior and thought with their belief principles and on the other hand, they, with their practical principles, mention dos and don'ts that should be formed for the environmental factors to refine behavior. In brief, the Qur'ān and Nahj al-Balāgha have depicted rules and limits for the living environment of human and its role and effect on behavior and morality. Reading and studying this research causes one to have a clearer grasp of the excellent content, fine points, and the scientific marvel of the Qur'ān and Nahj al-Balāgha, and also causes one to get familiar with dos and don'ts depicted in this regard by the Qur'ān and Nahj al-Balāgha.

Statement of the Problem

The close relationship of human with the environment has caused the environment as an essential axis to play a determining role in the formation of human behavior and personality, in a way that nobody can ignore the effect of social and natural environment on human life. This topic has such an importance that the new knowledge of human ecology has appeared next to other kinds of knowledge. This knowledge is the research about the effect of human on the environment and the effect of the environment on human, and as Rodgers (the expert of ecology) says not only does environment include material things and the ambient environment of human world, but also it includes non-material things (like culture) (q.v.: Rodgers, 1969: introduction). In fact, a wide range of surrounding factors, including human and non-human, tangible and non-tangible, is called the “environment” (Barber, 1994: 135). Human is an impressible creature; the surrounding environment affects him, and his personality forms his living environment. Thinkers and scientists have paid attention to this point from a long time ago and have mentioned it in different occasions. This issue has been investigated elaborately and been accepted by thinkers and scholars from Aristotle to Ibn Sīnā and Ibn Khaldūn in the introduction of their books and Montesquieu in the book “the soul of rules”, and it is also being paid attention as a completely scientific principle by anthropologists and sociologists. They believe that social, climatic, and geographical conditions have a considerable impact on human life and on the formation of human personality (q.v.: Islāmpūr, the environment in Islam, 2010: the introduction of the third chapter). Aristotle held that human and the environment are two inseparable issues. To him, human is being impressed by both geographical factors (the natural environment) and social conditions (Aristotle, 1979: 134-138). Ibn Sīnā considers lowlands and highlands influential in the way human body and mind are being organized. He considers a mountainous habitat for a human as a reason for being agile and brave. In contrast, he held that the lowland and stuffy habitat brings about depression and disease (Ibn Sīnā, 1991: 213). In his introduction, Ibn Khaldūn has put a lot of

emphasis on the climate and its role in the development of an area. He believes that the dwellers of mild areas that are safe from the burning temperature of the South and the coldness of the North hemisphere are moderate in their moods, appearance and personality, and are more suitable for generating civilizations, developments, livelihood, economics, art, and knowledge. He has continued this discussion to the issue of prophethood and has considered this point as the reason for the Divine Mission of prophets in these areas. Also, he relates the development of sciences and industries in these areas to this point and notes that being away from a mild climate causes one to be away from knowledge, religion, and humane behaviors (Ibn Khaldūn, n.d.: 82-86). Montesquieu, in eighteenth century CE, talked elaborately about the effects of geographical condition. He considers the geographical factors, like climate, natural resources, being mountainous or living on an island and living in a desert effective on the moods of folks. In his famous work “the spirit of the laws”, he discusses the nature and climate and writes, “The features of human soul and emotions differ due to various climates (Montesquieu, 1955: 230-233). What can be perceived from the mentioned points is that the environmental and social conditions have a fundamental impact on human body and soul and also on human moods, behavior, and nature. Many scientists believe that the environmental factors, nature, and the social structure of the societies play a huge role in the spiritual structure of people and the identity of nations and civilizations. From a long time ago in Islamic teachings, there had been talks about the impact of nature on human morality and behavior in different forms. In the story of the people of Israel, the Noble Qur’ān has considered the impressibility of these people from a group of idol worshipers effective on their asking for idol making (Qur’ān 7:37); moreover, the Noble Qur’ān, in the story of Mecca city and the hegira of the prophet Ibrāhīm (a) to a rocky area, has pointed out the effect of the nature, “O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer.” (Qur’ān 14:37). Also, the effect of the temper of living in a desert on Bedouins has been taken into account in the verse 97 of Repentance chapter

where it says, “The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which God hath sent down to His Apostle: But God is All-knowing, All-Wise.” In fact, the mentioned verse points to an important issue and that is the human social and geographical environment is effective in his insight and stand about the facts and knowledge, (Qirā’atī, 2004, vol. 5: 13). Investigating different lands and the stories that have happened to the people of these lands and are mentioned by the Qur’ān is an appropriate stance to prove the ecological foundations of the Qur’ān. After the Noble Qur’ān, Imām ‘Alī (a) also says in Nahj al-Balāgha, “Your drinking water is salty and unpleasant. Who lives among you will be entangled in the punishment of his sin, and who avoids you will receive God’s forgiveness” (Nahj al-Balāgha, 2003: sermon 13); Imām (a) points out in this sublime piece of the sermon the science of ecology and says the environmental factors impress human behavior and morality. Also, Imām ‘Alī (a) in Nahj al-Balāgha has considered his house to be set by God in a land with bad weather as a reason for true believers to be involved in hardships and to refine their morality (Nahj al-Balāgha, 2003: sermon 192; Nuqrih Kār, 2010: 86) .

Instances of ecological Qur’ān and Nahj al-Balāgha and the role and impact of environmental factors on human morality and behavior

Below, through providing some instances and examples by the Noble Qur’ān about the science of ecology and its effect on human behavior and morality, a part of the marvel of the Noble Qur’ān is shown. Also instances by Nahj al-Balāgha about the environmental factors and their effect on training human soul and mind display little of the command of this Noble Imām on natural sciences. Instances and examples of environmental factors will be investigated in two parts of non-human factors (natural and geographical effects) and human factors (social and human effects).

Non-human factor (natural and geographical effects) in the Noble

Qur'ān

The Noble Qur'ān has put forward precisely the issue of the effect of natural environment on the condition of human soul and mind. This is one of the clear reasons that proves the realistic view of the Qur'ān and considers the natural interpretation of human existence formally as essential knowledge. The Sublime God in the verse 97 of Repentance chapter says, "The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which God hath sent down to His Apostle: But God is All-knowing, All-Wise"; the mentioned verse indicates this point that the Bedouins who live in remote areas have less knowledge and religious faith. Blasphemy and hypocrisy of this social class is stronger than the other classes and this is because of their distance from the civilizations and their deprivation from humane blessings like knowledge and decorum and, therefore, they are more coarse and callous than the other classes. The nature of people who live in deserts is harsh, and influencing them is very difficult and so they are entitled more than any other classes not to understand, not to know the limits God has revealed, and not to know the main knowledge and secondary rulings like obligations, recommendations, the lawful, and the unlawful. Therefore, it can be said that the social, geographical, and cultural environment of the human is influential in his insight and stance about the facts and knowledge (Riḍā'ī Iṣfahānī, 2008, vol. 23: 176; Ṭayyib, 1999, vol. 6: 297; Ṭabāṭabā'ī, 1996, vol. 9: 370; Ṭabrisī, 1993, vol. 5: 95; Qirā'atī, 2004, vol. 5: 13; Ja'farī, 1997, vol. 4: 56).

Non-human factor (natural and geographical effects) in Nahj al-Balāgha

Human is a creature that is impressible by geographical and natural environment and to the same extent impresses his surrounding environment. It is in regard to such an interaction that Imām 'Alī (a) in Nahj al-Balāgha has discussed the effect of the environment (the science of ecology) on human morality and behavior and has mentioned its importance. To blame the people of Baṣrah, he says, "Your drinking water is salty and bitter" (Nahj al-Balāgha, 2003: sermon 13); it is

clear that, in addition to being bitter and salty, such water is detrimental to bodily health due to its proximity to seashore which has lots of pollutants, and also it is influential in human soul and mind in regard to its relation with the soul and body. Therefore, blaming their water is, in fact, a kind of blaming their morality (Makārim Shīrāzī, 1996, vol. 1: 509; Ḥuseinī Shīrāzī, n.d., vol. 1: 94). In another narration about the foregoing sentence which is in the sermon, it is related, “The soil of your city is the most foul-smelling soil, closest to the water and farthest to the sky and nine-tenths of evil and corruption is hidden in your city” (Nahj al-Balāgha, 2003: sermon 13); in this narration, Imām ‘Alī (a) has pointed out the features of natural environment of Baṣrah including the dirtiness, foul-smell of the soil, land which is next to water, its proximity to water, and being lowland (Ja‘farī, 2009: 170; Ṭaliqānī, 2001:207). Although all seas in the world are at the same level and naturally all ports are the same in their distance from water or sun, it is not unlikely that the interpretation of Imām (a) refers to the cities of Muslim countries because Baṣrah had a lower position compared to the other cities. Cities which are closer to the sea level receive less light from the sun because their air is compressed and dense and everywhere which receives lesser light has more pollution. This is because the sunlight has a profound effect on eliminating microbes (Makārim Shīrāzī, 1996, vol. 1: 514-515). In fact, this sublime piece of the sermon is one of the most interesting scientific issues in sociology that has clearly proposed the effect of natural environment on people’s mental status (Ja‘farī, 2009: 170). Then he says, “Nine-tenths of evil is in your environment”. This could be due to the moral characteristics of people there or because of the feature of being a port which is a commuting center for different individuals and the influx of foreign cultures and moral corruption which are imposed from outside of the port city. And therefore, we see in the history that many agonizing happenings in the first centuries of Islam stemmed from this city, Baṣrah.¹ So, the Imām meant the existence of much and considerable

¹ Ibn Abī al-Ḥadīd says in this regard, “The city of Baṣrah plunged twice, once at the time of Qādir Allāh and once at the time of Qā’im biamr Allāh” (Mughnīyah,

evil – at that special time – in Basra (Baḥrānī, 1996, vol. 1: 580). What should be taken into account in this regard is that although the effects of natural environment do not change the fundamental principles of human nature like thoughts and will power, they engender etiquettes, customs, and rules that can give color to and justify the living aspects of people. It is through considering this rule that we say: the Commander of the Faithful (a) has not condemned the people of Baṣrah completely, but rather he has stated the expected representation of their relation with such natural environment. Scientifically, the condemnation of the people of Baṣrah can be temporary, in a way that through efforts and struggles they could to some extent neutralize the effect of that environment and revolutionize their morality, moods, and behavior. This happened as great men like Ḥasan b. ḥītham baṣrī¹ appeared from the land of Baṣrah and illuminated science and human for humans. Generally, censures and condemnations that can be seen in the language of divine leaders or philosophers and sages about a particular land or ethnic group and nation are not absolute and permanent censures, but rather they have a particular incentive and cause which is away from the human nature of the people of that land or ethnic group and nation. As the Great Mecca had become a temple of idols for a long time and its people were mean and bigoted merchants and were unaware of human values, the Prophet of Islam (s) offered the greatest and the most humane civilization to the world (Ja'farī, 2009, 17). Therefore, it is certain that the effect of natural and social environment is to the extent of providing the setting and is never the complete cause (Makārim Shīrāzī, 1996, vol. 1: 518).

Imām 'Alī (a) mentions the features of the land of Mecca where the house of God is located, “Then God set him in the rockiest place, the

1939, vol. 1: 125).

¹ Ibn Hīsam abū 'Alī Muḥammad b. Ḥasan b. Hīsam Baṣrī (354-430 AH) was born in Baṣrah, which was then under the control of Buyid Dynasty, an Iranian dynasty. Ibn Hīsam is the father of optics in the world and has played an important role in understanding the light and the rules of refraction and reflection of light (Ja'farī Nā'īnī, 1993, vol. 5: 127).

sandy desert of the earth without any cultivation, the narrowest gorge among the harshest mountains, the loose sand, low water springs, and scattered villages where neither camels nor horses and cattle could be easily bred (*Nahj al-Balāgha*, 2003: sermon 192). Following this part of the sermon, Ayatollah Makārim Shīrāzī, in his commentary on *Nahj al-Balāgha*, writes, “Truly, God has chosen such an area as the supreme temple on the earth to train people (Makārim Shīrāzī, 1996, vol.7: 3380). According to what the *Qur’ān* has mentioned, Prophet Ibrāhīm (a) confessed this fact and said, “O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer” (*Qur’ān* 14:37). That he said, “O our Lord, that they may establish regular Prayer” plus his earlier sentence, “in a valley without cultivation” implies that if he has chosen a spot, from many areas in the world, which is not cultivable and is void of life interests – that is, drinking water, green and fresh cultivations, beautiful trees, mild weather, and empty without people – was because his offspring could worship God purely and would not be obsessed with worldly matters (*Ṭabāṭabā’ī*, 1996, vol. 12: 77; *Qirā’atī*, 2004, vol. 6: 296).

Human factor (social and human effects) in the Noble Qur’ān

The Noble *Qur’ān* in the verse 138 of the blessed chapter of the Heights has stated the story of the request of the Children of Israel to worship idols and to make idols and the role of the environment in their deviation when it says, “We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: ‘O Moses! Fashion for us a god like unto the gods they have.’ He said: ‘Surely ye are a people without knowledge’”. Under the influence of some idol worshippers, the Children of Israel asked to make idols and this sublime piece of the mentioned verse points it out, “Fashion for us a god like unto the gods they have”. This was the first inclination of the Children of Israel to polytheism and idol worshipping; as soon as they were saved from the hand of the army of Pharaoh, though they had seen the miracles of the Prophet Moses (a), they were not resolute in their monotheism and had a tendency for

polytheism (Ṭabāṭabā'ī, 1996, vol. 8: 30; Mughnīyah, 2003, vol. 3: 38; Zuheilī, 1997, vol. 9: 7; Muṣṭafawī, 2001, vol. 9: 128). The mentioned materials indicate that the social environment is very effective in human training and gives him patterns and leads him towards God worshipping or idol worshipping. In many cases, the environment is the origin of corruption and miseries or is the genesis of righteousness and purity; therefore, the environment is not deterministic, but it is effective. So Islam has paid extraordinary attention to the environment and its refinement (Riḍā'ī Isfahānī, 2008, vol. 7: 225; Qirā'atī, 2004, vol. 4: 16).

Human factor (social and human effects) in Nahj al-Balāgha

Imām 'Alī (a) emphasizes the training effect of the environment of the society and the position of the human and his relation with other individuals and that the behavior of the human has different effects on other individuals in sermon 13 of Nahj al-Balāgha when he says, "Who lives among you will be entangled in the punishment of his sin, and who avoids you will receive God's forgiveness" (Nahj al-Balāgha, 2003: sermon 13). It is written in the interpretation of this sublime piece of Imām's sermon: "who settles among you will be entrapped in sins because the temptations of the evil-prompting self will ask him over to commit sins or at least to be quiet against your sins" (Makārim Shīrāzī, 1996, vol. 1: 509; Ibn Abī al-Ḥadīd, 1998, vol. 1: 252). Or he has no choice other than taking up their lifestyle and accepting their etiquettes and customs as a result of which he becomes influenced by their morality and entangles in sins (Baḥrānī, 1996, vol. 1: 580; Ibid., 1987: 106; Beihaqī Keīdarī, 1996, vol. 1: 197). Some other interpreters of Nahj al-Balāgha have added to this talk: "who avoids you and moves and goes somewhere else would receive God's mercy because he has been saved from an oppressive, sinful, and corrupt environment which awaits divine punishment, and this is a great mercy from the Sublime God" (Makārim Shīrāzī, 1996, vol. 1: 509; Baḥrānī, 1996, vol. 1: 581; Āmulī, 1976: 282; Mūsawī, 1956, vol. 1: 149; Naqawī Qā'inī Khurāsānī, n.d., vol. 4: 151; Kamarī, 1977, vol. 3: 192; Rāwandī, 1985, vol. 1: 161). The interpretation of "he is entangled in his sin" indicates

that committing sin captures the human, as if it takes him as hostage and does not let him free. It is said in the Holy Qur'ān, "Every soul will be (held) in pledge for its deeds" (Qur'ān 74:38; Makārim Shīrāzī, 1996, vol. 1: 510; Mudarris Waḥīd, 1979, vol. 2: 372). What should be mentioned here is that escaping from naturally anomalous factors is as necessary as escaping from the factors leading to death. When someone with an option of immigration from a deadly natural environment insists on staying in the same environment, he, in fact, finishes his life by his own hand. Also, conceding to mean morality, hypocrisy, breaking pledges, and other malicious characteristics, in spite of having the option of freeing oneself from the environmental factors, is a kind of suicide which can be interpreted as killing one's own soul. The Commander of the Faithful (a) explains the treatment of the pain imposed by the environment on such people and says, "Continuing one's life in such an environment is a sin. In an environment in which the nature and people are hand in hand disintegrating the human's soul, tolerance and contentment are sins and disobedience. Leave this environment for that type of people who do not think about their release. Run away and go to an environment that does not press you with the chain of its meanness (Ja'farī, 2009: 171). For this reason, when corruption permeates in an environment and true believers cannot oppose it and there is the probability of the corruption of believers, they should migrate from that environment. The philosophy behind the migration of Muslims at the beginning of Islam also was exactly for this reason. Anyway, this sentence is a clear reason for the effect of the environment on the morality of humans for which the corrupted environment should be purified or humans should migrate from it (Makārim Shīrāzī, 1996, vol. 1: 510-511). After sermon 13, another narration is related about the aforementioned sentence which is in the sermon, "Who lives in your city is entangled in sins, and who leaves your city receives God's forgiveness" (Nahj al-Balāgha, 2003: sermon 13). Under this sentence by Imām 'Alī (a), some interpreters of Nahj al-Balāgha have written, "Who is in trouble there is because of his sins, and who leaves that city is because of God's forgiveness" (Makārim Shīrāzī, 1996, vol. 1: 514-515; Nawwāb Lāhījānī, n.d.: 34). Under this

sublime piece of the sermon, Ibn Mītham writes, “To be a prisoner among the people of Baṣrah is a punishment for the sins that one has already committed and abandoning that city is the sign of God’s forgiveness towards one’s sins (Baḥrānī, 1996, vol. 1: 581). Two points are way clear from the interpretations that Imām (a) had in this sermon: first, the effect of the natural and geographical environment on humans’ morality when he said, “Your drinking water is salty and bitter ...”, and it is said in another narration, “The soil of your city is the most foul-smelling soil, closest to the water and farthest to the sky and nine-tenths of evil and corruption is hidden in your city” (which is already explained). The other point is the effect of social environment on humans’ morality when he says, “Who lives among you will be entangled in the punishment of his sin, and who avoids you will receive God’s forgiveness...”, and in another narration it is said, “Who lives in your city is entangled in sins, and who leaves your city receives God’s forgiveness” (Makārim Shīrāzī, 1996, vol. 1: 518).

Conclusion

A healthy environment is considered as one of the leading factors for human bliss and perfection in the application of ecologist Qur’ān and Nahj al-Balāgha. In this regard, to have a healthy environment and the morality enhancement of the people of a society, it is needed to pay attention to the doctrinal and practical principles of the Noble Qur’ān and Nahj al-Balāgha. Since the most conspicuous role and impact of environmental factors is the proper formation of the human’s personality, morality, and behavior refinement, recognition of the effects of environmental factors in two parts of human factor and non-human factor from the viewpoint of the Noble Qur’ān and Shī’a teachings is very helpful. Environmental factors are those ones that cause reformation in human insight and behavioral modes. Despite the attention paid by the thinkers and scholars to this issue from a long time ago, the Noble Qur’ān and Nahj al-Balāgha, with particular emphasis, have pointed out the necessity of Muslims’ attention to the effects of environmental factors. Environmental factors play an important role in human morality and behavior. The effects of social and natural

environment do not change the fundamental principles of human nature like free will, but they create etiquettes, customs, and rules that can affect the aspects of people's lives. The environment, in many cases, is the origin of corruption and misery or the genesis of refinement and purity; therefore, the environment is not deterministic, but it is effective. With his will and volition, the human can determine his destiny. So the effect of environmental factors is to the extent of providing the basis and is never the complete cause; but rather, their effect is necessary. The Sublime God and Imām 'Alī (a) have acknowledged the effectiveness of environmental factors – as external factors – in provision of a template for human behavior and morality. Studying God's Word and the statements of Imām 'Alī (a) in this regard shows that the human should be his own saver by immigrating and abandoning the corrupt environment. Hence, they have emphasized the necessity of immigration and the abandonment of an unhealthy environment.

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