**"Bridging Islamic Law and Global Climate Policy: The Role of OPEC+ and Lessons for Bangladesh in a Post-Paris Agreement World"**

**Abstract**

*This article delves into the connection between law and worldwide climate strategies with a focus on how OPEC + member nations influence Bangladesh in the period following the Paris Agreement implementation phase. It shows how Islamic legal systems of OPEC + countries like Saudi Arabia and Iran can align with global climate accords to develop culturally relevant and morally just policies. The research underscores the varying views, on care found in Islamic legal practices and how this diversity can contribute to shaping international climate management. In Bangladesh. A country with a Muslim population grappling with environmental issues. There are insights to be drawn from the practices of OPEC and its allies on merging Islamic ideals with climate initiatives for national sustainability goals presented in the article that puts forth actionable suggestions, for Bangladeshs context. These suggestions include incorporating Masaalih Mursalah (the good) aligning legal structures with the principle of Tawhid (the unity of God) and establishing a National Islamic Environmental Council. By implementing these approaches Bangladesh has the potential to improve the impact and cultural significance of its climate efforts thus playing a role, in creating a fairer and environmentally friendly climate policy framework.*

*Keywords: Islamic Law, Global Climate Policy, OPEC+, Post-Paris Agreement, Masaalih Mursalah, Sustainable Development*

1. **Introduction**

The incorporation of law known as Sharia into worldwide climate policies presents an intriguing perspective, on how OPEC+' will operate in the period post Paris Agreement implementation. Islamic legal principles highlight Khilafah (which means stewardship) stressing on managing Earths resources responsibly while adhering to environmental sustainability standards (Nasrin 2010 on page 55). This idea connects with how nations worldwide working together to address climate change issues especially when considering how OPEC+ countries balance their financial goals with their religious duties in a changing world landscape. The Paris Agreement sets a stage for these countries to align their eco conscious actions with their significant positions as key players, in energy production (UNFCCC 2015).

1. **Background and Rationale**

The intersection of Islamic law and global climate policy represents a vital yet underexplored area of legal scholarship. The integration of Islamic principles with contemporary climate policies is significant, particularly in the context of predominantly Muslim countries that are key players in global energy markets. Islamic law, or Shariah, offers a unique ethical framework that can be leveraged to foster environmental stewardship. The Qur'an emphasizes the concept of stewardship (Khilafah) over the earth, urging humanity to act as caretakers of the natural environment (Qur'an 6:165, The Holy Qur'an.). Additionally, the Hadith literature provides various precedents that support sustainable practices, such as the prohibition of wastefulness (Sahih Bukhari, Book 72, Hadith 807, Islamic Hadith.). Integrating these principles into global climate policy could serve as a powerful tool for driving change in Muslim-majority nations.

The Paris Agreement, adopted in 2015, marks a global commitment to limit global warming to well below 2°C, ideally 1.5°C, compared to pre-industrial levels (United Nations Framework Convention on Climate Change (UNFCCC), The Paris Agreement, 2015.). However, achieving these goals requires substantial cooperation from all nations, particularly those with significant fossil fuel resources. OPEC+ (the Organization of the Petroleum Exporting Countries and allied producers) plays a pivotal role in global energy markets, influencing oil production levels and, consequently, global carbon emissions. The organization's policies are crucial in determining the success or failure of international climate efforts.

From a comparative legal perspective, it is essential to examine how Islamic law can be harmonized with the objectives of the Paris Agreement. Islamic legal traditions, particularly the interpretations offered by the four major Sunni schools of thought (Hanafi, Maliki, Shafi'i, and Hanbali), provide diverse perspectives on issues such as resource management and social justice Mawdudi, A. A. (1960). *Towards understanding Islam* (p. 85). Islamic Publications. Understanding these interpretations within the context of international climate governance can offer valuable insights into how OPEC+ members, many of which are Muslim-majority countries, can align their policies with global climate goals.

1. **Analytical Structure**

Islamic beliefs related to the environment have a foundation in the principles of Maqasid al Shariah (the goals of Islamic law) which emphasize the importance of safeguard life faith intellect lineage and wealth Istislah (public interest is another key principle that enables the creation of laws and regulations for the greater good even if they are not directly stated in the main sources of Islamic law These principles offer a solid basis, for incorporating Islamic values into climate related policies Preserving the environment is considered an element of Maqṣid al Sharīʿah in Islamic teachings as it promotes the responsible management of natural resources an important factor in tackling modern environmental issues, like climate change.

1. **Research Problem and Objectives**

The primary research problem addressed in this article is the intersection of Islamic law, OPEC+'s policies, and global climate governance. Despite the critical role that OPEC+ plays in global energy markets, there is a gap in understanding how Islamic legal principles influence the organization's approach to climate-related policies (Pirmohamed & Amin, 2020). This gap is particularly significant given the ethical imperatives within Islamic law that promote environmental stewardship and social justice.

The objectives of this research are threefold: First, to explore the legal frameworks that govern the relationship between Islamic law and global climate policy, with a focus on OPEC+ member states. Second, to assess the role of OPEC+ in shaping international climate policy, particularly in the post-Paris Agreement era (Saeed, 2018). Third, to offer insights for Bangladesh on how Islamic legal principles can be harmonized with global climate policies, drawing lessons from the experiences of OPEC+ members (Ahmed, 2019).

1. **Research Questions**

To guide the analysis, this research seeks to answer the following questions:

1. How does Islamic law influence OPEC+'s climate-related policies?
2. In what ways can Islamic legal principles be integrated into global climate governance frameworks?
3. What lessons can Bangladesh learn from OPEC+ members in harmonizing Islamic legal principles with global climate policies?
4. How do different Islamic schools of thought approach environmental stewardship, and how can these perspectives inform international climate policy?
5. **Scope and Limitations**

This study will concentrate on OPEC+ member nations with a majority Muslim population like Saudi Arabia​, Iran​ and the United Arab Emirates to investigate the impact of Islamic law on their environmental strategies​. The research will delve into pertinent legal structures such, as local laws, global agreements​ and Islamic legal principles (Hanafi & Maliki​ 2017)​. It will also look into instances where Islamic law has been employed in environmental settings.

Nevertheless' the study has a constraint to consider.' The intricacy of examining systems comparatively becomes especially daunting when addressing diverse interpretations of Islamic laws in different regions.' Furthermore' the differing ways in which Islamic legal tenets are understood and applied across nations could restrict the applicability of the results.' Furthermore ', with the changing landscape of global climate policy responding to advancing scientific understanding and geopolitical changes' it may be necessary to reassess the studys conclusions in light of future advancements.

1. **Overview of Comparative Legal Studies:**

Comparative legal studies have become an essential methodology for understanding the diverse legal landscapes that shape global climate policies, especially when examining the intersection with Islamic law. This approach allows scholars to explore how different legal systems address common challenges, such as environmental sustainability, and to identify best practices that can be adapted across jurisdictions. Comparative legal studies are particularly valuable in the context of Islamic law and global climate policy because they provide a framework for analyzing how Shariah principles can be harmonized with international environmental obligations (Kamali, 2003). The study of comparative law in this context involves not only comparing legal texts but also understanding the cultural, historical, and theological underpinnings that influence the interpretation and application of Islamic legal doctrines (Mawdudi, 1960).

1. **Comparative Analysis of Relevant Jurisdictions**

The legal frameworks of OPEC+ member states, particularly those that adhere to Islamic law, offer a rich field of study for understanding the intersection of religious principles and climate policy. Several studies have examined the legal structures in countries such as Saudi Arabia, Iran, and the United Arab Emirates, which are both significant energy producers and predominantly Muslim nations (Saeed, 2018). These countries have unique legal systems that blend Islamic law with modern state legislation, creating a hybrid legal environment where Shariah principles guide aspects of environmental policy (Ahmed, 2019). For instance, Saudi Arabia’s legal system is based on the Hanbali school of thought, which emphasizes the preservation of resources and the prohibition of harm (Al-Qaradawi, 2001). The UAE, while more flexible in its legal interpretations, also incorporates Shariah principles into its environmental laws, particularly in areas like water conservation and land use.

Existing literature highlights how these jurisdictions navigate the challenges of maintaining energy production while adhering to both Islamic principles and international climate commitments (Pirmohamed & Amin, 2020). However, there is a noticeable gap in studies that comprehensively compare how these countries integrate Shariah into their climate policies, particularly in the context of OPEC+ and its global influence (Rahman, 2014).

1. **Comparative Legal Doctrines**

Islamic teachings on care emphasize important legal principles such as the objectives of Islamic law (Maqṣid al Sharīʿah) public interest (Istislah) and preventing harm (Sadd al Dharai). These principles serve as an ethical basis for promoting sustainable environmental behaviors by prioritizing the safeguarding of life and property as well as the environment in line with worldwide goals, for environmental conservation. The concept of Istislah permits the creation of laws that benefit society as a whole. These laws may encompass environmental protection measures that are not explicitly stated in the Qur'an or Hadith (referenced from Kamalis work in 1991). A specific principle known as Sadd al Dhara'i is essential for preventing harm by prohibiting actions that could result in damage, like the overexploitation of natural resources (as explained by Auda in 2008).

Various modern legal systems in OPEC+ member countries have implemented these principles. For instance; Irans environmental regulations frequently align with Istislah principles to safeguard health and preserve natural resources (as noted by Zaman in 2015). On the hand Saudi Arabia showcases its commitment, to Sadd al Dhara'i through stringent rules governing waste disposal and pollution management (according to Al Majid in 2017). It is essential to grasp how these principles are integrated into legal structures to shape climate strategies that work well and align, with Islamic beliefs.

1. **Practical Applications:**

Specific regulations in Saudi Arabia well as Iran show how Islamic law is put into practice concerning climate governance issues. For instance, In Saudi Arabias move to invest in energy initiatives as part of Vision 2030 highlights the country’s commitment to the Islamic value of avoiding extravagance (Israf). On the hand, in Iran, Vilayat e Faqih (Guardianship of the Jurist) integrated into environmental laws underscores principles of fairness and equality ensuring that climate strategies are not just efficient but also fair based on Shia Islamic doctrines.

1. **Analysis of Islamic Schools of Thought on Environmental Stewardship**

Each Islamic school of thought—Hanafi, Maliki, Shafi'i, Hanbali, and Jafari—offers unique interpretations of Islamic principles that can significantly influence environmental stewardship. This section explores how these perspectives can inform international climate policy, particularly within OPEC+ countries.

* 1. **Hanafi school:** The Hanafi school is recognized for its nature and focus on community well-being (Maslahah). It places importance on welfare and frequently takes into account public benefit when interpreting Islamic law (Kamali 2003, p.250). The approach of Hanafi, towards environmental stewardship highlights equilibrium (Mizan) and responsible resource management to prevent harm to society.
  2. The emphasis by the Hanafi school of thought is placed upon welfare and can aid in the formulation of climate policies that are adaptable and inclusive towards sustainable progress priorities. This approach can guide agreements to harmonize economic advancement with environmental conservation efforts to ensure that climate strategies are not only impactful but also fair, for all members of society.
  3. **Maliki school:** The Maliki school values tradition and local customs in its interpretations and regards preserving natural resources, as a shared responsibility tied to safeguard land and environment as a divine trust (Fadel 2010). The Maliki schools focus is to incorporate traditions, which can be valuable, in shaping climate policies that align with regional practices while also advancing sustainable initiatives allowing for culturally sensitive climate agreements customized to meet diverse regional requirements.
  4. **Shafi'i school:** The Shafi'i school emphasizes agreement, among its followers (consensus or Ijma) well as safeguarding life and property as essential values. It promotes resource utilization and environmental conservation in harmony with preserving human life and honor. (Ibn al-Qayyim, 2002, p. 123). Contribution to Global Climate Initiatives; The Shafi'i schools emphasis o consensus can promote international actions towards climate issues by fostering widely accepted agreements and support from various stakeholders. Its focus o protecting life and property can shape policies that prioritize welfare and environmental sustainability establish in it as a valuable partner, in worldwide climate governance.
  5. **Hanbali School:** The Hanbali school is recognized for its commitment to the Quran and Hadith. It promotes avoiding harm (known as Sadd al Dharai'). Discourages extravagance (referred to as Israf). The school underscores the significance of adhering, to Islamic principles specially focusing on the conscientious management of natural resources. (Ibn Qudamah, 1997, p. 98). The Hanbali school’s strict approach can support the implementation of rigorous environmental laws that prevent degradation and overexploitation of resources. Its principles can inform international policies that advocate for strong regulations and enforcement mechanisms to protect the environment.

1. **Identified Research Gaps:**

Despite the increasing amount of literature discussing law and environmental conservation efforts there are still significant gaps in our understanding of how these principles influence the climate strategies of OPEC + member nations. One key gap lies in the absence of investigations into how Islamic legal doctrines shape OPEC + policies and their compliance with the Paris Agreement. Moreover, while some studies focus on countries there is a call, for more comparative research to examine how Islamic laws are implemented across various jurisdictions within OPEC +.

There is also a lack of in-depth examination into the ways in which Islamic legal principles could be adjusted or reinterpreted to tackle environmental issues like climate change and sustainable development. The dynamic nature of jurisprudence and global climate policy necessitates further investigation into how Islamic law may adapt to confront these emerging challenges while staying true, to its core tenets (Reference. Kamali M.H., 2008). Additionally, there is a lack of research offering advice for decision makers in Muslim majority nations, especially those within OPEC+ on how to harmonize their environmental strategies, with Islamic principles and global environmental regulations.

1. **Comparative Analysis**
   1. **Jurisdiction A: Legal Framework Overview (Saudi Arabia)**

Saudi Arabia stands out as a member of OPEC+ with a distinct legal framework deeply rooted in Islamic law and the Hanbali school of thought specifically guiding it in this regard. The country’s legal system is significantly influenced by Shariah principles that greatly impact its climate strategies. In particular Saudi Arabia instance on climate policy aligns with beliefs and values such, as the concept of "Khilafah" emphasizing responsible stewardship of natural resources as mandated in Qur'an 6;165 of The Holy Qur'an. The Qur'an clearly highlights the responsibility of people to safeguard and maintain the earths well-being; this principle underpins the regulations, in Saudi Arabia (Kamali, 2003) Principles of Islamic Jurisprudence).

The nations Vision 2030 roadmap lays out its vision for diversification and sustainability in the long term by blending Islamic values with contemporary legal structures. This incorporates pledges to lower carbon emissions and improve energy efficiency based on the concept of " interest " as outlined in the Saudi Vision 2030 plan, from the Kingdom of Saudi Arabia in 2016. The Saudi Environmental Law of 2020 includes rules that match environmental norms and Islamic beliefs about avoiding harm and upholding fairness. It also highlights the rejection of wastefulness (Israf) a concept, from the Qur'an that relates directly to climate strategies.

Furthermore, Saudi Arabias legal system integrates agreements like the Paris Agreement into its domestic laws to align its climate strategies with international norms and uphold Islamic principles (United Nations Framework Convention, on Climate Change (UNFCCC) The Paris Agreement 2015). By incorporating these treaties into its laws Saudi Arabia demonstrates its dedication to combating climate change in line with principles.

* 1. **Jurisdiction B: Legal Framework Overview (Iran)**

Iran, another key member of OPEC+, offers a contrasting approach to integrating Islamic law with climate policy. The country’s legal system is based on the Jafari school of Shia Islam, which emphasizes the importance of justice (*Adl*) and the protection of public welfare (*Maslaha*) (Momen, 1985). These principles are evident in Iran’s environmental legislation, which seeks to balance economic development with environmental protection.

Iran’s environmental policy is guided by the concept of *Vilayat-e-Faqih* (Guardianship of the Jurist), which influences the interpretation of Islamic law in the context of modern governance (Khomeini, 1981). The Iranian Constitution explicitly mandates the protection of the environment as a public duty, reflecting the Qur'anic injunction to avoid corruption and destruction on earth (Constitution of the Islamic Republic of Iran, 1979, Article 50). The Environmental Protection and Enhancement Act of 1974, along with subsequent amendments, serves as the cornerstone of Iran’s legal framework for addressing environmental issues, including climate change (Environmental Protection and Enhancement Act, 1974).

Iran’s commitment to the Paris Agreement and its subsequent climate policies are framed within the context of Islamic teachings on equity and justice (UNFCCC, 2016). The country’s National Climate Change Plan incorporates Islamic legal principles by emphasizing the need for sustainable development and the equitable distribution of resources, in line with the teachings of Imam Ali on justice and fairness (Jafari, 2017).

* 1. **Comparative Assessment of Legal Approaches**

A comparative analysis of Saudi Arabia and Iran reveals both similarities and differences in how these two OPEC+ members integrate Islamic law with their climate policies. Both countries base their environmental policies on Islamic legal principles, but they differ in their interpretations and applications due to the influence of different Islamic schools of thought.

Saudi Arabia’s approach is characterized by a focus on economic development within the framework of Islamic stewardship and public interest. The country’s legal framework prioritizes the prevention of harm (*Sadd al-Dhara'i*) and wastefulness, in line with Hanbali jurisprudence. This is evident in its efforts to balance energy production with environmental sustainability, as seen in its Vision 2030 plan (Kingdom of Saudi Arabia, 2016).

In contrast, Iran’s approach is deeply influenced by the principles of justice and equity, as emphasized in Shia Islam. The country’s legal framework is more focused on ensuring that climate policies are just and equitable, reflecting the Jafari school’s emphasis on public welfare and the moral responsibility of the state to protect its citizens (Momen, 1985). Iran’s climate policies also incorporate a strong element of social justice, particularly in terms of resource distribution and environmental protection (Jafari, 2017).

Both legal systems demonstrate the flexibility of Islamic law in addressing contemporary issues such as climate change. However, the effectiveness of these approaches depends on the extent to which they can be harmonized with international climate obligations while remaining true to Islamic principles. The comparative analysis suggests that while both countries have made significant strides in integrating Islamic law with climate policy, there is still room for improvement in terms of aligning these policies with global climate goals.

1. **Findings:**

Bangladesh is a country with a majority of population and it deals with various environmental issues like climate change impact vulnerability and depletion of resources alongside environmental deterioration challenges people face there every day. As the world works harder to address climate change issues now more than ever before it's increasingly clear that incorporating cultural and religious beliefs into national climate policies is vital (UN Climate Change Conference report in 2017). This section delves into how Bangladesh can learn from the experiences of OPEC countries, like Saudi Arabia and Iran in aligning legal principles with worldwide climate efforts. By studying how these nations tackle the issue at hand Bangladesh can create climate strategies that're not just successful but also deeply rooted, in its culture and aligned with Islamic principles.

* 1. **Understanding the Islamic Legal Framework from Saudi Arabia: Vision 2030:**

Islamic law, or Shariah, provides a comprehensive ethical and legal framework that can significantly influence environmental stewardship and climate policy. Core principles such as *Maqasid al-Shariah* (objectives of Islamic law), *Maslahah* (public welfare), *Adl* (justice), and *Sadd al-Dhara'i* (preventing harm) offer valuable guidelines for sustainable development and environmental protection (Al-Damkhi, 2008, p. 231). These principles can be leveraged to create climate policies that align with both religious values and modern sustainability goals.

**Lessons from Saudi Arabia and Iran:** Saudi Arabia and Iran, as influential OPEC+ members, provide compelling case studies on integrating Islamic principles into climate policy. Both countries have developed legal frameworks that reflect their unique interpretations of Islamic law, demonstrating the adaptability and relevance of Shariah in addressing contemporary environmental challenges.

**Saudi Arabia: Vision 2030 and Islamic Environmental Ethics:** Saudi Arabia's Vision 2030 represents a strategic framework for sustainable development, emphasizing the integration of Islamic principles with modern economic and environmental policies (Al-Ghamdi, 2017, p. 45).

* 1. **Iran: Justice and Equity in Climate Policy:**

Iran's approach, guided by the Jafari school of Shia Islam, places a strong emphasis on justice (*Adl*) and equitable resource distribution (Ghamidi, 2013, p. 145). Key lessons for Bangladesh include:

* **Equitable Resource Distribution**: Iran's climate policies prioritize fair access to resources and aim to protect vulnerable populations from environmental harms. Bangladesh can adopt similar strategies to ensure that climate initiatives promote social equity and do not disproportionately impact marginalized communities (Jafari, 2017, p. 75).
* **Legal Adaptability and Social Justice**: The Jafari school’s focus on justice and adaptability allows Iran to address environmental issues through a lens of social welfare. Bangladesh can integrate these principles to develop climate policies that not only address environmental sustainability but also enhance social justice and community well-being (Sachedina, 1988, p. 98).

**15.4 Recommendations for Bangladesh**

Based on the experiences of Saudi Arabia and Iran, the following recommendations can guide Bangladesh in harmonizing Islamic legal principles with global climate policies:

**Balancing Economic Growth and Environmental Sustainability**: Vision 2030 highlights the significance of balancing diversification with environmental conservation efforts. Saudi Arabia focuses on promoting energy sources and reducing reliance on fossil fuels to harmonize its economic strategies, with environmental preservation—a blueprint that Bangladesh could adopt to foster sustainable development while sustaining economic progress. (Saudi Vision 2030, 2016).

**Institutional Frameworks for Environmental Governance**: Saudi Arabia has put in place institutional structures like the Saudi Environmental Law of 2020 that blend Islamic ethical values with regulatory actions in place. To mirror this approach, in Bangladesh is to create frameworks that not comply with Islamic teachings regarding resource management and environmental preservation but also align well with the cultural context to ensure climate policies are both legally valid and culturally sensitive. (Saudi Environmental Law, 2020).

**Develop an Islamic-Based Environmental Legal Framework:** Bangladesh should establish a comprehensive legal framework that incorporates Islamic principles of environmental stewardship. This framework should emphasize *Maqasid al-Shariah* and *Maslahah*, ensuring that climate policies promote public welfare and sustainable resource management (Kamali, 2003, p. 250).

**Promote Institutional Capacity and Governance:** Strengthening institutional capacity is crucial for effective climate governance. Bangladesh can learn from Saudi Arabia’s institutional frameworks by creating dedicated bodies responsible for implementing and monitoring climate policies aligned with Islamic ethics (Al-Ghamdi, 2017, p. 45).

**Ensure Social Equity and Justice in Climate Initiatives:** Incorporating the Jafari school’s emphasis on justice, Bangladesh should design climate policies that ensure equitable resource distribution and protect vulnerable populations. This approach will enhance the social acceptance and effectiveness of climate initiatives (Ghamidi, 2013, p. 145).

**Integrate Local Customs and Practices:** Drawing from the Maliki school’s emphasis on local customs, Bangladesh should tailor its climate policies to reflect regional practices and cultural contexts. This integration will ensure that climate initiatives are culturally sensitive and more likely to gain public support (Fadel, 2010, p. 38).

**Foster Collaborative International Partnerships:** Inspired by the Shafi'i school’s focus on consensus, Bangladesh should engage in collaborative international partnerships that align with both global climate goals and Islamic ethical principles. Such partnerships can facilitate knowledge exchange and mutual support in addressing climate challenges (Ibn al-Qayyim, 2002, p. 123).

**15.5 Conclusion**

Given the increasing issues faced by Bangladesh due to climate change impacts there exists a special chance for the country to harmonize its climate strategies with Islamic legal principles. By taking inspiration from OPEC nations like Saudi Arabia and Iran Bangladesh can establish a system that includes important Islamic beliefs such as Masaalih Mursalah (public welfare) Tawhid and Adl (fairness), into its environmental management practices. The values in question strike a chord with the beliefs and traditions of the people offering a moral basis for long term progress, in sustainability efforts. A National Islamic Environmental Council could help uphold climate policies in harmony with principles and support both local and worldwide climate targets effectively. In the midst of addressing the challenges posed by climate change in Bangladesh this method has the potential to improve the efficiency and credibility of its climate efforts while gaining approval. It aims to establish Bangladesh as a frontrunner in incorporating principles into worldwide climate regulations. This approach not allows Bangladesh to play a role, in shaping a fairer and more sustainable future domestically and globally but also emphasizes justice and equality.

**11. Synthesis of Comparative Findings**

Grounding climate policies in Islamic legal principles, such as stewardship, justice, and the prohibition of harm, which can provide a moral and ethical framework for sustainable development. Bangladesh can also learn from the way these countries have incorporated international climate agreements, like the Paris Agreement, into their domestic legal frameworks while ensuring compliance with Islamic teachings.

Additionally, Bangladesh should consider adopting a legal approach that balances economic development with environmental protection, similar to the models seen in Saudi Arabia and Iran. This could involve revising existing environmental laws to better reflect Islamic principles and ensure that climate policies are both effective and culturally relevant (Rahman, 2014).

By synthesizing the findings from Saudi Arabia and Iran, Bangladesh can develop a more integrated and holistic approach to climate governance, one that not only meets international standards but also resonates with the country’s Islamic heritage.

The comparison between Saudi Arabia and Iran highlights the role that Islamic teachings play in shaping environmental policies among OPEC+ nations like them. In Saudi Arabias case specifically the adherence to the Hanbali school of thought which prioritizes adherence to Shariah principles influences how the country approaches environmental conservation efforts. A key concept, in this approach is Istikhlaf (vicegerency) which reflects the Qur'ans message that humansre caretakers of the earth and have a responsibility to manage natural resources responsibly (referencing Quran 2;30). Saudi Arabias Vision 2030 emphasizes the harmonization of values with sustainable development objectives, by concentrating on lowering carbon emissions and improving energy efficiency (Al Ghamdi et al., 2017).

Irans legal system is greatly impacted by the teachings of the Jafari school of Shia Islam and prioritizes justice and fairness. When it comes to policies in Iran, consideration of the public interest plays a significant role, in guiding decision making and ensuring that laws are implemented effectively for the greater good. The Environmental Protection Law in Iran upholds these values by highlighting the allocation of resources and safeguarding the environment as a responsibility of the public (Environmental Protection Law of Iran, from 1974).

The adaptability of law in tackling modern environmental issues is showcased by both nations; however they do so within distinct legal and theological frameworks. These observations indicate that although the fundamental tenets of law. Encompassing stewardship principles like justice and public welfare. Hold universal relevance; their practical execution may differ markedly depending on regional circumstances and interpretations (Rizvis work, in 2009).

**12. Implications for Legal Harmonization**

The possibility of integrating legal beliefs, with worldwide climate strategies shows both hope and challenges ahead. Islamic law provides a source of moral standards that closely match the goals of global climate regulation especially in endorsing sustainable practices and fairness (Al Damkhi, A.M. (2008). Islamic Environmental Ethics, Law and Society. Environmental. Law, 38 ( 3) 231 246 ). The concepts of "Maqsaid al Shariah," which focus on the goals of Islamic law and "Istislah," emphasizing public interest are essential for merging Islamic principles with worldwide climate agreements like the Paris Agreement (Farooqui). This integration could offer an example for OPEC+ nations, on how religious beliefs can enhance international environmental endeavors.

OPEC+ has a chance to use its power in the worldwide energy market to support environmental policies that align with Islamic teachings. The principle of "balance," as outlined in ethics through the concept of "Tawazun " stresses the importance of managing resources in a way that promotes both economic growth and environmental preservation without compromising one, for the other (referencing Qur'an 55;7–9 from The Holy Qur'an).By embracing measures that uphold this equilibriumOPEC and other collaborating nations can play a role in fostering an more balanced international climate framework (Reference. Kamali M.H., The Right Balance. Islamic Views on Sustainable Environment, from the Journal of Islamic Ethics).

**13. Policy and Legal Recommendations for Bangladesh**

Bangladesh can learn lessons from Saudi Arabia and Iran on how to blend Islamic law with climate policies since its a predominantly Muslim country itself. One suggestion is to include the concept of Masaalih Mursalah (consideration of interest), in Bangladeshs environmental laws to create adaptable climate strategies that prioritize the well being of its people while upholding Islamic ethical values (Ghaffar 2013).

Moreover. Bangladesh ought to think about forming a set of laws that clearly includes the idea of Tawhid (the belief in one God) into the protection of the environment. This would underline how everything in nature is connected and highlight our duty to safeguard the environment (based on Qur'an 6;141). This perspective could be seen in government policies supporting eco farming practices and energy sources, like renewable energy (Rahmans work in 2015).

Furthermore Bangladesh has the potential to gain advantages by establishing an Islamic environmental committee that would offer advice regarding the application of Islamic teachings to present day environmental challenges. This committee could work in conjunction with scholars, legal professionals and policymakers to guarantee that the nations climate strategies are not only efficient but also align, with Islamic beliefs (Islamic Foundation Bangladesh, 2018).

In conclusion Bangladesh should engage in climate discussions with other nations that share the Islamic faith to promote environmentally responsible policies rooted in Islamic principles.This way Bangladesh can play a role, in shaping a climate strategy that acknowledges and values cultural and religious differences while tackling the pressing issue of climate change (UN Climate Conference Report 2017).

In summary comparing Saudi Arabia and Iran provides lessons for Bangladesh as it works on shaping a climate policy in accordance with Islamic law and effectiveness. Integrating values with international climate policies can boost the credibility and support for Bangladeshs efforts, in addressing climate issues leading to a fairer and more environmentally friendly future (Rahman, 2016).

Bangladesh ought to give importance to including the concept of Masaalih Mursalah (Public Interest) in its laws by creating a versatile legal structure that can adjust climate strategies according to evolving environmental and socio economic circumstances. This idea originates from legal principles and advocates for the establishment of regulations that benefit the general public without requiring explicit endorsement, from primary Islamic texts (Kamali 2003). By integrating this idea into its regulations Bangladesh can guarantee that its climate strategies address not just current requirements but also adhere to future public well being objectives. This strategy could support the creation of policies that're culturally significant and morally justified ensuring that the countrys climate plans resonate with the beliefs and interests of its largely Muslim populace.

The fusion of Tawhid (believing in the Oneness of God) with Environmental Stewardship holds importance within Islamic faith. According to Islams teachings that emphasize the interconnectedness of all creation and the moral obligation of humans to safeguard and maintain the environment as a reflection of their devotion, to God (as described by Nasr in 2010).Bangladesh should consider developing a framework that explicitly incorporates the concept of Tawhid into environmental conservation efforts by highlighting the interconnectedness of all living beings and the spiritual and ethical responsibilities to protect the environment. This can be implemented through strategies that support sustainable farming practices preserve biodiversity and promote the adoption of renewable energy sources. By linking initiatives, with the core belief of Tawhid Bangladesh would strengthen the ethical and religious basis of its climate action plan emphasizing that environmental preservation is not merely a policy objective but also a spiritual duty.

Establishment of a National Islamic Environmental Council could be advantageous for Bangladesh as it aims to offer direction in applying values to modern environmental issues. The council would involve scholars as well, as legal and environmental experts collaborating to formulate and advocate for policies that effectively address environmental concerns while aligning with Islamic doctrines (Islamic Foundation Bangladesh Research Report of 2018). The council could also have an impact in spreading awareness among the public about the significance of environmental care, in Islam and encouraging the development of a sustainable culture that is firmly embedded in the nations religious and cultural heritage. Furthermore, the council could offer guidance to the government in aligni.

Practical Steps for Implementation; To put these suggestions into action successfully in Bangladesh requires a key step to be taken. Firstly, a thorough assessment of environmental regulations is essential to pinpoint areas where Islamic ideals like Masaalih Mursalah and Tawhid can be better incorporated with clarity. Secondly creating initiatives to provide training for decision makers, legal experts and religious figures on the fusion of Islamic law, with environmental regulations would be beneficial. To enhance understanding and engagement in environmental conservation based on Islamic principles and teachings; public awareness initiatives may be introduced to enlighten individuals about their responsibilities towards the environment and promote community involvement, in supporting governmental climate efforts.

**14. Conclusion**

In the studies ahead of us lie the possibilities of delving deeper into how Islamic finance can contribute to sustainable development efforts with a focus on ecofriendly investments within OPEC and other associated nations. Moreover, worth exploring is the influence wielded by Islamic groups like the Organization of Islamic Cooperation (OIC) in shaping worldwide climate policies. Conduct of research encompassing non-OPEC nations with Muslim majority populations such as Indonesia or Malaysia may shed light on broader applications of Islamic beliefs, in various environmental settings.

**14.1. Summary of Comparative Insights**

The comparative analysis of the legal frameworks in Saudi Arabia and Iran reveals the profound impact of Islamic law on shaping climate policy within OPEC+ countries. Both nations demonstrate how Islamic jurisprudence can be adapted to contemporary environmental challenges, though they do so through different interpretations of Shariah. In Saudi Arabia, the Hanbali school's emphasis on stewardship (*Khilafah*) and public interest (*Istislah*) underpins a legal framework that integrates Islamic principles with modern climate policies, as seen in Vision 2030 and other environmental legislation (Qur'an 33:72). Meanwhile, Iran's approach, guided by the Jafari school of Shia Islam, places a strong emphasis on justice (*Adl*) and the equitable distribution of resources, reflecting a commitment to social and environmental justice as outlined in the Qur'an and Shia jurisprudence (Ghamidi, 2013).

These findings underscore the relevance of Islamic law in the broader discourse on global climate governance. Islamic principles, such as the prohibition of harm (*La Darar*) and the promotion of public welfare, offer valuable ethical foundations for developing climate policies that are both effective and culturally resonant in Muslim-majority countries (Al-Damkhi, 2008). Moreover, the ability of Islamic law to adapt to modern challenges highlights its potential to contribute meaningfully to global climate initiatives, particularly within the framework of the Paris Agreement (Faruqi, 2007).

**14.2. Contributions to Comparative Legal Studies:**

This article provides insights into the realm of comparative legal studies by examining how Islamic law intersects with global climate policy within OPEC+ nations such, as Saudi Arabia and Iran. It illustrates how Islamic legal principles can align with climate accords and presents a blueprint for other predominantly Muslim countries to emulate. The research also brings attention to the variety, in Islamic legal practices by illustrating how distinct ideologies can result in different understandings and implementations of environmental doctrines (Qudamah 1997).

Furthermore, this study broadens the reach of legal research by blending religious laws with international secular frameworks like the Paris Agreement. This method not enhances our comprehension of how Islamic law could influence worldwide climate governance but also creates a model for upcoming studies in this field. By connecting legal principles with international law, the paper presents fresh perspectives, on how legal systems based on religious customs could support global initiatives to address climate change (Esposito, 2005).

**14.3. Suggestions for Further Comparative Research**

This article offers an examination of Saudi Arabia and Iran; however, there is room for more research in this field in the future. Further investigations may delve into the systems of other OPEC nations like Kuwait or the United Arab Emirates to understand how varying Islamic practices impact environmental policies, in the region (Source; Fadel 2010). Research could also delve into how international organizations, like the Organization of Islamic Cooperation (2016) contribute to blending law with worldwide climate regulations.

Exploring another research direction involves comparing non-OPEC Muslim majority nations like Indonesia or Pakistan to examine how they incorporate Islamic principles into their climate strategies. This study could offer insight into the influence of law, in worldwide climate management and showcase effective approaches that other countries could follow (Nasr 2001).

Exploring research avenues could involve a more in-depth investigation into how traditional Islamic legal principles can adapt to address present day environmental issues effectively. This exploration would require an analysis of key Islamic law sources like the Qur'an and Hadith, alongside the writings of historical jurists to construct a relevant and modern Islamic environmental code (Al Ghazali 2013).

In summary of this piece of writing. It has set the foundation for a thorough examination of how Islamic law intersects with worldwide climate strategies. It presents perspectives that hold significance not in academic circles but also in real world policy making contexts for nations with Muslim majorities (Ramadan 2009). The results highlight the possibility of legal principles playing a role in global environmental leadership by offering a distinct viewpoint that connects religious and non-religious strategies, towards climate policies (Sardar 2003).

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