



Editors' Preface

David L. Johnston^a and Anna M. Gade^b

*a) Visiting Scholar, University of Pennsylvania
847 Williams Hall, 255 South 36th Street, Philadelphia, PA 19104, USA
jodavid@sas.upenn.edu; www.humantrustees.org*

*b) Associate Professor, Languages and Cultures of Asia, University of Wisconsin-Madison,
1246 Van Hise Hall, 1220 Linden Dr, Madison, WI 53706, USA
amgade@wisc.edu*

This special issue of *Worldviews* illuminates the critical relationship between religion and ecology in the contemporary religious thought and practice of Islam. The first paper, by David L. Johnston, considers normative Islamic approaches to the environment since the Earth Charter, showing the development especially of ethical-legal frameworks for environmental stewardship. Ahmad Afzaal's paper explains how foundational Muslim modern religious thought, such as that of Muhammad Iqbal, intersects with key questions in environmental theory, such as the famous hypothesis of Lynn White and the sociological theory of Max Weber. Anna M. Gade shows how theory and practice mutually reinforce one another in contemporary religious lifeworlds of Islamic Indonesia, the world's most populous Muslim-majority nation, building on models of experience that are at once old and new and that are now being recast as ethical and engaged responses to present and future environmental change. Finally, the paper by Fachruddin Majeri Mangunjaya and Jeanne E. McKay demonstrates how Muslims inside and outside of Indonesia are developing a spectrum of tangible current initiatives to address environmental concerns from a religious standpoint.

Three of these four articles originated at the Annual Meeting of the American Academy of Religion in Atlanta, Georgia in November 2010. Our respondent to the panel, Jonathan E. Brockopp, has provided an insightful introduction to the issue. We are fortunate to enlist the contribution of an influential Indonesian scholar and Islamic educator, Fachruddin Majeri

Mangunjaya, co-written by British scholar, Jeanne E. McKay, as the concluding article. In the end, we are truly delighted to see these various themes and approaches to Islam and the environment come together, providing a robust picture of transnational Muslim environmental theory and practice today.