QURANIC LEGAL MAXIMS (QAWĀʿID QURʾĀNIYYAH): FOUNDATIONS, HISTORICAL DEVELOPMENT, AND INTEGRATION WITH QURANIC SCIENCES

Muhammad Shabbir
PhD Scholar, Department of Islamic Studies, University of Okara, Okara, Pakistan
Dr. Anwarullah Tayyabi
Lecturer, Department of Islamic Studies, University of Okara, Okara, Pakistan

ABSTRACT
This study explores the conceptual framework, historical evolution, and thematic classification of Quranic Principles (Qawāʿid Qurʾāniyyah), emphasizing their role in Islamic scholarship. The research delineates the distinction between Quranic Principles and Quranic Sciences (ʿUlūm al-Qurʾān), highlighting their interrelation and methodological divergence. Two primary approaches to deriving Quranic principles are identified: (1) direct extraction (istikhraj) from Quranic verses and (2) deductive reasoning (istinbāṭ) from Quranic texts. The study further categorizes these principles into declarative (khabariyyah) and prescriptive (taklīfiyyah) types, as well as general (ʿāmmah) and specific (khāṣṣah) domains. Contemporary works, such as "Qāʿidah Qurʾāniyyah fī al-Nafs wa al-Ḥayāh" by Dr. ʿUmar ibn ʿAbdullāh al-Muqbil and "Muʿjam al-Qawāʿid al-Qurʾāniyyah" by Dr. Muḥammad ibn Mūsā al-Sharīf, are analyzed to demonstrate the application of Quranic principles in diverse fields, including human psychology, ethics, and proselytization (daʿwah). The findings underscore the Qurʾān's adaptability as a source of universal axioms and context-specific guidance, offering a robust framework for interdisciplinary Islamic scholarship.
Keywords: Quranic Principles (Qawāʿid Qurʾāniyyah), Quranic Sciences (ʿUlūm al-Qurʾān), Direct Extraction (Istikhraj), Deductive Reasoning (Istinbāṭ), Islamic Scholarship

SECTION 1: INTRODUCTION

1.1 The Concept of Quranic Principles (Qawāʿid Qurʾāniyyah)

As the term "Qawāʿid Qurʾāniyyah" (Quranic Principles) is modern, the present author has yet to encounter a comprehensive and precise definition for it. However, Dr. ʿUmar bin ʿAbdullāh al-Muqbil has formulated a definition, which he claims is the first formal articulation of this compound term:

"Universal, definitive rulings (aḥkām kulliyyah qaṭʿiyyah) derived directly from the explicit texts (nuṣūṣ) of the Qurʾān."[1]

Here, "definitive" (qatʿiyyah) refers to rulings that are *conclusively established in authenticity* (qaṭʿī al-thubūt), as they are entirely rooted in divine revelation without rational interpolation.

In the present author's assessment, this definition does not apply *universally* to all frameworks of "Qawāʿid Qurʾāniyyah," given the methodological diversity among scholars in this field. Dr. al-Muqbil's definition aligns only with methodologies that treat specific *Quranic verses* (āyāt qurʾāniyyah) themselves as direct "Quranic Principles."

However, alternative methodologies do not confine "Qawāʿid Qurʾāniyyah" to the explicit wording of verses. Instead, they derive principles through inductive reasoning (*istinbāṭ*) from

the *implications* (madlūl) or contextual significations of Quranic texts. To accommodate these approaches, a minor revision to the aforementioned definition would render it inclusive of all scholarly traditions. For instance:

"Universal, definitive rulings derived directly from the explicit texts of the Qurʾān or from the implications (madlūl) of its texts."[2]

1.2 The Significance of Quranic Principles (Qawāʿid Qurʾāniyyah)

A fundamental question arises: Why is the codification of principles (qawāʿid) essential within any domain of Islamic scholarship?

- **Epistemological Necessity**: Principles hold critical importance for several reasons.
- **Dispute Resolution**: A principle (qāʿidah) serves as a decisive arbiter in resolving disagreements, providing authoritative rulings (aḥkām).
- **Comprehensive Insight**: Principles illuminate multifaceted dimensions of an issue, ensuring no detail remains obscured.
- **Intellectual Rigor**: Mastery of principles fosters profound and nuanced comprehension of jurisprudential matters (masāʾil).
- **Cognitive Clarity**: Engaging with principles cultivates intellectual breadth (sharḥ al-ṣadr), enabling holistic understanding of Islamic rulings.

Scholars who systematized principles across disciplines also articulated their objectives and benefits. Below are key insights from classical authorities:

1.3 Scholarly Perspectives on the Utility of Principles

- **Imam Badr al-Dīn al-Zarkashī** (d. 794 AH) highlights two primary benefits:
  "They consolidate preservation (ḥifẓ) and systematize knowledge (ḍabṭ)."[3]
  — Principles enhance retention and structure scholarly discourse.
- **Al-Zuhaylī** frames principles as *"intermediaries between subsidiary matters (furūʿ) and foundational axioms (uṣūl), or between rulings (aḥkām) and theoretical frameworks (naẓariyyāt)."*[4]
- **Imam Ibn ʿUthaymīn** (d. 1421 AH) underscores their pedagogical necessity:
  "A student must prioritize mastering principles (uṣūl wa qawāʿid), as they safeguard knowledge. Mere familiarity with isolated rulings (mufrad masāʾil) offers limited utility."[5]
- **Ibn Taymiyyah** (d. 728 AH) emphasizes their role in justice:
  "Grasping universal principles (uṣūl wa kulliyyāt) alongside their particulars (juzʾiyyāt) equips one to speak with equity (ʿadl). Without this, ignorance persists, breeding corruption (fasād). Neglecting principles risks entanglement in falsehood (kadhib) and injustice (ẓulm), culminating in societal discord."[6]

1.4 Quranic Imperative Against Fragmentation

The Qurʾān condemns those who fragment divine guidance, a warning directly tied to neglecting universal principles:

"As We sent down [punishment] upon the dividers, who fragmented the Qurʾān into parts."[7]

1.4.1 Exegetical Insights

- **Mujāhid ibn Jabr** (d. 104 AH):
  "The 'dividers' refer to the People of the Book (Ahl al-Kitāb) who dismembered Scripture into disjointed segments."[8]

- **Muqātil ibn Sulaymān** (d. 150 AH):
  "They treated the Qurʾān like camel carcasses—dividing it limb by limb—and rejected faith in its totality."[9]
- **Ibn ʿAbbās** (d. 68 AH):
  "They fragmented the Qurʾān, believing in parts and disbelieving in others."[10]

1.5 Interpretative Implications

These verses critique the Jewish and Christian rejection of holistic principles (*kulliyyāt*) in favor of atomized particulars (*juzʾiyyāt*), a practice leading to misguidance (*ḍalāl*). This underscores the necessity of distinguishing Quranic Principles (*Qawāʿid Qurʾāniyyah*) rooted in divine text from Jurisprudential Maxims (*Qawāʿid Fiqhiyyah*), which derive from human interpretive efforts (*ijtihād*).

Clarifying thi dichotomy is vital to delineating the scope and authority of Quranic principles.

SECTION 2: DISTINCTION BETWEEN QURANIC PRINCIPLES (QAWĀʿID QURʾĀNIYYAH) AND JURISPRUDENTIAL MAXIMS (QAWĀʿID FIQHIYYAH)

Having previously defined *Qawāʿid Qurʾāniyyah* (Quranic Principles), we now elucidate *Qawāʿid Fiqhiyyah* (Jurisprudential Maxims). Maulana Ahmad Nadwi defines the latter as:

"A predominant Sharīʿah ruling (ḥukm sharʿī) pertaining to a majority case (qaḍiyyah aghlabiyyah), from which subsidiary rulings (aḥkām) falling under its scope are derived."[11]

— This denotes a legal axiom that provides a framework for understanding rulings (*aḥkām*) and their applications within Islamic jurisprudence.

2.1 Key Differentiators

2.1.2 Source Specificity
- *Qawāʿid Qurʾāniyyah* are exclusive to the Qurʾān, derived directly from its explicit texts (*nuṣūṣ*).
- *Qawāʿid Fiqhiyyah* are derived from multiple sources, including the Qurʾān, Sunnah, consensus (*ijmāʿ*), and analogical reasoning (*qiyās*).

2.1.3 Epistemological Basis
- *Qawāʿid Qurʾāniyyah* are rooted in divine revelation (*waḥy*), with their authority tied to the Qurʾān's inerrancy.
- *Qawāʿid Fiqhiyyah* are rooted in human scholarly effort (*ijtihād*), reflecting juristic interpretation and inductive reasoning (*istinbāṭ*).

2.1.4 Scope of Application
- *Qawāʿid Qurʾāniyyah* operate as universal axioms (*kulliyyāt*), transcending specific legal contexts.
- *Qawāʿid Fiqhiyyah* function as pragmatic tools to systematize rulings (*aḥkām*) across diverse jurisprudential scenarios.

2.1.5 Definitive vs. Probative Authority
- *Qawāʿid Qurʾāniyyah* are definitive in authenticity (*qaṭʿī al-thubūt*), binding all Muslims.
- *Qawāʿid Fiqhiyyah* are probative (*ẓannī*), subject to scholarly critique and revision based on evolving contexts.[12]

2.2 Nuanced Perspectives

The above differentiation aligns with the view of scholars who restrict *Qawāʿid Qurʾāniyyah* to verbatim Quranic injunctions (*alfāẓ al-āyāt*). However, other methodologies expand this scope to include principles inferred (*mustanbaṭah*) from the Qurʾān's broader objectives (*maqāṣid*) and implications (*madlūl*). This variance underscores the dynamic interplay between textual fidelity and juristic adaptability in Islamic legal theory (*uṣūl al-fiqh*).

SECTION 3: THE EVOLUTION OF QURANIC PRINCIPLES (QAWĀʿID QURʾĀNIYYAH)

3.1 Typology and Historical Development of Legal-Canonical Sciences

1. **Revealed Sciences (ʿUlūm al-Waḥy)**
   The term encompasses both *"recited revelation"* (*waḥy matlū*), i.e., the Qurʾān, and *"non-recited revelation"* (*waḥy ghayr matlū*), i.e., the Prophetic Sunnah. A pivotal question arises: When were these sciences systematically codified, and when were their foundational principles formalized?

Initially, scholars established methodological axioms (*uṣūlī qawāʿid*) to streamline deductive reasoning (*istinbāṭ*) and juristic effort (*ijtihād*). According to Dr. Wahbah al-Zuḥaylī, Islamic jurisprudence (*fiqh*) emerged through the proliferation of *particular rulings* (*juzʾiyyāt*) in the first Hijrī century. By the second century, novel approaches like *"hypothetical jurisprudence"* (*fiqh farḍī*)—devising hypothetical cases to extrapolate Sharīʿah rulings—gained traction, alongside the crystallization of distinct methodologies (*manāhij*) within the four Sunni schools (*madhāhib*). This period saw the emergence of three categories of principles:

- **Principles of Deduction and Ijtihād (Qawāʿid al-Istinbāṭ wa al-Ijtihād)**
  Rooted in *legal theory* (*uṣūl al-fiqh*), these axioms enabled jurists to derive rulings from primary sources.

- **Principles of Authentication (Qawāʿid al-Takhrij)**
  Developed to evaluate ḥadīth transmission (*riwāyah*), assess narrators' reliability (*jarḥ wa taʿdīl*), and authenticate chains (*isnād*). These principles, known as *muṣṭalaḥ al-ḥadīth* or *uṣūl al-ḥadīth*, ensured trustworthiness in juristic reasoning.

- **Legal Maxims (Qawāʿid al-Aḥkām)**
  Codified by adherents of specific schools (*madhāhib*), these maxims synthesized analogous rulings (*aḥkām mutamāthilah*) through *qiyās* (analogy) and *ijtihād*. Termed *"kulliyyāt al-fiqh al-Islāmī"* or *qawāʿid fiqhiyyah*, they systematized Islamic legal thought.

3.2 Codification and Scholarly Contributions

The first systematic treatise on legal axioms (*qawāʿid uṣūliyyah*) was Imam al-Shāfiʿī's (d. 204 AH) *al-Risālah*, which revolutionized Islamic jurisprudence. Subsequent centuries witnessed exponential growth in codifying principles across disciplines—grammar (*naḥw*), theology (*kalām*), and logic (*manṭiq*)—as noted by Ibn Qutaybah al-Dīnawarī (d. 276 AH) in *Taʾwīl Mushkil al-Qurʾān* and Abū Manṣūr al-Thaʿālabī (d. 429 AH) in *al-Iʿjāz wa al-Ījāz*.

While early scholars implicitly engaged with Quranic principles, they did not formally term them *"Qawāʿid Qurʾāniyyah."* For instance, Ibn al-Qayyim (d. 751 AH) derived a universal axiom from Q. 6:115:

"The Qurʾān is divided into two categories, as stated by Allah: "The word of your Lord is perfected

in truth and justice"[13]. *This signifies that divine speech comprises either truthful reports (akhbār ṣādiqah) or equitable injunctions (takālīf ʿādilah)."*[14]

Such inferences, though unnamed as "principles," laid the groundwork for later codification.

3.3 Modern Systematization of Quranic Principles

Shaykh ʿAbd al-Raḥmān al-Saʿdī (d. 1376 AH) pioneered the formalization of *Qawāʿid Qurʾāniyyah* in *al-Qawāʿid al-Ḥisān*, treating Quranic verses (*āyāt*) or their implications (*madlūl*) as axioms. For example, he framed Q. 24:27 (*"Enter houses through their proper doors"*) as a principle mandating adherence to *methodological propriety*—applying it to Qurʾānic exegesis (*tafsīr*) via the Salaf's hermeneutics. He concludes:

"Each word of these noble verses constitutes a universal principle (aṣl kullī) encompassing manifold meanings."[15]

Ṭāhir ibn ʿĀshūr (d. 1393 AH) expanded this framework in his *tafsīr*, often labeling principles as *"jārī majrā al-mithl"* (universally applicable norms). Post their works, the term *Qawāʿid Qurʾāniyyah* gained prominence, inspiring modern treatises such as:

- Muʿjam al-Qawāʿid al-Qurʾāniyyah by Dr. Muḥammad ibn Mūsā al-Sharīf (Dar al-Andalus al-Khaḍrāʾ, Jeddah).
- Qawāʿid Qurʾāniyyah fī al-Nafs wa al-Ḥayāh by Dr. ʿUmar ibn ʿAbdullāh al-Muqbil (Qaṣīm University).
- Mawsūʿat al-Qawāʿid al-Fiqhiyyah by Dr. Muḥammad Ṣidqī (Imam Muḥammad ibn Saud Islamic University).
- Al-Qawāʿid al-Fiqhiyyah wa Taṭbīqātuhā fī al-Madhāhib al-Arbaʿah by Dr. Wahbah al-Zuḥaylī (University of Sharjah).
- Al-Qawāʿid al-Muthlā fī Asmāʾ wa Ṣifāt Allāh al-Ḥusnā by Ibn ʿUthaymīn (Islamic University of Madīnah).

SECTION 4: INTERRELATION BETWEEN QURANIC PRINCIPLES (QAWĀʿID QURʾĀNIYYAH) AND QURANIC SCIENCES (ʿULŪM AL-QURʾĀN)

4.1 Distinguishing Quranic Principles from Quranic Sciences

To delineate the distinction between *Qawāʿid Qurʾāniyyah* (Quranic Principles) and *ʿUlūm al-Qurʾān* (Quranic Sciences), a foundational understanding of the latter is imperative. Scholars of this discipline have variably defined *ʿUlūm al-Qurʾān*, though these differences reflect *diversity in expression* (*ikhtilāf tanawwuʿ*) rather than substantive disagreement. Some definitions are expansive, others concise; some focus on disciplines directly tied to the Qurʾān, while others incorporate ancillary fields.

Manāʿ al-Qaṭṭān defines *ʿUlūm al-Qurʾān* as:

"The science encompassing research related to the Qurʾān, including knowledge of occasions of revelation (asbāb al-nuzūl), its compilation and arrangement, Meccan and Medinan revelations (al-makkī wa al-madanī), abrogation (al-nāsikh wa al-mansūkh), the definitive and the ambiguous (al-muḥkam wa al-mutashābih), and other Quranic-related disciplines."[16]

Al-Zarqānī offers a broader formulation:

"Any science that serves the Qurʾān or is ascribed to it."[17]

While phrased differently, both definitions share conceptual parity. Al-Qaṭṭān's *"research related to the Qurʾān"* (*al-abḥāth al-mutaʿalliqah bi al-Qurʾān*) aligns with al-Zarqānī's *"serves the Qurʾān"* (*yakhdim al-Qurʾān*), underscoring their thematic congruence.

4.2 Key Differentiators

The relationship between *Qawāʿid Qurʾāniyyah* and *ʿUlūm al-Qurʾān* is one of general-specific (*ʿumūm-khuṣūṣ min wajh*):

- *Qawāʿid Qurʾāniyyah* are subsumed within *ʿUlūm al-Qurʾān*, as the latter encompasses all Quranic-related disciplines.
- Conversely, *ʿUlūm al-Qurʾān* is not confined to *Qawāʿid Qurʾāniyyah*; it includes ancillary fields like Arabic rhetoric (*ʿilm al-balāghah*), grammar (*naḥw*), and morphology (*ṣarf*), which are not exclusive to the Qurʾān.

In essence, *Qawāʿid Qurʾāniyyah* constitute a subset of *ʿUlūm al-Qurʾān*, focusing strictly on universal axioms derived from Quranic texts (*nuṣūṣ*) or their implications (*madlūl*).

4.3 Sources and Methodologies for Deriving Quranic Principles

As outlined in the preceding section on the *evolution of canonical principles*, scholars formulated diverse axioms (*uṣūl wa qawāʿid*) to systematize deductive reasoning (*istinbāṭ*) and juristic effort (*ijtihād*). These principles were designed to clarify methodologies (*manāhij*) and objectives (*aghraḍ*) for extrapolating rulings.

For instance, principles of abrogation (*naskh*) or Meccan-Medinan contexts (*makkī-madanī*) not only reflect hermeneutical tools but also embody the epistemological frameworks guiding classical exegesis (*tafsīr*). The *purpose* (*gharaḍ*) behind these principles often elucidates their underlying methodologies, such as prioritizing textual clarity (*bayān*) or reconciling apparent contradictions (*jamʿ bayn al-nuṣūṣ*).

4.4 General Categories of Quranic Principles (Qawāʿid Qurʾāniyyah)

- **Deriving Quranic Principles Directly from Quranic Verses or Words**
  This approach involves treating specific Quranic verses (*āyāt*) or phrases (*alfāẓ*) as foundational principles (*qawāʿid*).
- **Formulating Quranic Principles Through Deduction (*Istinbāṭ*) from Quranic Verses**
  This method entails deriving principles by interpreting Quranic texts and articulating them in one's own words.

In this section, the term *"extraction"* (*istikhraj*) refers to the first category, while *"deduction"* (*istinbāṭ*) pertains to the second.

4.5 Extraction of Quranic Principles from Quranic Verses

This methodology, termed *"the extraction approach"* (*manhaj al-istikhraj*), is characterized by deriving principles directly from Quranic texts without additional interpretation. While the principles themselves are extracted (*mustakhraj*), subsequent deductions (*istinbāṭāt*) may be drawn from them.

A prominent contemporary example is Dr. ʿUmar ibn ʿAbdullāh al-Muqbil, Associate Professor at Qaṣīm University, whose work *"Qawāʿid Qurʾāniyyah fī al-Nafs wa al-Ḥayāh"* exemplifies this approach. He treats Quranic verses as direct principles. For instance:

- **First Principle**: Derived from Q. 2:83:
  "And speak to people kindly"[18].

- **Second Principle**: Derived from Q. 2:216:
  "Perhaps you dislike something, yet it is good for you; and perhaps you love something, yet it is bad for you"[19].

All fifty principles in his work are similarly extracted directly from Quranic verses.

Another example is Dr. Muḥammad ibn Mūsā al-Sharīf, author of *"Muʿjam al-Qawāʿid al-Qurʾāniyyah"*, who claims his work is the first of its kind to comprehensively cover principles relevant to all aspects of life. He states:

"I have not seen anyone undertake such a work before."[20]

4.6 Deduction (*istinbāṭ*) of Quranic Principles from Quranic Verses

This approach involves deriving principles through interpretive reasoning (*istinbāṭ*) from Quranic texts, often articulating them in the scholar's own words. While early scholars (*muqaddimūn*) employed this method, they did not explicitly label their findings as *"Quranic Principles"* (*Qawāʿid Qurʾāniyyah*).

A notable contemporary example is Shaykh ʿAbd al-Raḥmān al-Saʿdī, whose work *"al-Qawāʿid al-Ḥisān"* extensively employs this method. For instance:

- **32nd Principle**
  "Commanding something implies prohibiting its opposite" (*al-amr bi al-shayʾ nahy ʿan ḍiddih*).[21]

- **33rd Principle**
  "Diseases of the heart in the Qurʾān are of two types: diseases of doubt and skepticism, and diseases of desires and prohibitions" (*al-maraḍ fī al-Qurʾān maraḍ al-qulūb nawʿān: maraḍ shubuhāt wa shukūk, wa maraḍ shahawāt wa maḥramāt*).[22]

- **69th Principle**
  "Whoever abandons something for Allah, Allah will replace it with something better" (*man taraka shayʾan li Allāh ʿawwaḍahu Allāh khayran minhu*).[23]

At the end of his book, al-Saʿdī lists over sixty Quranic verses that embody Quranic principles, such as:

- Al-Qurʾān, Sūrat al-Ṣāffāt 41:46: *"Whoever does righteousness, it is for himself; and whoever does evil, it is against himself."*
- Al-Qurʾān, Sūrat Yūnus 10:26: *"For those who do good is the best reward and more."*
- Al-Qurʾān, Sūrat al-Raḥmān 55:60: *"Is the reward for goodness anything but goodness?"*
- Al-Qurʾān, Sūrat al-Wāqiʿah 56:10: *"The forerunners are the forerunners."*
- Al-Qurʾān, Sūrat al-Naml 16:90: *"Indeed, Allah commands justice, goodness, and giving to relatives."*
- Al-Qurʾān, Sūrat al-Māʾidah 5:2: *"Cooperate in righteousness and piety, and do not cooperate in sin and aggression."*
- Al-Qurʾān, Sūrat al-Naḥl 16:97: *"Whoever does righteousness, whether male or female, while being a believer, We will surely grant them a good life and reward them according to the best of what they used to do."*
- Al-Qurʾān, Sūrat al-Zalzalah 99:7-8: *"Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it."*

Al-Saʿdī concludes:

"These noble verses and their like—every word in them constitutes a universal principle (aṣl kullī) encompassing manifold meanings."²⁴

SECTION 5: CLASSIFICATION OF QURANIC PRINCIPLES (QAWĀʿID QURʾĀNIYYAH) BASED ON APPLICATION

Quranic principles can be further categorized into two types based on their application (*taṭbīq*):

- **Declarative Principles (Qawāʿid Khabariyyah)**
  These principles are articulated in the Quran using *declarative language (ṣīghat khabar)*, conveying established and universally accepted truths. For example:
  "He has succeeded who purifies it"²⁵.

- **Prescriptive Principles (Qawāʿid Taklīfiyyah)**
  These principles employ *imperative language (ṣīghat inshāʾ wa amr)*, mandating specific obligations or actions. For example:
  "Enter houses through their proper doors"²⁶.
  Under this verse, ʿAbd al-Raḥmān al-Saʿdī deduces the principle that *"every action should be performed in its known and established manner."*

5.1 Further Classification into General and Specific Principles

- **General Quranic Principles (Qawāʿid Qurʾāniyyah ʿĀmmah)**
  These principles encompass broad and universal meanings, applicable across multiple or all domains of knowledge (*abwāb al-ʿilm*). For example:
  "Allah does not burden a soul beyond its capacity"²⁷.

- **Specific Quranic Principles (Qawāʿid Qurʾāniyyah Khāṣṣah)**
  These principles pertain to specific domains of knowledge or particular contexts. For example:
  "And live with them in kindness"²⁸, which specifically addresses marital relations.

5.2 Classification of Quranic Principles (Qawāʿid Qurʾāniyyah) by Subject Matter

Contemporary scholars have categorized Quranic principles into distinct thematic domains. Notable classifications include:

- **Principles Pertaining to Human Psychology and Life**
  Works such as *"Qurānic Principles in Human Psychology and Life"* (*Qāʿidah Qurʾāniyyah fī al-Nafs wa al-Ḥayāh*) by Dr. ʿUmar ibn ʿAbdullāh al-Muqbil focus on axioms derived from the Qurʾān that address human behavior, ethics, and existential purpose.

- **Comprehensive Lexicons of Quranic Principles**
  Dr. Muḥammad ibn Mūsā al-Sharīf's *"Muʿjam al-Qawāʿid al-Qurʾāniyyah"* (Lexicon of Quranic Principles) systematizes principles across all Quranic subjects, serving as an encyclopedic reference for interdisciplinary Islamic scholarship.

- **Principles Specific to Islamic Proselytization (Daʿwah)**
  Specialized works like *"Quranic Principles in Inviting to Allāh"* (*Qawāʿid Qurʾāniyyah fī al-Daʿwah ilā Allāh*) by Shaykh Bin ʿAsū al-ʿAmāwī collate principles guiding theological outreach, ethical persuasion, and communal engagement.

5.3 Academic Implications

This thematic categorization underscores the Qurʾān's adaptability as a source of universal axioms (*kulliyyāt*) and context-specific guidance (*juzʾiyyāt*). By aligning principles with discrete subject areas, scholars facilitate targeted application in fields such as ethics, jurisprudence, and social reform, while preserving the Qurʾān's holistic coherence.

CONCLUSION

The study concludes that *Quranic Principles* (*Qawāʿid Qurʾāniyyah*) serve as foundational axioms for understanding and applying the Qurʾān's teachings across various domains of knowledge. By distinguishing between *extraction* (*istikhraj*) and *deduction* (*istinbāṭ*), the research highlights the methodological diversity in deriving these principles. The categorization into *declarative* and *prescriptive* principles, as well as *general* and *specific* domains, reflects the Qurʾān's holistic coherence and contextual relevance. Contemporary works, such as those by Dr. al-Muqbil and Dr. al-Sharīf, exemplify the practical application of these principles in addressing modern challenges, from human psychology to ethical governance and theological outreach. This research underscores the enduring significance of Quranic principles as a dynamic and universal framework for Islamic thought, bridging classical scholarship with contemporary academic inquiry. Future studies may further explore the interdisciplinary potential of these principles in addressing emerging global issues within an Islamic epistemological framework.

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[6] Ibn Taymiyyah. *Majmūʿ al-Fatāwā* (Beirut: Dār al-Fikr, 2002), 8: 203.

[7] Sūrat al-Ḥijr 15:90.

[8] Ibn Jarīr, Abū Jaʿfar Muḥammad bin Jarīr al-Ṭabarī. *Tafsīr al-Ṭabarī: Jāmiʿ al-Bayān ʿan Taʾwīl Āy al-Qurʾān* (Beirut: Dār ʿĀlam al-Kutub li al-Nashr wa al-Tawzīʿ, n.d.), 14: 131.

[9] Muqātil bin Sulaymān, Abū al-Ḥasan Muqātil bin Sulaymān bin Bashīr. *Tafsīr Muqātil bin Sulaymān* (Beirut: Dār al-Kutub al-ʿIlmiyyah, n.d.), 2: 437.

[10] Al-Bukhārī, Muḥammad bin Ismāʿīl, Abū ʿAbdullāh. *Ṣaḥīḥ al-Bukhārī* (Riyadh: Dār al-Salām li al-Nashr wa al-Tawzīʿ, n.d.), 4706, 4705, 3945.

[11] Al-Nadwī, ʿAlī Aḥmad. *Al-Qawāʿid al-Fiqhiyyah* (Damascus: Dār al-Qalam, 1994), 43.

[12] Az-Khaylī, Muḥammad Muṣṭafā. *Al-Qawāʿid al-Fiqhiyyah wa Taṭbīqātuhā fī al-Madhāhib al-Arbaʿah* (Damascus: Dār al-Fikr, 2006), 20–21.

[13] Sūrat al-Anʿām 6:115.

[14] Ibn al-Qayyim, Muḥammad bin Abī Bakr bin Ayyūb bin Saʿd Shams al-Dīn. *Tafsīr al-Qayyim (Tafsīr al-Qurʾān al-Karīm li-Ibn al-Qayyim)* (Beirut: Dār wa Maktabat al-Hilāl, 1410H), 24.

[15] Al-Saʿdī, ʿAbd al-Raḥmān bin Nāṣir. *Jāmiʿ al-Bayān fī Taʾwīl al-Qurʾān* (Beirut: Muʾassasat al-Risālah, 2000), 142.

[16] Al-Qaṭṭān, Manāʿ bin Khalīl. *Maqālah Nigār fī ʿUlūm al-Qurʾān* (Riyadh: Maktabat al-Maʿārif li al-Nashr wa al-Tawzīʿ, 2000), 23.

[17] Al-Zarqānī, Muḥammad ʿAbd al-ʿAẓīm. *Manāhil al-ʿIrfān fī ʿUlūm al-Qurʾān* (Ḥalab: Maṭbaʿat ʿAyn al-Bānī, n.d.), 1: 23.

[18] Sūrat al-Baqarah 2:83.

[19] Sūrat al-Baqarah 2:16.

[20] Al-Saʿdī, ʿAbd al-Raḥmān bin Nāṣir. *Al-Qawāʿid al-Ḥisān li-Tafsīr al-Qurʾān* (Riyadh: Maktabat al-Rushd, 1999), 92.

[21] Al-Saʿdī, ʿAbd al-Raḥmān bin Nāṣir. *Al-Qawāʿid al-Ḥisān li-Tafsīr al-Qurʾān*, 94.

[22] Al-Saʿdī, ʿAbd al-Raḥmān bin Nāṣir. *Al-Qawāʿid al-Ḥisān li-Tafsīr al-Qurʾān*, 94.

[23] Al-Saʿdī, ʿAbd al-Raḥmān bin Nāṣir. *Al-Qawāʿid al-Ḥisān li-Tafsīr al-Qurʾān*, 164.

[24] Al-Saʿdī, ʿAbd al-Raḥmān bin Nāṣir. *Al-Qawāʿid al-Ḥisān li-Tafsīr al-Qurʾān*, 168.

[25] Sūrat al-Shams 91:9.

[26] Sūrat al-Baqarah 2:189

[27] Sūrat al-Baqarah 2:286

[28] Sūrat al-Nisāʾ 4:19.