

Norms in Libyan society between the approval of Sharia and its violation Examples of Surat Al-Nur

Karima Mohamed Omar Ibrahim, Dr. Abdul Hafiz Bin Abdullah

Islamic Civilization Academy, Faculty of Social Sciences and Humanities, University

Technology Malaysia, 54100 Kuala Lumpur.

Corresponding Author: m.omar-1987@graduate.utm.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v13-i11/19538> DOI:10.6007/IJARBSS/v13-i11/19538

Published Date: 22 November, 2023

Abstract

This research falls within an objective and vital study oriented to the concrete factual aspects of Islamic societies, it highlights the importance and impact of norms as an organized force for society, and how it affects the activation of Sharia from a positive or negative perspective, the scope of the research includes considering the legislative sources from which the provisions are derived, followed by clarifying the concepts and importance of these sources, the research tracks the concept of norms as a legislative source alone, and how it plays a role in determining social behavior, in general, this article deals with the topic of norms and their impact on Libyan society and how it conforms to religious provisions, and provides an objective analytical vision that seeks to understand the positive and negative effects of norms, and how the social and religious situation in Libyan society can be developed and improved.

This study **aims** to highlight models of customs prevalent in Libyan society, and conducts a careful analysis of their compatibility or incompatibility with the verses of Surat Al-Nur in the Holy Quran, with a neutral vision that explores the compatibility of these customs with Sharia origins and considered Islamic values, this paper addresses the issue from multiple angles, as it presents the impact of these provisions on the reality of Libyan society, and provides a comprehensive assessment of the positive and negative impact that these customs may have, both in terms of promoting religious values and morals or in terms of encouraging moral or religious deviations, by subjecting the data to the research methods followed, the **researcher shows** the importance of culture and religion in forming identities, social values and laws in Libyan society, so that Arab and Islamic values and traditions reflected a long history of influence and development in Libya, which led to the formation of a society with unique specificity.

keywords: (Surat Al-Nour, Libyan society, norms, Sharia principles, values and morals)

Introduction

Islamic Sharia is a set of orders, prohibitions, and laws that regulate the life of the individual, the family, and the community. The goal of Islamic sharia is always goodness, the goodness of the individual who represents one of the components of society and the goodness of the family, which gives the essential character of the form of society and confirms that society is moving along the path of prosperity. Islamic Sharia, as we know, is valid for every time and place, as for any recent developments, the law does not stand in the way, on the contrary, you find it a source of all intellectual and civilizational progress if it is applied in a proper way, without trying to change its features or contact with cultures or ideas outside its framework.

Problem Statement

The research problem lies in the significant role of customs within cultures, particularly Arab Muslim countries, in exerting social control over the assessment of individual behavior and the resolution of social issues, such as sales, marriage, and other social activities. Libyan society can be characterized as a predominantly Muslim society, wherein adherence to a set of social norms is prevalent as a result of its social composition. The tribe, through its authoritative influence and governance, embodies a significant entity in the establishment and enforcement of regulations and traditions among its members. These customs potentially derive from Islamic traditions, referred to as right customs, while certain customs may be in contradiction with Islamic traditions.

The study problem pertains to the provision of illustrative instances of social customs within Libyan culture that either align with or diverge from the stipulations outlined in Surat Al-Nur. The study attempts to present the extent of the impact of these customs on Libyan society, negatively or positively, and attempts to point out the corruption of some customs that lead society to fall into moral and religious deviations that harm its members. This study stands out from other studies that have looked at the Surat al-Nur. The vast majority of research on Surat al-Nur is focused on the text's theoretical underpinnings, whereas this study is concerned with the practical implications for Libyan society. The goal of this study is to lessen the prevalence of harmful customs, put an end to the societal impact of those customs, and recognize and promote the kinds of customs that are in the society's best interest. The anticipated outcomes of this study may offer advantages to relevant authorities, such as the Ministry of Endowments and Zakat Affairs, in incorporating its findings into Friday sermons or instructional sessions conducted in mosques and religious centers inside Libya. Additionally, this study sets itself apart from others by integrating the fields of interpretation and research with the science of jurisprudence, as exemplified by the examination of custom, and the verses of Surat An-Nur. In regard to their definitions, deriving principles from them, and drawing parallels to certain customs that are pervasive in Libya.

Research Objectives

1-Knowing the sources of Islamic legislation and clarifying the meaning of custom as a source of legislation.

2-Clarifying examples of norms in Libyan society that are in accordance with and contrary to Islamic law.

The Islamic Sharia in its legislation is based on agreed upon main sources and disputed sources, and all these sources, despite their multiplicity, complement each other, and derive their provisions from the first two main sources of Sharia, which are:

First: The Quran and the Sunnah

The Quran: The Holy Quran is the greatest and most correct source of legislation in Islam. It is a consistent and clear text in its meaning, and it is a basic source for guiding worship, morals, and laws. Muslims worship by reciting of the Quran, which they see as having clear and definite connotations.

The depiction of the importance of the Quran and its role in alerting to the causes and facts of the rulings and the objectives of legislation set by the Islamic street through its sermons and legislation, some scholars of jurisprudence have stated that the Quran is the jewel of the entire Sharia, and the source of the main understanding of the purposes of the legislation is the pillar of religion, the lamp of guidance, and it is a light that illuminates minds and understandings, from it comes the divine message directed to humanity, it is the organizer of human life, and there is no escape or salvation except by following it, sticking to the Quran must be the only way to go towards Allah, and nothing should be paid attention to anything that contradicts it. The Quran is the miraculous word of Allah, that was revealed to the prophet Muhammad (in the Arabic word, transmitted to us by frequency, written in the Mushaf, worshipped with its recitation, starting with Surat Al-Fatihah, sealed by Surat Al-Nas) (Ibn Ashour Al-Tunisi, 2004, 2: P. 285).

There are many verses in the Holy Quran that warn about the purposes of Sharia, including:

- The universality of the divine discourse is evidenced by this saying -the Almighty: (And We have revealed the Book (the Quran) as an explanation of everything) [Holy Quran, Al-Nahl: 89].
- He defended hardship from the worshiper by saying: [Allah does not intend to make difficulty for you] [Holy Quran, Al-Ma'idah: 6].
- Achieving worship and devotion in it to the truth: {And they were not commanded except to worship Allah, being loyal to Him in religion} [Holy Quran, Evidence: 5], and His saying: {And We have sent in every nation a messenger to worship Allah and avoid the tyrant} [Holy Quran, The Nahel: 36].
- Do justice in everything, and uprightness to Allah in words and deeds: {O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.o} [Holy Quran, Al-Ma'idah: 8].
- One of the purposes announced in the book is also:
Refrain from corruption and corrupting, as in the Almighty's saying: {And do not do mischief on the earth after it has been set in order} [Holy Quran, Al-A'raf: 56], and saying: {Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment} [Holy Quran, 33].
- Holding on to unity and fighting dispersal and division, and one of the indications of this great purpose is the saying of the Almighty: {and do not dispute (with one another) lest you lose courage and your strength depart} [Holy Quran, Al-Anfal: 46], and his saying: {and amend that which is between you} [Holy Quran, Al-Anfal: 1].

Examples of this purpose and its offshoots are available in the Islamic Sharia, because of its keenness to protect all basic interests: necessary, needy, and Improvement interests. Al-Shatibi said: If we look at the return of the Sharia to its moral faculties, we find that it has

been included in the Holy Quran on perfection, and these are the necessities, needs, improvements, and the complement of each of them, and all this is apparent.

Sunnah: In Sharia terminology, "Sunnah" is defined as what is quoted from the Messenger of Allah in ρ terms of words, deeds, and reports.

The "saying Sunnahs" are as varied as those hadiths that he launched on ρ various occasions, and carry religious and moral messages, such as his saying ρ : "No harm, no foul" and his saying ρ : "There is zakat on the cattle," and his ρ commentary on the sea: "It's water is purifying and its dead (animals) are lawful (to eat)" and others.

As for the actual Sunnahs, they include his works such as performing the five prayers in their form and pillars, performing Hajj rituals, and other matters that express his practical application of religious orders.

The "declaratory Sunnahs" include what is stated about the companions in terms of words and deeds, with the acknowledgment of the Messenger of Allah in ρ this regard by silence or consent. This acknowledgment and approval from the Prophet is considered as ρ if it was issued by him himself, for example, it was narrated by two of the Companions that they went out on a journey and performed prayers with tayammum, then they found water and one of them returned and repeated prayers with water, and the other did not do so, when the Messenger learned of ρ this matter, he acknowledgment each of them in their decision.

In this way, the role of the Sunnis in clarifying and interpreting the Sharia rulings and guiding Muslims in various aspects of their lives appears. When the Prophet ρ carried out a certain act He then came up with a statement summarizing that act, saying: "You got the Sunnah right, and I approve of your prayer" [Hidayat al-Rawah, 508] In the case where one of the Muslims acted something, and similarly, when one of them returned that act, the Prophet said to him ρ : "You have the reward twice," and similar models are told that show this principle. It was also narrated that ρ when Al-Mustafa (the Prophet) sent the Companion Muath ibn Jabal on a mission to Yemen, he asked him: "How will you judge what comes next?". Muath's answer reflected the order and priority: If I find a specific solution in the Book of Allah (Quran), I will abide by it, and if I do not find it in the Quran, I will abide by the Sunnah of the Prophet, and if I do not find in the Quran or in the Sunnah, I will strive and rely on my opinion. The Prophet was pleased with this response and said: "Praise be to Allah, Who has approved the Messenger of Allah for what pleases the Messenger of Allah."

These hadiths shed light on the importance of what was conveyed by the Prophet in terms ρ of words, actions and reports, the Muslim community agrees that these Sunnahs constitute a basic source of legislation and imitation, when these Sunnahs are conveyed with a valid and strong bond, whether it is a categorical transfer or on the basis of a belief in its sincerity, these Sunnahs are considered conclusive evidence for Muslims. These Sunnahs constitute a legal source from which jurists derive the provisions of Sharia related to the work of taxpayers, these provisions converge with the provisions mentioned in the Quran, to form a comprehensive set of provisions that must be adhered to; collectively, the Sunnahs that were quoted ρ from the Prophet in terms of words, actions, and reports represent a basic source of legislation and guidance in Islam, and are used to derive the Sharia provisions that regulate the lives of Muslims in various aspects (Khalaf, 1956, pp. 37-38).

Consensus

Consensus is considered the third source of legislation agreed upon by all jurists, and one of the most beautiful things about clarifying the meaning and authenticity of consensus is what Al-Shafi (1940, 472) - may Allah have mercy on him - mentioned in his book Alresalah:

(Someone said to me: I have understood your doctrine regarding the rulings of Allah, then the rulings of His Messenger, and that whoever accepts on the authority of the Messenger of God, he accepts on the authority of Allah, that Allah made obedience to His Messenger obligatory, and the argument is based on what you said that it is not permissible for a Muslim who has learned the Quran or the Sunnah to say anything other than one of them. And I know that this is Allah's obligation, so what is your argument for following what the people agreed upon, which does not contain a text of Allah's ruling, and they did not narrate it from the Prophet? Do you claim what others say that their consensus is never except for a fixed Sunnah, even if they do not narrate it?! He said: So I said to him: As for what they agreed upon, they mentioned that it was a story about the Messenger of Allah, then it is as they said, Insha'Allah. As for what they did not say, it is possible that they told a story about the Messenger of Allah, and it is possible that something else is possible, Because it is not permissible for him to narrate except through what is heard, and it is not permissible for him to narrate something that is imagined, in which something other than what he said is possible. We used to say what they said following them, and we know that if the Sunnah of the Messenger of Allah are not alienated from their common sense, and they may be alienated from each other. We know that their commonality does not meet at odds with the Sunnah of the Messenger of Allah, nor at fault, Insha'Allah).

- He said on the authority of Consensus:

(If he said: Is there anything that indicates that, and that supports him with it?; It was said: Sufian told us quoting Abd al-Malik ibn Umir quoting Abd al-Rahman ibn Abd Allah ibn Masud quoting his father: that the Messenger of Allah said: "Allah supported a servant"; Sufian told us quoting Abdullah ibn Abi Lubayd quoting Ibn Suleiman ibn Yasar quoting his father: "Omar ibn al-Khattab spoke to the people in Jabiyah. He said: The Messenger of Allah stood among us as I stand among you. He said: Honor my companions, then those who follow them, then those who he follow them, and then the lie appears, even a man swears and is not called to swear, and bears witness but is not called to testify. However, whoever is pleased with the pleasure of Paradise, let him adhere to the group, for Satan is with the superiority, and he is further from the two, and a man should not be alone with a woman, for Satan is the third of them. Whoever is pleased by his good deeds and displeased by his bad deeds, then he is a believer" (Al-Shafi, 1940, p.475).

He said: What is the meaning of the Prophet's command to oblige their group?, I said: It has no meaning except one, he said: So how can it be tolerated only one meaning?, I said: If their group is dispersed in countries, no one can oblige a group of dispersed people's bodies, and the bodies have been found to be a group of Muslims, disbelievers, pious, and ungrateful people, so there was no sense in the need of the bodies, because it is not possible, and because the meeting of the bodies does not do anything, their oblige to the group has no meaning, except what their group has to analyze, prohibit, and obey in them. Whoever said what the group of Muslims says has committed to their group, and whoever contradicts what the group of Muslims says has violated their group, which was ordered to oblige, but it is heedlessness in the division, as for the group, it is not possible to be heedless of the meaning of a Quran. Sunnah or analogy, Insha'Allah) (Al-Shafi 'i, 1940, p.475).

Analogy: It is the fourth source of agreed legislation, and the meaning of Analogy: As for analogy, it is the branch to the original with a reason that unites them in the ruling, like measuring rice on wheat [in usury] with the sum of taste. (Al-Juwaini, 1977, 201).

As for the different sources, there are many, and the researcher will mention only their definition and is interested in detailing what he is interested in the research from these

sources, which is the custom so that there is no elaboration in the research paper; and the different sources are, Istehsan, absolute benefit, Istishab, It was legislated before us, norms, the saying of the companion.

Norms:

The norms are known in the language: knowledge and the known, which are goodness, kindness, benevolence, and favor are also the opposite of evil (Al-Misbah Al-Munir: 1 p.553), (Al-Muheet Dictionary: 3 p.173) ; In terminology: norms are synonymous with habit, Sheikh Abu Sunnah defined it by quoting "Mustasafa Al-Nasafi" by saying: that habit and norms are what have settled in the souls from the point of view of the minds and which the sound dispositions have received with acceptance.

The habit is taken from the recurrence. By repeating it again and again, it has become known and stable in the souls and minds, received by acceptance without relationship or presumption until it became a customary fact. Sheikh Abu Sunnah explained this by saying: that it means the thing that the souls were reassured of and knew and investigated its decisions, and it drew it based on the approval of the mind, and the people of good taste in the group did not deny it, but the stability of the thing in the souls and the acceptance of the impression of it by the frequent common use of inclination and desire. (Al-Zuhaili:1 p.265,266), (Abu Al-Qasim: 2017)

Norms are a source of rulings metaphorically not reality because it is due to it when applying and understanding the text.

And norms according to the coming of the concordance of Sharia or otherwise in two parts:

- Correct norms: It is a habit that does not conflict with the provisions of the Quran and the Sunnah, does not exceed significant interests, and does not cause great damage. For example, people have learned to use payment cards to buy and sell currencies, trade stocks, and use familiar greetings.

- Corrupt norms: It is a habit that violates Sharia texts, exceeds significant interests, or leads to significant negative effects. For example, people have become acquainted with the illegal financial use of usurious banks, have been acquainted with the establishment of funeral councils, and have used profanity in greeting. (Abusona: 1942pp. 16,15)

All norms that involve the performance of unlawful worships and are not legitimized by a Sharia text are considered corrupt norms, because worships requires Sharia identification and supervision. The Prophet (peace and blessings of Allah be upon him) affirmed in his hadith: "Whoever creates something that is not part of (the religion of Islam) something that has no basis in the Quran and Sunnah is unreliable." in order to preserve legitimate origins and avoid illegal innovations (Al-Enezi, 1997, p.212).

Authenticity of norms:

norms are not one of the evidence based on judgments in the general concept among scholars, but it is considered one of the principles from which judgment is deduced, and it must be taken into account when applying judgments, and if some scholars classify it as (evidence), they mean this meaning, and the (norms) that is taken is only (correct norms), not (corrupt norms).

Among the rules of jurists in this field: They say: (norms are tight). For example, if a person accused another of hurling insults at him, and the victim claims to have been mocked, he takes the norms of using that phrase in this context. As well as their saying: (If the prevailing norms among people agrees on something, it is considered in Sharia as a

condition.). Suppose a tenant confronts the homeowner with a disagreement as to who bears the costs of repairing or paying for damage to the house, they will be judged according to the norms .

Note: (norms) are a changeable with the change of time and place, and what is based on the application of the provisions varies according to them. Many of the fatwas of jurists depend on taking into account the time and country in which they lived, so what the fatwas and provisions were affected by should not be transferred from norms to a different reality, as they are considered limited to that time or place, and we must take this into account. (Al-Enezi, 1997, p.213).

From the aforementioned, the sources of Sharia in its teachings and provisions aim to organize the life of humanity, and solve their social problems, which contributes to raising the level of society towards progress and civilization, and Surat Al-Nour emerges as one of the most important suras that carry an integrated social system, and if its teachings were consciously applied by Muslims, they would be able to form a healthy society free from social problems.

Surat Al-Nur introduces principles and laws that promote morals and good behaviors in society, such as the need to preserve chastity, avoid adultery and obscenity, and encourage cooperation and tolerance between individuals. It also aims to achieve justice and provide fair testimony, which enhances confidence in the justice system and reduces social tensions.

Thus, if Muslims seriously embrace and properly understand the teachings and social advice of Surat Al Noor, they will have a strong framework for building a community that works to solve social problems and promote synergy and progress. The Muslim community must strive to achieve those values and principles represented by Surat Al Noor in order to create a healthy and sustainable social environment.

Libyan society, like other human societies, has a set of norms, customs and traditions, followed in its life and inherited by generations, and these norms represent a strong support in giving the basic form and full identity of Libyan society.

These norms overlap in people's daily lives, whether in sales, marriage, visits or family relations, these norms may comply with the Sharia provisions and may differ with them, the researcher will list some examples of Libyan customs and compare them with verses from Surat Al-Nour and show the extent of their compatibility with these customs or their violation of them.

Examples of norms in Libyan society that correspond to the provisions mentioned in Surat Al-Nour:

- Holding mass weddings with the support of the Libyan state:

The custom of holding a mass wedding in Libya appeared among some tribes and they were marrying a group of cousins in one wedding and each family bears part of the wedding costs, so there is relief for young people and not exhausting them in the expenses of marriage, so the young man is content to prepare the marital home and pay the bride dawry and his family takes care of the rest of the wedding costs with the families participating in the mass wedding.

After this custom was very well received by the people, the mass wedding was held at the city level and most of the people of the city participated in its costs, in order to reduce the delay in the age of marriage for many young people because of their inability to marry financially.

Then the Libyan state adopted this norm through the institution of the "Social Security Fund" and began to hold these mass weddings at the expense of the Libyan state, and also with the payment of sums of money and in-kind grants to young people to help them provide for their needs, and the state set conditions that determine the target groups to accept participation in the mass wedding, including: the old age of the young man with proof of his material inability to marry, and also singled out people with physical disabilities and those who have no breadwinner in society, such as orphans.

After the initiatives of the Social Security Fund in holding mass weddings, 2012 will be a special fund to support marriage, which provides financial grants to all young people who have contracted their marriage. This grant helps them complete marriage, prepare housing and other marriage costs (Jawhar, 2018), (Turkiye, 2021).

This custom matches the saying of the Almighty in Surat Al-Nur, "and marry the unmarried among you and the righteous among your male slaves and female slaves." (32), this verse is as stated in the interpretation of Al-Qurtubi - may Allah have mercy on him - "This discourse under the heading of concealment and righteousness; that is, marry the one who is unmarried from you, it is the way of piety, and the discourse is said to the guardians, and it is said to the married, and the first is the correct; if he meant the husbands, he would have said and get married with different writing" (Al-Qurtubi, 1964, 12: 239).

Examples of norms in Libyan society that correspond to the provisions mentioned in Surat Al-Nour:

- The high cost of dowries and marriage in Libyan society:

The Libyan wedding is considered one of the most expensive weddings in the Arab world, where the wedding lasts for seven days in the past and then reduced due to economic conditions to four days, and these days are held feasts and parties in which gifts are presented by the groom to the bride and vice versa, including gold, luxury clothes, perfumes, etc.

One of the basics of the marriage contract, as we know, is the dowry, which is an undetermined value, as the bride's family stipulates a certain value of the dowry on the groom and pays it in order for the marriage to be concluded. It is the wisdom of Islamic law that it did not specify a certain value of the dowry in order to facilitate marriage. Not all people have the same material conditions, but in Libyan society, it is customary that each tribe determines a dowry that is recognized among its members for those who propose to engage one of its daughters, especially if the groom is from outside the tribe, the value of the dowry is usually high and it is obligatory for the groom to pay it in full in advance.

The elders of these tribes considered that the rise of their daughter's dowry is an increase in her value, and a rise in his status, but this is not true. This custom prevented many of those who have moral and cultural competence from associating with those at their level, and also the last of many young men and girls from marrying at an early age, where the young man remains working for a long time to save the costs of the wedding and the dowry, so he finds himself old, and he cannot associate with a girl who is close to his age in order to reproduce. The chances of pregnancy for women decrease with age, and here the young man marries a girl who is many years younger, so the age difference is often an obstacle in the level of understanding between the spouses, and in most cases it results in divorce due to the lack of equality between the spouses (Al-Sha 'ri, 2012, pp.575-578).

Not to exaggerate the dowries is to follow the example of the Sunnah of the Prophet, peace and blessings be upon him, "When someone whose religion and character you are pleased with proposes to (someone under the care) of one of you, then marry to him. If you

do not do so, then there will be turmoil (Fitnah) in the land and abounding discord (Fasad)." The failure to marry a young man for his poverty, for example, is contrary to following the example of the Sunnah of the Prophet, and this meaning confirms the saying of the Almighty in Surat Al-Nur (32), it came in the interpretation of Al-Baydawi: The meaning does not prevent the poverty of the suitor or the betrothed from marriage. In the bounty of Allah there is no need for money, for it comes and goes, or a promise from Allah to enrich them, may Allah's peace and blessings be upon him. Seek wealth in this ayah (Al-Baydawi, 1997: 4, 105).

Search Results:

From the above presented, the researcher concludes that norms and Islamic law are two terms that deal with different aspects of legislation and regulation in social and legal life in the Islamic world. The relationship between them and their impact on each other can be summarized as follows:

Norms: Norms are the set of behaviors and habits that are familiar and habitual in a particular society. Norms can include actions by individuals and groups based on the common traditions and culture in that society. Norms plays an important role in guiding the behavior of individuals and organizing social life, and it may change according to time and place.

Islamic Sharia

The Islamic Sharia is the legal and legislative system that is derived from religious sources such as the Holy Quran and the Sunnah, in addition to consensus and measurement, and the Sharia aims to guide the lives of Muslims in all its aspects, including law, morals and values.

Relationship between norms and Islamic law in Libyan society:

1. -Compatibility and conflict: There is often a compatibility between some norms that exist in Libyan society and Sharia values and principles, and in some cases, custom may be appropriate for the application of Sharia, however, a conflict can occur between custom and Sharia in relation to some matters.
2. Arbitration: In cases where there is a conflict between custom and Sharia, the final decision must be in accordance with Sharia provisions, the Holy Quran and the Sunnah of the Prophet are considered major legislative sources, and customary laws can be in line with or contradict them.
3. Challenges and changes: As societies evolve and social and cultural changes take place, Sharia may face challenges in adapting to norms , and a conflict can arise between customary laws and Sharia principles in some cases.
4. Any norms in Libyan society that conforms to Sharia rulings, positively returns to society with stability and progress, and any norms that violates Islamic law negatively returns the burden of society and threatens its stability and progress.

In general, there must be a balance between respect and appreciation for norms and adherence to the teachings of Islamic law, achieving this balance is important to ensure justice and stability in Islamic societies.

Conclusion and recommendations

After praise be to Allah and prayers and peace be upon the Messenger of Allah, in conclusion, the research on norms and Sharia in Libyan society shows the importance of culture and religion in shaping identities, social values and laws in this country. Arab and Islamic values and traditions reflect a long history of influence and development in Libya, leading to the formation of a community with unique specificity.

The researcher strongly recommends continuing studies on norms and Sharia in Libyan society. Researchers, especially Libyans, can benefit from this research as a starting point for further research and analysis. It is necessary to expand on this topic and document the changes and developments that may occur in norms and Sharia in Libya.

Future studies should include a detailed review of the new norms that have entered Libyan society in recent years, and a thorough analysis of these norms should be conducted to understand the extent to which they are disciplined under or deviate from Islamic law, and this can be useful in identifying the challenges and risks that can arise as a result of the escalation of these norms.

In the current context, the concerned authorities and religious institutions must play an important role in educating people about the dangers of norms that are contrary to Islamic law, as these authorities must conduct awareness and education to ensure compliance with religious and ethical principles and laws that comply with the Islamic identity in Libya.

Finally, it is encouraged to develop research and studies based on accurate facts and data to deepen the understanding of the effects and changes in norms and Sharia in Libyan society, and how to better deal with them to ensure the continuity of Islamic culture and religion in the country.

References

Quran Karim

- Abdulwahab Khalif. (2000). *'Ilm uşul al-Fiqh*. Maktabat al-da'wah. Shabāb al-Azhar. Al-Qāhirah.
- Al Zuhayli. Mohamed Mustafa. (2006). *al-Wajiz fī Uşul al Fiqh al Islāmī*. dar alkhair. Dimaşq.
- Al-Anzi, Abdullah bin Yusuf. (1997). *Taysir 'Ilm uşul al Fiqh*. Mu'assasat al-Riyan Lilnashr. Bayrūt.
- Al-Fayyomi, Ahmad Muhammad. *Al-Musbah Al-Munir fī Gharib Al-Sharh Al-kabir*. Al-Maktabat Al- 'Ilmiyyah. Beirut, (n.d.).
- Al-Firūzābādī, Majd al-Dīn Muḥammad ibn Ya'qūb. (2005). *al-Qāmūs al-Muḥīṭ*. Taḥqīq Maktab Taḥqīq al-Turāth bi-ishrāf Muḥammad Na'im al-'Irqūsī. Mu'assasat al-Risālah. Bayrūt.
- Al-Juwaynī, 'Abd al-Malik ibn 'Abd Allāh Imām al-Ḥaramayn. (1977) *Sharḥ al-waraqāt*. Taḥqīq 'Abd al-Laṭīf al 'Abd. Dār al-Turāth. Al-Qāhirah.
- Al-Qurṭubī, Abū 'Abdullāh Muḥammad. (1964). *al-Ġāmi' li-aḥkām al-Qur'ān*, Tafsīr al-Qurṭubī. Taḥqīq Aḥmad al-Birdūnī wa Ibrahim Tfayyesh. Dār al-Kātib al-'Arabī, al-Qāhirah. T. 2a.
- Al-Shāfi'ī, Muḥammad ibn Idrīs. (1940). *al-Risālah*. bi-Taḥqīq wa-sharḥ Aḥmad Shākir. al-Ṭab'ah al-ūlā. Maktabat wa Matba'at al-Halabi. Mişr.
- Ibn Ashur, Muhammad al-Tahir. (2004). *Maqasid al-Shari'ah al-Islāmiyyah*. Tahqiq Muḥammad al-Ḥabīb Ibn al- Khawja. Wizārat al'awqaf walshuyuwān al'iislatiyyah. Qatar.
- Jawhar, Jamal. (2018). *khafḍ al-Infaq Lita's is al-Hayat al-Zwjiyyah*. Sahifat Al-Sharq Al-Awsat. Mubadara hukumiah at litazwij 4000 Shab. Sahifat al-Arabi al-Jadīd - Trabulus. 2021.
- Al Shaari, Salmah Abdullah. (2012). *eadat wa taqalid al-zawaj fi al-Mujtama alibi*. *Majalat Fikr wa Ibada*, Rabitat al-Adab al-Ḥadīth -Misr. Adad 69. Pp 555-579.

- Al-Shirazi, Abdullah bin Omar bin Muhammad. (1997). *'Anwar Altanzil wa 'Asrar Altaawil*. Tahqiq Muhammad Abdul Rahman Al-Maraashli. Beirut, Dar Ihya' Al-Turāth AL Arabi. Bayrūt.
- Abul Qasim, Hanan alsaghir. (2017). eadat wa almuataqdat al-Sha'bīyah fi al-Mujtama alibi. *Majalat el-istwa*. 1(2017). P 255 - 274.
- Al-Mismarry, Abdulfataah Abdulrahim. (2020). al - talaq al - asbab wa al-ilaj fi Mujtama al libi. *Majalat Rayhan lilnashr*. Adad 4.
- Abul Qasim, Salem Muftah. (2017). *alurf wa dabt al-ijtimai fi Mujtama al libi*. Jamaat al-Marqab.
- Abu Sinah, Aḥmad Fahmi. (1942). *alurf wa adat fi ray al- fuqaha*. Mat bat al-Azhar.