

(Director, AIFA Consulting) as the guest speaker.

Mr Mohd. Radzuan stated during his presentation that while businesses and organisations throughout the world look to reduce their emissions by selling and purchasing carbon allowances, the voluntary and compliance carbon credit markets are booming. Carbon markets are trading platforms where carbon credits are offered and purchased. The credits are supported by emission reduction initiatives that fulfil strict market-based and result-based standards. Thus, the carbon market serves as both a tool for financing climate change and a method for corporations to offset their emissions. In addition, carbon credits represent diverse decarbonization projects. However, some Islamic jurisprudence issues should be deliberated by shariah scholars. For instance, are the “carbon financing” and “offsetting” mechanisms permissible from a Shariah perspective? Is carbon financing a public good measure? Does it meet the conditions of “attainment of benefit and avoiding harm” (*maslahah/objectives of maqasid shariah/wellbeing*)?

### **The Position of Diyat as Alternative Punishment for Homicide (IAIS Malaysia Facebook Live, 20 October 2022)**

*Muhammad Izzuddin Jaafar*

On 10 June 2022, an anticipated announcement was made by the government of Malaysia declaring the total abolishment of the death penalty, with capital punishment being under the discretion of a judge. On the announcement of the death penalty abolishment, Diyat then was proposed as the alternative to replace the aforementioned penalty.

Literally, Diyat can be best translated as blood money. From a technical understanding of the discussed term, it is basically a sum of money or property payable as an act to compensate for the death and loss of the victim. Though so, it is wise to note that the application of Diyat is only applicable in the case of homicide and injuries. The guest speaker for this Islamic Law Talk Series (ILTS) was Assoc. Prof. Dr. Siti Zubaidah Ismail (University of Malaya).

Appropriately speaking, the applicability of Diyat lies on several implications from an event, it can serve (1) as an alternative for murder, should the felonious was later pardoned by the victim’s family, (2) in cases of homicide approximating murder, (3) on a crime that causes an injury or death, either by mistake or accident and finally (4) as an alternative for physical injury should *Qisas* cannot be enforced.

Understanding Diyat and its application are vital. For such, Diyat is often misunderstood especially by those who are unfamiliar with its applicability. It cannot be easily applied without first being properly investigated and evaluated by the authoritative body or the court. Thus, a one-to-one agreement can immediately nullify Diyat. In fact, to utilise Diyat without the accord of an authoritative body is considered illegal.

Apart from that, it is worth mentioning that Diyat is not an easy way out for the offender upon being pardoned by the victims. Diyat can also be replaced by other punishments outlined by the authoritative body. Another major misconception about Diyat is that it is often mistaken for a price tag of a victim's life or losses.

The workability of Diyat comes after the death penalty was imposed on the criminal. Such exercise cannot be bargained and discussed between the parties involved prior to the hearing; it has to be conducted after the criminal was found guilty of the said crime and the penalty was sentenced. Only after that, the victims or the heirs will be consulted on whether they would prefer to opt for Qiyas, Diyat or even pardon the criminal. In the case of pardoning the criminal, while it is not an easy thing to do and requires time to heal, the procedure of pardoning an individual still required the process to be done formally inside the proceeding. In the last phase of the process, the victim or the heirs then will be presented with three options, (1) to refuse pardon and demand death execution, (2) to pardon and accept Diyat and (3) to pardon, reconcile and to leave the court to decide the appropriate punishment to the criminal.

### **Networked Disinformation & Its Threat to the Democratic Process: An Islamic Perspective (IAIS Malaysia Facebook Live, 15 November 2022)**

*Nur Iman Ramli*

The event was the second Islamic Science Talk Series (ISTS) for this year, featuring Prof. Dato' Dr. Mohamad Fauzan Nordin (Kulliyah of Information and Communication Technology, IIUM) and Dr. Ildus Rafikov (Managing Director of Institute of Knowledge Integration, Istanbul, Turkiye). The moderator of this online event was Dr. Ahmad Badri Abdullah (Deputy CEO, IAIS Malaysia).

The discussion was about the manipulation of social media platforms, which has become a growing threat to democracies around the world, with evidence being discovered in each of the 81 countries surveyed by the University of Oxford in 2020.