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From a Universal Islam to a Universal Sharī'a A Review on Universality, Culture and the Future Choice of Islamic World

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The Universality of Islam in many Islamic teachings including a considerable number of Qur'anic verses is always highlighted. Many theological arguments necessitate prophecy and *Imāma* (divine leadership) in Shi'te theology presumes that Islam is the religion of all mankind and all human generations to come. Among the well-known theological arguments in favour of the necessity of messangership is that prophecy is needed to save the system of mankind's material and spiritual life; a humanistic argument in which all mankind have been equally considered.

In Islamic Sharī'a i. e. practical aspects of Islam, however, one can easily find many signs and traces of localization. It is partly natural; because Sharī'a teachings were not shaped abstractly and idealistically. Rather they were shaped while considering a particular society i.e. Saudi Arabia with a particular culture and specific civilizational characters.

In our global age the Sharī'a is in a great need to be made more and more consistent with the universal mission of Islam. Due to the fact that a significant part of Islam is manifested in its Sharī'a an understandable, performable and universal reading of Sharī'a for the people from all around the world with different cultural foregrounds and backgrounds is truly needed. Indeed many efforts by Muslim scholars must be done to make a consistency between Sharī'a and Islam's universal mission.

The way in which the Holy Qur'ān deals with Sharī'a, seems, according to author, to be a very valuable source to learn from. First of all a few number of Qur'ānic verses are dedicated to religious practical issues, despite the fact that, generally speaking, the role of religious practice in Islam is very critical. Secondly, the way of talking about practical issues in those

limited cases is also instructive. The Holy Qur'ān almost always raises legal issues in a very general way avoiding involvement in the details of the issue. This approach might be construed as leaving the details of practical issues to the requirements and demands of the different times and places. Thirdly, legal teachings in the Holy Qur'ān are often raised when a case was at stake for individuals or the public. This, of course, doesn't necessarily imply that the content of those Qur'ānic verses are limited to the particular cases, but it signifies that legal norms are realistic and corresponding to the *de facto* problems. Fourthly, the Holy Qur'ān often gives its audience a philosophy, an aim or an objective beyond the rules. This approach might be understood as a way for performance of the legal norms based on their spirits and purposes in different conditions and circumstances; a methodological point, in its turn, along with others, helps for a more universal understanding of Islamic Sharī'a.