

Islamic Stewardship and Global Climate Action: Examining the Role of OPEC+ Post-Paris Agreement

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ABSTRACT

This study explores the intersection of Islamic environmental ethics and global climate governance, focusing on OPEC's evolving role in a post-Paris Agreement world. Islamic principles such as Tawhid (Oneness of God), Khilafah (stewardship), and Maqasid al-Shariah (objectives of Islamic law) provide a robust ethical framework for environmental protection, which can guide OPEC member states in transitioning toward sustainable energy policies. The analysis highlights the compatibility between Islamic law and the goals of the Paris Agreement, especially in reducing carbon emissions and promoting renewable energy. Islamic finance, particularly through Sukuk (Islamic bonds), offers a viable mechanism for funding climate-friendly projects. Case studies of Saudi Arabia and Qatar demonstrate how Islamic principles can be integrated into national energy strategies, though challenges remain, particularly for oil-dependent economies. The study underscores the potential for OPEC to align its economic interests with global climate commitments through the adoption of Islamic legal principles, positioning the organization as a leader in advocating for climate justice. The findings suggest that Islamic law can play a critical role in shaping sustainable energy policies within OPEC, contributing to global efforts to address climate change while respecting religious and cultural values.

KEYWORDS

Islamic environmental ethics, Paris Agreement, OPEC+, Renewable energy, Sustainable development

Introduction

The Paris Agreement, adopted in 2015, represents a turning point in global efforts to mitigate climate change by limiting global temperature increases to well below 2°C above pre-industrial levels, with an aspirational target of 1.5°C (UNFCCC, 2015). This landmark agreement has placed increased pressure on both developed and developing nations to implement robust climate policies aimed at reducing greenhouse gas emissions. Among the nations most impacted by this global shift are members of the Organization of Petroleum Exporting Countries (OPEC) and

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the extended OPEC+ alliance, which includes major non-OPEC oil producers such as Russia. These countries, many of which are economically reliant on oil exports, face the challenge of balancing economic growth with international climate commitments.

For OPEC+ member states, particularly those with predominantly Muslim populations, Islamic law, or *Shariah*, offers a unique ethical framework that can guide their responses to the evolving climate landscape. Islamic environmental principles, rooted in concepts like *Tawhid* (Oneness of God), *Khilafah* (stewardship), and *Mizan* (balance), emphasize the moral responsibility of humans to protect the Earth and its resources (Kamali, 2016). These principles align closely with the goals of the Paris Agreement and provide a compelling foundation for integrating climate action with religious and ethical obligations.

This article seeks to explore the role of OPEC+ in the post-Paris Agreement world, examining how Islamic law can inform the climate strategies of its member states. By analyzing the intersection of Islamic environmental ethics and global climate policy, this study aims to shed light on how OPEC+ countries can navigate the transition to a low-carbon economy while adhering to both international climate commitments and Islamic legal principles. Through this lens, the article contributes to the broader discourse on the integration of religious law with global environmental governance, highlighting the potential for Islamic law to influence sustainable development within OPEC+ nations.

Islamic law, or *Shariah*, provides a comprehensive ethical and legal framework that emphasizes stewardship (*Khilafah*) of the Earth and the sustainable use of natural resources. The Quran and Hadith contain numerous teachings that promote environmental protection and balance in the use of resources (Kamali, 2016). Islamic environmental ethics are grounded in the principles of *Tawhid* (Oneness of God), *Mizan* (Balance), and *Ihsan* (Benevolence), which mandate the preservation of nature as part of the divine creation (Foltz, 2005). These principles can significantly influence energy and environmental policies in Muslim-majority countries, particularly those that are members of OPEC. Integrating Islamic environmental ethics with global climate policies, such as the Paris Agreement, offers a pathway for OPEC countries to reconcile their energy strategies with sustainable development goals (Sanjotis, 2012). This integration also supports the concept of *Maqasid al-Shariah*, which seeks to protect public interest and promote human welfare, including environmental protection (Kamali, 2016).

This study aims to explore the potential for integrating Islamic environmental ethics with global climate policy, specifically focusing on the role of OPEC in a post-Paris Agreement world. The research seeks to address the following questions:

- How do Islamic environmental principles align with the goals of the Paris Agreement?

- In what ways can OPEC member states incorporate Islamic law into their climate and energy policies?
- What challenges and opportunities exist for OPEC as it navigates the transition to a low-carbon economy within the framework of Islamic law?

The study will analyze how Islamic teachings on environmental stewardship can influence OPEC's approach to climate change and sustainability. It will also examine the implications of this integration for global climate governance and the future of energy in OPEC member states.

Literature Review

Islamic environmental governance draws heavily on the ethical and legal principles outlined in Shariah. Central to Islamic environmental ethics are the concepts of *Tawhid* (Oneness of God), *Khilafah* (Stewardship), and *Mizan* (Balance). These principles emphasize the protection of the natural world as a reflection of divine creation and position humans as stewards of the Earth (Kamali, 2016; Foltz, 2005). Scholars such as Kamali (2016) and Sanjotis (2012) have explored how Islamic teachings promote sustainability and responsible resource management. Moreover, the *Maqasid al-Shariah* (Objectives of Islamic Law) framework provides a legal basis for prioritizing environmental protection as part of the broader goal of promoting public welfare (Dusuki & Abozaid, 2007).

However, while there is a substantial body of literature on Islamic environmental ethics, research specifically focusing on the application of these principles to modern governance structures and global environmental policies remains limited. Works such as Foltz (2005) have primarily focused on historical perspectives or broad ethical implications rather than examining how Islamic legal principles can be integrated with contemporary climate governance frameworks, such as the Paris Agreement.

OPEC has historically been viewed as resistant to global climate policies, particularly those that threaten its members' economic dependence on oil production. Early analyses, such as Depledge (2008), highlight how Saudi Arabia, a key OPEC member, opposed stringent climate regulations that would reduce global demand for oil. However, recent developments suggest a shift in OPEC's stance. The organization embraced the Paris Agreement, acknowledging the need for sustainable development and expressing support for climate action, provided it allows for continued energy security and development in member states (OPEC, 2016; Fattouh & Sen, 2016). OPEC has also highlighted the importance of equitable energy access for developing countries, positioning itself as a champion of both economic development and environmental sustainability (El-Badri, 2016).

Despite these shifts, there is ongoing tension between OPEC's commitment to oil production and global efforts to reduce carbon emissions. Scholars such as

Fattouh and Sen (2016) have noted that while OPEC has adapted its rhetoric to align with global climate goals, its actions continue to reflect a prioritization of economic growth over environmental considerations. This ambivalence has led to criticism that OPEC's climate commitments are more symbolic than substantive.

Despite the rich tradition of environmental ethics in Islamic law, there is a significant research gap in the integration of Islamic principles with global climate policy. Most of the existing literature focuses on either Islamic environmental ethics in isolation (Foltz, 2005; Kamali, 2016) or OPEC's response to climate policies without exploring how Islamic law could shape these responses (Fattouh & Sen, 2016; Depledge, 2008). This gap is particularly evident in discussions of the Paris Agreement, where Islamic law's potential to influence climate commitments, especially among OPEC member states, has not been thoroughly explored.

Few studies have examined how Islamic legal frameworks could guide OPEC's approach to sustainable development, despite the fact that many OPEC members are Muslim-majority countries with legal systems influenced by Shariah. This represents an important area of inquiry, as integrating Islamic law with global climate governance could offer new pathways for OPEC to reconcile its economic goals with the need for environmental stewardship.

Key Concepts in Islamic Environmental Ethics (Tawhid, Khilafah, Maqasid al-Shariah)

Islamic environmental ethics is deeply rooted in the fundamental Islamic concepts of *Tawhid* (Oneness of God), *Khilafah* (Stewardship), and *Maqasid al-Shariah* (Objectives of Islamic Law). *Tawhid* emphasizes the unity of creation, reflecting that all natural resources and ecosystems are part of a divine balance that humans must respect (Kamali, 2016). *Khilafah* positions humanity as stewards of the Earth, responsible for protecting and maintaining its resources for future generations (Foltz, 2005). *Maqasid al-Shariah* outlines the objectives of Islamic law, which include the protection of life, intellect, progeny, and wealth—goals that inherently promote environmental sustainability by ensuring the welfare of both the current and future generations (Dusuki & Abozaid, 2007). These principles provide a strong ethical foundation for addressing environmental challenges, emphasizing responsibility, balance, and sustainability as core tenets of Islamic thought (Saniotis, 2012).

Integration of Islamic Principles with Global Climate Policy

Integrating Islamic environmental ethics with global climate policy involves aligning Islamic teachings with international efforts such as the Paris Agreement. Islamic principles of stewardship (*Khilafah*) and balance (*Mizan*) encourage sustainable development practices that align with global climate goals, particularly

in reducing carbon emissions and transitioning to renewable energy sources (Zaman, 2010). By leveraging Islamic financial instruments, such as *Sukuk* (Islamic bonds), Muslim-majority countries can fund climate-friendly projects in a way that is compliant with both Islamic law and international climate agreements (Sairally, 2015). This integration also reinforces the global push for ethical governance, where environmental stewardship becomes a shared moral responsibility across different legal systems (Hassan & Latiff, 2009).

OPEC's Role in Sustainable Development within Islamic Law

OPEC's role in sustainable development is pivotal, especially for its member states, many of which are Muslim-majority countries. The challenge lies in reconciling the need for economic development through oil production with the Islamic obligation to protect the environment (Fattouh & Sen, 2016). Islamic law offers a framework for OPEC member states to adopt policies that balance energy production with environmental protection, promoting sustainable development in line with the principles of *Maqasid al-Shariah* (Kamali, 2016). For instance, the use of *Zakat* (almsgiving) and *Waqf* (endowments) can be directed towards environmental conservation efforts, demonstrating how Islamic financial practices can support sustainability initiatives (Ahmad, 2019). OPEC's ability to influence global energy markets gives it a unique platform to advocate for energy policies that align with both Islamic values and global climate objectives.

Methodology

This study employs a qualitative research design to explore the integration of Islamic law and environmental ethics with global climate policy, particularly in the context of OPEC's role in a post-Paris Agreement world. The study will involve a comparative analysis of legal texts, policy documents, and expert opinions to identify synergies and divergences between Islamic law and international climate agreements.

Qualitative Analysis of Islamic Legal Texts and OPEC Policies

A key component of this research is the qualitative analysis of Islamic legal texts, including the Quran, Hadith, and classical Islamic jurisprudence (*Fiqh*), with a focus on their teachings related to environmental stewardship and sustainable resource management (Kamali, 2016; Foltz, 2005). This analysis will be complemented by an examination of OPEC's official policies and statements on climate change, including its responses to the Paris Agreement (OPEC, 2016). By analyzing these sources, the research aims to uncover how Islamic legal principles can inform OPEC's climate strategies and policies.

The analysis will also involve identifying key themes and principles in Islamic law that align with or contrast with the goals of international climate agreements, such as the Paris Accord. For instance, principles like *Khilafah* (stewardship) and *Mizan* (balance) will be analyzed to determine how they can be integrated into global climate governance frameworks.

Comparative Study of Islamic Law and International Climate Agreements

This study will conduct a comparative analysis of Islamic law and international climate agreements, focusing on the Paris Agreement. The aim is to explore how the ethical and legal principles of Islamic environmental governance can complement or enhance global climate policies. The comparison will consider the following dimensions:

- The ethical foundations of climate action in both Islamic law and the Paris Agreement.
- The legal mechanisms for enforcing environmental stewardship and sustainable development.
- The compatibility of Shariah-compliant financial instruments with the mechanisms of climate finance under the Paris Agreement.

This comparative study will highlight areas where Islamic law offers unique contributions to global climate governance and where potential conflicts may arise, particularly in the context of OPEC member states' reliance on fossil fuels for economic development.

Islamic Environmental Ethics and Global Climate Policy

Key Islamic Legal Principles Governing Environmental Stewardship

Islamic environmental ethics are deeply rooted in the teachings of the Quran and Hadith, which emphasize the concepts of *Tawhid* (Oneness of God), *Khilafah* (Stewardship), and *Mizan* (Balance). These principles guide the responsible use of natural resources, advocating for a harmonious relationship between humans and the environment. *Tawhid* teaches that all of creation is interconnected and should be treated with respect as a manifestation of God's unity (Kamali, 2016). *Khilafah* establishes humans as stewards of the Earth, responsible for preserving and protecting it for future generations (Foltz, 2005). The concept of *Mizan* promotes balance in the natural world, encouraging moderation and the avoidance of waste (Saniotis, 2012). Together, these principles form the foundation of Islamic environmental governance and align closely with the goals of global climate initiatives.

The Compatibility of Islamic Law with Global Climate Initiatives

Islamic law's emphasis on environmental stewardship is inherently compatible with the objectives of global climate policies, such as the Paris Agreement. Both frameworks prioritize sustainability and the protection of the environment, albeit from different foundational perspectives. The Paris Agreement seeks to limit global temperature rise through collective action, emphasizing equity and sustainable development (UNFCCC, 2015). Islamic law, through principles like *Maqasid al-Shariah* (the higher objectives of Islamic law), similarly seeks to promote public welfare, including the preservation of the environment as a public good (Dusuki & Abozaid, 2007). Islamic finance, particularly instruments like *Sukuk* (Islamic bonds), offers innovative mechanisms for funding climate-friendly projects that comply with both Shariah law and international financial standards (Sairally, 2015). This compatibility creates opportunities for Muslim-majority countries, particularly OPEC members, to integrate Islamic principles into their climate policies and contribute to global sustainability efforts.

Case Studies of OPEC Member States Applying Islamic Principles to Energy Policies

Several OPEC member states have begun incorporating Islamic principles into their energy and environmental policies, reflecting the alignment of Islamic law with global climate goals. For instance, **Saudi Arabia** has initiated Vision 2030, which includes ambitious renewable energy targets aimed at reducing the country's reliance on oil while promoting environmental sustainability. The program emphasizes the balance between economic development and environmental stewardship, drawing on Islamic concepts of moderation and responsibility (Khan, 2017).

Qatar, another OPEC member, has also integrated Islamic principles into its national development strategy, focusing on sustainable development as outlined in Qatar National Vision 2030. The country has invested in green energy projects, including solar energy initiatives, while adhering to Islamic environmental ethics that promote the conservation of resources (Ahmad & Al-Rumaihi, 2019).

These case studies demonstrate that Islamic law provides a viable framework for addressing the environmental challenges faced by OPEC member states. By aligning their energy policies with Islamic principles and global climate goals, these countries can play a leading role in the global transition to a more sustainable energy future.

OPEC's Response to the Paris Agreement

OPEC's Current Strategies in a Post-Paris Agreement World

OPEC's response to the Paris Agreement reflects a nuanced balance between supporting global climate goals and safeguarding the economic interests of its member states. In 2016, OPEC officially welcomed the Paris Agreement, acknowledging the importance of sustainable development and the need to address climate change (OPEC, 2016). However, the organization's strategies have remained largely focused on ensuring energy security and stabilizing oil markets, given the critical role that oil exports play in the economies of many member states (Fattouh & Sen, 2016). OPEC has reiterated its commitment to global energy stability while expressing concerns about the potential economic impact of aggressive decarbonization policies on oil-dependent economies (El-Badri, 2016). The organization has also highlighted the need for fairness in climate policies, emphasizing that developing countries should not bear the disproportionate burden of transitioning to low-carbon economies.

Challenges Faced by OPEC Member States in Aligning with Climate Policies

OPEC member states face several challenges in aligning their energy policies with international climate agreements. Many OPEC countries are heavily dependent on oil revenues, which makes it difficult for them to commit to significant reductions in fossil fuel production without jeopardizing their economic stability (Fattouh & Sen, 2016). This dependence creates a dilemma for these states, as they must balance their short-term economic needs with the long-term necessity of reducing carbon emissions in line with global climate targets.

Another challenge is the lack of infrastructure and financial resources needed to transition to renewable energy. While some OPEC member states, such as Saudi Arabia and the UAE, have begun investing in clean energy, others lack the capacity to make similar shifts without substantial international support (Ahmad & Al-Rumaihi, 2019). This disparity among OPEC members complicates the organization's collective response to climate policies and raises questions about how effectively it can adapt to the changing energy landscape.

In addition, political and social factors play a role in shaping OPEC's response to climate policies. The political will to embrace climate-friendly policies varies significantly among member states, depending on their domestic priorities and geopolitical considerations (Khan, 2017). This variation further complicates OPEC's ability to present a unified approach to the Paris Agreement and other international climate initiatives.

The Future of OPEC in a Post-Paris Agreement World

The future of OPEC in a post-Paris Agreement world will depend on its ability to navigate the transition to a low-carbon economy while maintaining the economic stability of its member states. The findings suggest that OPEC's continued relevance in the global energy market may hinge on its willingness to embrace renewable energy initiatives and diversify its energy portfolio (Fattouh & Sen, 2016). By integrating Islamic environmental ethics and leveraging Islamic finance, OPEC can contribute to global sustainability efforts without abandoning its core economic interests (Khan, 2017).

However, the organization faces significant challenges, including the need for substantial investments in renewable energy infrastructure and the political complexities of aligning member states with global climate goals (El-Badri, 2016). The role of Islamic law in guiding OPEC's future actions will likely be critical, particularly in providing a moral and ethical framework for addressing environmental challenges while supporting economic development.

Findings: Bridging the Gap Between Islamic Law and Global Climate Policy

Islamic environmental ethics, rooted in the principles of *Tawhid*, *Khilafah*, and *Maqasid al-Shariah*, provide a unique opportunity for OPEC member states to align their energy policies with global climate goals. These principles emphasize the responsibility of humans as stewards of the Earth, promoting environmental sustainability as a divine obligation (Kamali, 2016). By integrating these ethical guidelines into their climate strategies, OPEC countries can take a leadership role in the global shift towards sustainable development. For instance, the concept of *Khilafah* supports the idea of responsible resource management, which could guide OPEC members in adopting renewable energy solutions that are both environmentally friendly and economically viable (Foltz, 2005).

Islamic finance also offers an opportunity for integrating sustainability into OPEC's climate strategy. Financial instruments like *Sukuk* (Islamic bonds) can be used to fund renewable energy projects in a Shariah-compliant manner, providing a framework for OPEC member states to contribute to global climate initiatives while adhering to Islamic principles (Sairally, 2015). This not only aligns with the Paris Agreement's objectives but also allows for ethical investment in green energy.

The Impact of Shariah Principles on Sustainable Energy Development

Shariah principles have the potential to significantly impact sustainable energy development in OPEC countries. The Islamic concept of *Mizan* (balance) emphasizes the need for moderation and the avoidance of waste, which can be applied to energy consumption and production (Sanjotis, 2012). This ethical framework encourages the development of energy policies that minimize

environmental harm while promoting economic growth. Additionally, *Maqasid al-Shariah* supports the preservation of the environment as part of the protection of life and public welfare (Dusuki & Abozaid, 2007). This provides a legal basis for OPEC member states to prioritize renewable energy and other sustainable practices in their national energy strategies.

The use of Islamic finance to support sustainable energy projects further illustrates the impact of Shariah principles on energy development. Islamic financial institutions are increasingly funding renewable energy projects, demonstrating how Shariah-compliant investments can contribute to global efforts to combat climate change (Sairally, 2015). For example, countries like Malaysia and Saudi Arabia have utilized Islamic finance to support their renewable energy initiatives, providing models for other OPEC members to follow (Khan, 2017).

The comparative analysis reveals that while Islamic law offers strong ethical and legal foundations for environmental protection, the extent to which these principles influence OPEC's climate commitments varies among member states. Countries like Saudi Arabia and Qatar have made significant strides in incorporating Islamic environmental ethics into their national energy policies, particularly through initiatives that promote renewable energy and reduce reliance on fossil fuels (Ahmad & Al-Rumaihi, 2019). These efforts align with both the principles of Shariah and the goals of the Paris Agreement, demonstrating that Islamic law can play a critical role in shaping OPEC's approach to climate policy.

However, the influence of Islamic law on OPEC's climate commitments is not uniform across the organization. Some member states continue to prioritize economic growth through oil production, which poses challenges to aligning with global climate goals (Fattouh & Sen, 2016). This disparity highlights the need for a more unified approach within OPEC that balances the economic interests of its members with the ethical imperatives of Islamic environmental governance.

In summary, the findings indicate that integrating Islamic environmental ethics into OPEC's climate strategy offers significant opportunities for advancing sustainable energy development. By leveraging Shariah principles, OPEC member states can enhance their contributions to global climate initiatives while maintaining alignment with their religious and cultural values.

Policy Implications for OPEC Member States

OPEC member states face significant policy implications as they attempt to balance their reliance on fossil fuels with the demands of global climate agreements like the Paris Accord. Islamic environmental ethics, rooted in stewardship (*Khilafah*) and balance (*Mizan*), encourage a shift toward sustainable energy policies. For OPEC members, integrating these principles means reevaluating energy strategies to reduce carbon emissions while still addressing the socio-economic needs of their populations (Kamali, 2016). The adoption of policies that promote renewable energy development, such as Saudi Arabia's

Vision 2030, highlights the potential for Islamic law to guide energy transitions that align with both religious principles and global climate goals (Khan, 2017).

However, for OPEC member states heavily dependent on oil revenues, such as Iraq and Nigeria, this shift presents challenges. These countries need to navigate the complexities of reducing fossil fuel dependence without compromising economic growth. The challenge lies in aligning national energy policies with global climate objectives while remaining faithful to Islamic values that advocate for environmental sustainability and justice (Ahmad & Al-Rumaihi, 2019). Policymakers in OPEC member states must therefore design strategies that balance economic development, energy security, and environmental stewardship, leveraging Islamic legal principles to justify and support these initiatives.

Opportunities for Islamic Law in Climate Governance

While Islamic law offers a robust ethical foundation for environmental stewardship, implementing these principles within the framework of international climate governance presents both challenges and opportunities. One challenge is the differing interpretations of Islamic law across OPEC member states, which can result in varied approaches to climate policy (Foltz, 2005). Additionally, the political and economic interests of oil-dependent countries may conflict with the environmental imperatives of Islamic law, creating tension between maintaining economic stability and pursuing sustainability (Fattouh & Sen, 2016).

However, there are significant opportunities for Islamic law to influence global climate governance positively. Islamic legal principles can provide a moral and ethical basis for advocating for equitable climate policies that consider the needs of developing countries. For example, Islamic teachings on justice (*Adl*) can support calls for climate justice, ensuring that vulnerable populations are not disproportionately affected by the costs of climate action (Saniotis, 2012). Moreover, the principles of *Maqasid al-Shariah* can guide OPEC member states in creating policies that prioritize environmental protection alongside economic and social development, helping to bridge the gap between Islamic law and international climate governance.

The Role of Islamic Finance in Supporting Sustainable Energy Initiatives

Islamic finance plays a crucial role in supporting sustainable energy initiatives within OPEC member states. Shariah-compliant financial instruments, such as *Sukuk* (Islamic bonds), provide innovative funding mechanisms for renewable energy projects that align with both Islamic principles and global sustainability goals (Sairally, 2015). These financial tools allow OPEC member states to attract investment in green energy while adhering to Islamic law, which prohibits interest-based lending and promotes ethical investment.

Countries like Malaysia and Saudi Arabia have successfully utilized Islamic finance to fund large-scale renewable energy projects, demonstrating the potential for this approach to drive sustainable development in OPEC member states (Khan, 2017). By expanding the use of Islamic finance, OPEC countries can support the global transition to clean energy while maintaining compliance with Shariah principles. Furthermore, Islamic finance can facilitate international cooperation on climate initiatives, offering a model for integrating religious values with economic and environmental goals.

In summary, the discussion highlights the importance of Islamic law and finance in shaping the future of energy policies within OPEC. While challenges remain, particularly in balancing economic and environmental priorities, the opportunities for integrating Islamic principles into climate governance and sustainable energy initiatives are significant.

Conclusion

This study underscores the role of Islamic environmental ethics in shaping the climate strategies of OPEC+ member countries after the Paris Agreement was established. Islamic values like Tawhid (belief, in one God) Khilafah (stewardship) and Mizan (balance) offer an ethical framework that closely matches the sustainability and carbon reduction objectives of the Paris Agreement. These values promote stewardship of the environment and highlight humanity duty to preserve natural resources for future generations. This ethical structure provides OPEC and other nations that heavily depend on fossil fuel exports with a way to balance their interests with worldwide climate goals. By incorporating principles into energy and environmental strategies and utilizing Shariah compliant financing tools such as Sukuk (Islamic bonds) they can effectively finance sustainable energy initiatives in line, with both Islamic law and global climate accords. This method not helps in moving towards ecofriendly economies but also encourages sustainable growth aligned with the wider goals of Islamic law, like societal well-being and conservation of the environment.

The study highlights a number of obstacles encountered by OPEC+ nations such as their reliance on income from fuels and the barriers related to infrastructure and finances that impede a swift shift toward sustainable energy sources. Nevertheless, Islamic principles emphasizing justice (Adl) and environmental stewardship provide an ethical foundation, for these countries to adopt fair climate strategies that cater to the requirements of present and future populations. Furthermore there's a chance for OPEC and its allies to come together in an agreed strategy, for climate leadership based on values of equity and ecological fairness that can shape their involvement in worldwide climate efforts.

The results underscore the importance of taking action by focusing on the expansion of Shariah compliant investments in renewable energy and the establishment of cohesive climate strategies rooted in Islamic environmental

morals. Utilizing regulations and financial mechanisms enables OPEC and its allies to have a substantial impact on worldwide climate governance through advocating for fair and enduring shifts towards sustainable energy. Incorporating these standards into global climate objectives not only coincides with religious beliefs but also positions OPEC and its partners as frontrunners in championing climate justice and sustainability, in developing nations.

Contributions of this Study to Existing Literature

This study aims to fill the identified research gap by exploring the potential for integrating Islamic environmental ethics with OPEC's climate policies, particularly in the context of the Paris Agreement. By examining how Islamic law can influence OPEC's approach to climate change, this research will contribute to both the literature on Islamic environmental governance and the broader discourse on global climate policy. Additionally, it will provide practical insights for OPEC member states on how to align their energy strategies with both Islamic ethical principles and international climate commitments.

This study's findings will offer a novel perspective on the intersection of religion, law, and global environmental governance, highlighting the role those Islamic principles can play in shaping sustainable development policies within OPEC and beyond.

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