

This dissertation maps the reception of environmental themes in Islam from the 1960s until the present. In an attempt to bring the hitherto most comprehensive account of this phenomenon from a critical perspective, it focuses on four main areas: the debate about environmental crisis in Islam emerging under the influence of the so-called new environmentalism from the 1960s on, the activity of Islamic and secular institutions drawing on Islamic concepts to promote environmental policies and conservationist agendas, selected cases of emergence of Islamic environmentalist movements and other local receptions of the discourse, and the emergence of academic field focused on Islamic ecotheology and environmental ethics. By that, it follows the historical development of what is conceptualized in the work as the Islamic environmental discourse. It shows that this discourse draws a shared pool of Islamic concepts and scriptural motives and the imaginary of Islam as a positive moral force capable of contending with the ecological crisis but that these motives are mobilized to different ends and to promote various agendas in varying social contexts. Drawing on the cases of the eclectic and liberal environmental activism among Muslim diasporas in the West, the conservative and identitarian thematization of the environment by conservative scholars in the Middle East, the apparent success of eco-Islamic movement in Indonesia, the experiments with environmental discourse by Islamists, the instrumental approach of institutions, and the broader framework of the academic debate on religion and ecology, the work draws the map of a heterogeneous and globally dispersed discursive field that possesses an intricate history reflecting causal links and agency of multiple and sometimes unexpected actors. In theorizing this diversity, the work draws on conceptualizing the Islamic tradition as an assemblage constituted by a plethora of heterogeneous ideational and material components but tied together by a shared code of scriptural sources adapted to respond to new problems and dilemmas, among which is also the fundamental fact of the existential environmental crisis faced by humanity.