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# A Discourse on Qawa'id Al-Fiqhiyya as Political Principles for Evidence in Islamic Jurisprudence

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**Abstract:** This article highlights objectives, missions and the significance of Qawa'id Al-Fiqhiyya (the knowledge of Islamic legal maxims). The principles of Qawa'id Al-Fiqhiyya transcend madhhabs (schools of thought) and provide a framework for guiding human behavior and actions in accordance with Islamic law. The objectives of Qawa'id Al-Fiqhiyya include understanding the divine intent, guiding human behavior, and promoting social justice. The missions of Qawa'id Al-Fiqhiyya encompass facilitating the process of independent reasoning (Ijtihad), unifying jurisprudential opinions, and adapting to changing circumstances. The article highlights objectives, missions and the significance of Qawa'id Al-Fiqhiyya in understanding the essence of Islamic law and its application in various aspects of life. The article also explores the classification of Qawa'id Al-Fiqhiyya into three categories: universal principles, principles applicable to multiple areas of Fiqh, and principles specific to particular areas of Fiqh. Furthermore, it discusses the role of Qawa'id Al-Fiqhiyya as supplementary proofs of Fiqh and their potential use as persuasive evidence in Islamic jurisprudence. In conclusion, Qawa'id Al-Fiqhiyya plays a vital role in understanding the essence of Islamic law and its application in various aspects of life.

**Keywords:** Mission and Importance of Qawa'id Al-Fiqhiyya; Qawa'id Al-Fiqhiyya.



## 1.0 Introduction

*Al-qawā'id al-fiqhiyyah al-kulliyah*, by nature, are *madhhab* transcending principles that contain several particular cases in various fields of Islamic law (Kizilkaya, 2021). *Al-qawa'id al-fiqhiyyah* are legal principles that operate on specific legal categories. One of the more famous examples is the principle of purity (qa'idah at-taharah/قاعدة الطهارة). The principle of purity states that all things are to be considered ritually pure until proven otherwise (Carney, 2007). As such, we see that we begin with a particular concept, such as "things whose purity is doubted", and then we state a principle related to that particular concept. That principle will then be applied to whatever fits under that particular concept (Carney, 2007).

Identifying and understanding where the scholars have extracted the rules they use to formulate a *fiqh* ruling helps us conceptualise the essence of the *madhhabs*. It also helps us understand the role of these orthodoxies in Islam and history itself as well as their importance in the *Ummah*. Once it became clear to the early scholars of the need to identify the aims of the Shariah or its purpose for man it became clear that the principles currently outlined in the science of *Usul Al-Fiqh* and *Qawaid Al-Fiqh* needed to be identified in order to guide the scholar and give him bearing and objective (Sunnah Muakadah, 2013).

In view of this background, the article will present a discourse on *Qawaid al-fiqhiyya* as political principle for evidence in Islamic jurisprudence. In other words, the article will discuss the possibility of treating *Qawa'id Al-Fiqhiyya* as evidence in Islamic politics.

### 1.1 Al-Qawaid Al-Fiqhiyya: Conceptualisation

*Qawaid* is a plural of *qaa'ada*, which means "the base and foundation of a structure." (Sunnah Muakahah, 2013). The *qā'idah* is derived from the verb "q-'a-d" (Kizilkaya, 2021: 78). This lexical meaning can be found in the Qur'an in the Saying of Allah, the Most High says: *And remember Ibrahim and Isma'il raised the foundations (qawā'id) of the House"* (Qur'an 2:127). *Qaa'ida* is a general rule of fiqh (jurisprudence) which applies to all of its related particulars (branches). General rule means that it gives a general meaning but not an exclusive meaning or inclusive meaning. There will always be some exceptions to a general rule (Sunnah Muakahah, 2013).

Basically, Islamic law includes the fundamental principles as well as the sub-rules. Fundamental principles are further divided into two types. First, what is known as *usul al fiqh*, which is rules and principles arising from the Arabic words and what relates to it, such as *naskh*. i.e. abrogation, *tarjih*, i.e. preference, etc. Secondly, universal legal maxims which are much in quantity outspread in magnificence, inclusive of the rational and wisdom of Islamic rulings and injunction. Thus, the knowledge of Islamic legal maxims (*Qawaid al Fiqihiyyah*) is essential and complementary to the knowledge on the principles of *Usul-al Fiqh* (Islamic Jurisprudence) and *Maqasid al Shariah* (Objectives of Islamic law) (Ismail & Rahman, 2013; Yunus, 2019).

It is important to understand that legal maxims are inductively derived from existing rulings (rulling clear in the Quran and Sunnah) that have been explicitly derived from the primary sources (Quran and hadith) if not stated by them literally. This means that if all applicable maxims (not just one or two) are taken into consideration, then the existing rulings can be extended to new circumstances. This process was undertaken by the scholars of the madhhabs to deal with situations not even imagined in the time of the prophet, companions or even tabiin. This process of investigation and discovery continued for hundreds of years after the time of the prophet to deal with a new situation in a manner in line with the aims and intentions (maqasid) of the Quran and Sunnah (shariah) (Sunnah Muakadah, 2013).

Literally *Fiqh* means understanding. Technically, *Fiqh* is defined as "the knowledge of *Shari ahkam* (legal rules), with reference to conduct, that has been derived from its specific evidence" (Sanusi, 2007: 3). *Usul al Fiqh* is a discipline that teaches us reasoning from general evidence procured from the sources of Islamic Law. It tells us what general evidences validly indicate to the *ahkam* of Allah. Thus *Usul al-Fiqh* was defined as follows, "they are the principles borne by the use of which the *mujtahid* arrives at the legal rules through the specific evidences" (Sanusi, 2007: 3). Furthermore, the general principles of Islamic Law are of two kinds. Those that govern interpretation are referred to as *Qawaid usuliyyah*, and those that govern the Islamic Law are called *Qawaid fiqhiyyah*. From Islamic perspective any research into Islamic Law including *Fiqh muamalat* that is conducted under the canopy of the *al-Qawaid al-Fiqhiyyah* which can be found in the words of the *Quran* and *Sunnah*, can provide an original decision that has a concrete

foundation in Islamic Law and can provide clues on how best to identify problems and unacceptable practices (Sunusi, 2007).

Sunnah Muakadah (2013) gave an analogy on the relationship between, *Maqaasid Shari'ah* (aims or purpose of shariah), *Qawaid Al-Fiqhiyya* (Islamic legal maxims, saying or proverb) and Usul Al-Fiqh (Islamic Jurisprudence; Legal Methodology, procedure or style). It is like someone who is driving somewhere and the destination is the *Maqaasid shari'ah*. The path you are going along is *Qawaid fiqhiyyah*. The vehicle you are driving is *Fiqh*. On the way, there are some regulations, and those are *Usul Al-Fiqh*.

Although both legal maxims and jurisprudence deal with *fiqh*, the latter specifically concerns itself with rules of deducing and interpreting the contents of the law from its revealed sources and legal maxims are essentially an abridgement or abstraction of the law itself. As a science of law, jurisprudence investigates the standard and methodology with which provisions of the revealed texts should be understood, analysed and interpreted. Maxims, on the other hand, are inductive (*istiqrā'iyya*) and analogical (*qiyāsiyya*), and its function is to make it easy for a legist (*faqīh*) to bring together scattered particulars and auxiliary injunctions of *Sharī'ah* law in simple abstract statements. (Shettima et al. 2016).

In the words of Elgariani (2012), *Ilm al-Qawa'id al-Fiqhiyyah* (the science of Islamic legal maxims) is a distinctive genre of fiqh (law) literature. It is concerned with legal maxims and fundamental juristic principles and the scope of their application to *juz'iyyat* (particulars). It has been considered as the cornerstone in the codification of Islamic law. As observed by Sanusi (2007), focus on legal matter of Islamic Law necessitates adherence to the discipline of *Fiqh, Usul al-Fiqh* as well as *al-Qawaid al-Fiqhiyyah*. For Sanusi (2007), original foundation of Islamic law provides feasible solutions based on the concept *al-adl* in Islam. An authentic approach to research on issues relating to Islamic study in all fields, including the law which regulates the business transaction between one person and another; e.g., law pertains to loans, hire, selling and the likes that is to study these issues in the context of fundamental principles of Islamic Law.

## 2. Types of *Al-qawaid Al-fiqhiyyah*

With respect to the scope of application, *Qawaid* can be classified into three categories as follows. The first category is *Qawaid* which are thought to apply to all aspects of *fiqh* without specification. There are five major *Qawaid* under this category known as *al-qawaid al-khams al-kubra* (the five major universal maxims). It is said that the whole *fiqh* is based on these *Qawaid*, and the essence of the *Shariah* as a whole is grasped between them, and the rest of the *Qawaid* are simply an elaboration of them. These *Qawaid* take some connotations: 1) acts are judged by the intention behind them; 2) harm must be eliminated; 3) certainty is not overruled by doubt; 4) hardship begets facility; and 5) custom can be the basis of judgment.

The second *Qawaid* that apply to many chapters of *fiqh*, yet they are not as comprehensive in their application as the five major maxims. Al-Subki called this type: *al-qawaid al-ammah* (the general maxims), whereas al-Suyti and ibn Nujaym called them: kulliyyat (comprehensive) that apply to limitless particulars. Al-Subki mentioned twenty-six qawaid under this category, while al-Suyuti raised the number to forty. Ibn Nujaym, apparently considering the Hanafi School of law only, counted only nineteen. Examples of these are: 1) a word should be construed as having some meaning, rather than passed over in silence; 2) gain accompanies liability for loss; 3) when it is forbidden to perform an act it is also forbidden to request its performance; 4) an accessory which is attached to an object in reality is also attached to it in law.

The third *Qawaid* which are abstractions of the rules of *fiqh* on specific themes and chapters. They include aspects of Islam, such as the chapters of prayer, fasting, marriage, etc. This kind of *Qawaid* is called *dawabit* (controllers). Examples of *dawabit* are: all the dead animals are impure

except fish and locusts; every living thing is pure; a person is bound by his own admission; the punishments of *hudud* will not be imposed when there is a doubt.

Shihābuddīn al-Qarāfī of the Maliki school of thought has eloquently captured the importance of maxims in the following statement:

These maxims are of great status and importance in jurisprudence; and the ability to encompass them is proportional to the status of a jurist. The beauty of *fiqh* becomes evident (with its knowledge) and the processes of *fatwā* will be clearer. Great scholars and the nobles have competed to reach its knowledge. The learned is distinguished from the layman and only the well versed wins its reach. He who extracts branches based on particular incidents without general rules to rely upon, will find his auxiliaries contradictory and his thoughts confused; and as a result will find himself depressed and hopeless. Such a man will need to memorise unending particulars and his life will end without reaching his objective. But he who encompasses jurisprudence with its maxims, will not need to memorise most particulars as they fall under the general principles. To him, contradictory statements of others will be in conformity with each other (Al-Qarāfī, *al-Furũq*, vol. 1, 61-62.).

Some of the notable importance of *Qawāid Al- fiqhiyyah* according to several jurists can be seen in the sense that legal maxim brings together widely scattered auxiliaries of *fiqh* into a simple abstract rule. It makes it easy for jurists. Also, *Qawaid fiqhiyyah* are considered supplementary proofs of fiqh, not primary proofs, and therefore can only be used as persuasive evidences. In addition, major normative *Qawaid* (*qawaid* which are thought to apply to all aspects of *fiqh*) are used as legal proofs to establish a rule of *fiqh* when clear legal evidence becomes absent. However, supplementary *Qawaid* (i.e. *Qawaid* that apply to many branches of *fiqh*, yet they are not as comprehensive as the major *Qawaid*) cannot be used as independent proofs to establish a new rule of *fiqh*.

## 2.0 Objectives and Missions of *Qawaid Al-Fiqhiyya*

Basically, *Maqasid al-shari'ah* is the objectives aimed by the *shari'ah* law in ruling the act and human behavior in various areas in human life starting from ritual practice to governance in political system. For the sake of pursuance the effort contributed by previous prominent scholars in *maqasid al-shari'ah* such as Al-Shatibi, Al-Izz Ibnu Abd Al-Salam and other, the intensive study in spreading *maqasidic* view in governing human act should be done (AbdulAziz & Noh, 2014). Since there was a consensus among jurists that every single form in Islamic law is revealed and commanded for the human well-being in the life of two worlds, nevertheless, to understand the wisdom through the commands is varies from one to another. First, which have been mentioned explicitly in the text of divine guidance, Al-Quran verses or prophetic traditions, and could be comprehended directly from it. Then, type of rule that needs an effort and deep reflection in deriving the meaning whereas the third type is only Allah the Most Wise God who knows the wisdom behind those injunctions and could not be achieved by the human capacity of intellect (AbdulAziz & Noh, 2014).

Based on the foregoing, we can highlight the following main *objectives* Qawa'id Fiqhiyyah, as they include:

1. Understanding the Divine Intent: To comprehend the underlying purposes and intentions of the Islamic law (Shari'ah) as revealed in the Quran and the Sunnah.
2. Guiding Human Behavior: To provide a framework for guiding human behavior and actions in accordance with the principles of justice, fairness, and compassion.
3. Promoting Social Justice: To promote social justice, equality, and fairness in all aspects of human life, including personal, familial, and societal relationships.

4. Protecting Human Rights: To protect human rights, dignity, and well-being, as enshrined in the Islamic law.

On the other hand, the *missions* of Qawa'id Fiqhiyyah include the following:

1. Ijtihad: To facilitate the process of Ijtihad (independent reasoning) in Islamic jurisprudence, allowing scholars to derive new rulings and principles from the Quran and the Sunnah.
2. Unification of Jurisprudential Opinions: To provide a common framework for understanding and applying Islamic jurisprudence, reducing differences of opinion among scholars.
3. Adaptation to Changing Circumstances: To enable Islamic jurisprudence to adapt to changing circumstances and new challenges, while remaining faithful to the underlying principles and objectives of the Shari'ah.
4. Promoting Islamic Values: To promote Islamic values, such as compassion, justice, and fairness, in all aspects of human life, and to provide a moral framework for guiding human behavior.

In realizing this purpose, some scholars have determined that the science of *qawaid al-fiqhiyah*, or in modern term known as *shari'ah* legal maxims, plays significant role in establishing and fostering the science of *maqasid al-shari'ah* when some of the legal maxims are seemed to be related with the science or to preserve *maslahah* (Lahsasna, 2013). In other words, through fulfilling these objectives and missions, Qawa'id Fiqhiyyah plays a vital role in ensuring that Islamic jurisprudence remains a dynamic, adaptable, and relevant guide for human behavior and societal development.

**3.0 Importance of *Qawaid***

Legal maxims (*al-Qawā'id al-Fiqhiyyah*) are crucial in Islamic law (*fiqh*) as they encapsulate perceptions and precepts that can abet in figuring out the factual essence of the Islamic Law in detail. It is a handy tool for researchers who need to expand their grasp and understanding of content and objective of the law. More importantly, they assist the mujtahid in arriving at the appropriate ruling where there is no direct text is available on a particular matter (Shettima, Biu & Deribe, 2016). According to Sunnah Muakhada (2013), the values of *Qawaid* are many, such as the following:

I. *Qawaid* are considered broad guidelines for the jurists to go by
II. *Qawaid* are designed to facilitate a better understanding of the *Shariah*
III. A legal maxim is reflective of a consolidated reading of the *fiqh*
IV. It brings together different rules of fiqh of different themes of Islamic law under one unifying maxim in an organized method.
V. It helps the faqih (jurist) to connect the different areas of Islamic law for the purpose of memorizing and studying.
VI. It sharpens the skills of inference for the faqih or the student of fiqh.

The knowledge of Islamic legal maxims (*Qawaaid al-Fiqhiyyah*) is very important and is complementary to the knowledge of the principles of Islamic jurisprudence and objectives of Islamic law (*Maqasid al-Syariah*). According to Elgariani (2012), scholars seem to have resorted to formulating more general and inclusive legal principles to facilitate the treatment of the increasing number of *fiqh* particulars. This may justify the presence of *Qawaid al-fiqhiyyah* scattered within the multiple chapters of the early *fiqh* works. However, referring to some of these books, one may notice that the main objectives of mentioning Qawaid were either to provide further explanation of particular legal rulings or to justify the *ikhtiyarat fiqhiyyah* (preferred

juridical rulings). They are also used as ways of *al-istidlal al-qiyas*, i.e. the analogical proof approach.

### 4.0 Can *Qawaid Al-Fiqhiyya* Be used As Evidence?

The proof of a matter requires presentation of evidence until the matter attains the degree of certainty. Certainty is that which can be established by sight or proof, and It can only be dispelled by another certainty. Next in the degree to certainty is hesitation. It is consists of three categories: *zann* (conjecture), *shakk*, (doubt), and *wahm* (fancy). *Zann* means siding, in case of hesitation, towards the correctness (of evidence). But it is not sufficient to prove the opposite of certainty, because "conjecture can by no means take the place of truth" (Yunus, 2019: 45). It is particularly so if the fallacy in the conjecture is clear. This is because "no validity is attached to conjecture which is tainted by error" (Yunus, 2019: 45). However, if the conjecture is the most plausible (probable), it may take the place of certainty when the latter is unattainable. For example; if the sinking of a ship has been established, the death of those on board would be presumed based on plausible conjecture (probability). *Shakk* (doubt) is that which wavers between certainty and uncertainty but without either of these states being dominant over the other. *Shakk* is not sufficient to dispel certainty. Husayn al-Marwarrudi made this principle one of the four principles, which, he said, supports the structure of jurisprudence. Thus, "certainty is not dispelled by doubt" (Yunus, 2019: 45).

*Qawa'id fiqhiyyah* are considered supplementary proofs of *fiqh*, not primary proofs, and therefore can only be used as persuasive evidences. Major normative *Qawa'id* (*Qawaid* which are thought to apply to all aspects of fiqh) are used as legal proofs to establish a rule of fiqh when a clear legal evidence becomes absent (Sunnah Muakadah, 2013). The burden of proof is on him who alleges; the oath is on him who denies. This relates to the judiciary issues and evidences. [Narrated by al-Bukhari and Muslim].

The proof is of supreme importance to the administration of justice because, as a tradition of the Prophet says, "if people's claims were accepted on their face value, some persons would claim other people's blood and properties ..." (Yunus, 2019: 44). The necessity of proof is thus a restrainer to false, weak, and unsubstantiated claims. This general principle occasionally entails some dangers because a claim, though authentic, is of no consequence if the claimant is unable to prove it. Only those claims, which can be substantiated, are upheld even though they are based upon some secretly forged, but sound, proof. The Prophet warned those who make false claims by saying, "You come to me for adjudication. Perhaps some of you are cleverer in argument than others. If I should adjudicate in favour of a person against his brother depending upon the former's statements while the latter in reality is in the right, then I would only be handing the former a piece of hell. Let him not take it." (Yunus, 2019: 44).

### 4.1 The Burden of Proof

There are at least in every judicial dispute two litigant parties, the plaintiff and the defendant. The first claim what is contrary to the apparent fact; the second holds to the apparent fact and denies the claim. If proof, as we have seen, is such an important juridical requirement, it becomes important to know upon whom the onus of proof lies. There is no doubt that the burden is upon the plaintiff. It is explained by the fact that what is apparent is presumed to be the original state; anyone who claims to the contrary must prove such a claim. "The object of evidence is to prove what is contrary to the apparent fact. The object of the oath is to ensure the continuance of the original state" and "the burden of proof is on him who alleges; the oath on him and who denies". The latter article is based upon a tradition of the Prophet (PBUH) to the same effect.

In other words, if someone claims something from another, he must prove it, because a defendant is presumed to be a free liability. Thus the, "freedom from liability is a fundamental principle". Therefore, if one person destroys the property of another and a dispute arises as to the amount

thereof, the statement of the person causing such destruction shall be heard, and the burden of proof, as to any amount over the testified amount is upon the owner of such property.". This was one of the principle upon which the *Shafie* jurists based their theory of *istishab* or presumption of continuity and upon which they built similar principles such as: it is a fundamental principle that a thing shall remain as it was originally and Judgment shall be given in respect to any matter which has been proved at any particular time, unless the contrary is proved (Yunus, 2023).

The principle of freedom from liability necessitates the rejection of a claim which cannot be proved, and requires a return to the original state; "Things which have been in existence from time immemorial shall be left as they were". But this is qualified by another article, which reads: "Injury cannot exist from time immemorial". Furthermore, attributes are of two kinds: original and intervening (transitory). The original are those, which existed with the object initially, for example, presuming that a person who has reached adult legal age is of sound mind because the attribute of sanity is fundamental with the majority and exists with it initially. The intervening (transitory) attribute does not exist initially with the object described. It can be exemplified by madness or drunkenness. These qualities are not presumed to exist originally, and a person who claims their existence must prove his contention.

The principle to be deduced from the aforementioned is that original attributes are presumed to exist, whereas intervening (transitory) attributes are presumed not to exist. Non-existence is a fundamental presumption attached to intervening (transitory) attributes. Example: In case of a partnership (of capital and labour), if a dispute arises as to whether or not profit has been made, the statement of the person supplying the labour is heard, and the owner of the capital must prove that profit has been made. Lastly, it is necessary to indicate that there is an exception to the principle that the burden of proof lies on the claimant. Trustee (person to whom a thing has been entrusted for safekeeping) making a statement upon oath is worthy of credit (Yunus, 2019).

Thus if a person who has entrusted his property to another for safe-keeping brings an action against that person, who in turn alleges that he has returned the thing entrusted to him, the trustee shall be believed if he swears that he has discharged his obligation. This provision is contrary to the general rule because the person to whom the thing was entrusted is making a claim contrary to the apparent fact and by analogy should be asked to prove his claim that he had returned the trust. The majority of Muslim jurists have accepted this exception. Only the Maliki's did not, except where the thing entrusted was deposited with the trustee without accompanying evidence of deposit in the first place. However, if the thing entrusted was deposited with accompanying evidence and the trustee subsequently alleged its return, it is a duty to prove that he had.

### 4.2 *Qawaid* Extracted Through *Istis'hab*

Istis'hab means the continuation of the situation of a matter, whose existence or non-existence had been proven in the past, and which are presumed to remain so for lack of evidence to establish any change.in Usul al Fiqh it means the presumption of existence or nonexistence of facts and can be used in the absence of other proofs (dalil). For example, once a contract of marriage is concluded, it is presumed to remain in force until there is a change. Therefore, the marital status of the spouses is presumed to continue until dissolution of marriage can be established by evidence, and a mere possibility that the marriage might have been dissolved is not enough to rebut the presumption of istis'hab. Some scholars divided istishab into two categories:

1. Presumption of innocence. It is the continuance of inviolability until there is evidence which establishes a right, like the state of the one who denies a claim. His state is that of presumption of innocence. Ibn al-Qayyim mentions the dispute of the fuqaha' in it, saying that the Hanafis apply it to denial rather than affirmation. Malik, ash-Shafi'i and Ibn Hanbal accept it as absolute proof.

2. The continuity of the attribute. A judgement continues until its opposite is affirmed. Ibn al-Qayyim said that it is a proof about which the fuqaha' do not argue, but we disagree with Ibn al-Qayyim. The Hanafis said that the continuity of the attribute is a negative rather than affirmative proof of denial, i.e. that the attribute affirms the continuity of the condition, but it does not affirm a new right by it.

To formulate qawaid using istis'hab means to create legal principles, which gather under their remit cases whose legal rulings have been conducted through istis'hab in a way that expresses their common legal idea. Let us now give this example. If A claimed that he lent B a sum of money, presenting no evidence to support their claim, but B denied. The situation of the latter will be upheld because the normal state is the absence of any loan, which can only be rebutted by presenting evidence. The reverse of this example is also true. If it is known that A has lent B a sum of money, yet the latter, without presenting any piece of evidence, claims that he brought back the money to the former who denied. Accordingly, B is still indebted to A, because this is the real situation in the absence of evidence, which proves otherwise. Jurists have coined a number of Qawaid to include these cases and others similar to them.

## 5.0 Conclusion

The article provides a comprehensive overview of the objectives, missions, and classification of *Qawaid Al-Fiqhiyya*, highlighting their significance in Islamic jurisprudence. Based on the discussion of *Qawaid Fiqhiyyah*, conclusion can be drawn as *Qawaid Fiqhiyyah* serves as the foundation of Islamic jurisprudence, providing a framework for understanding and applying the principles of the *Shariah*. By outlining the objectives and missions of *Qawaid Fiqhiyyah*, it becomes clear that this concept plays a vital role in guiding human behavior, promoting social justice, and protecting human rights. The objectives of *Qawaid Fiqhiyyah*, including understanding the divine intent, guiding human behavior, promoting social justice, and protecting human rights, demonstrate its comprehensive approach to addressing human needs and societal development. Furthermore, the missions of *Qawaid Fiqhiyyah*, such as facilitating *Ijtihad*, unifying jurisprudential opinions, adapting to changing circumstances, and promoting Islamic values, highlight its dynamic and adaptable nature. In conclusion, *Qawaid Fiqhiyyah* is a crucial concept in Islamic jurisprudence, providing a framework for guiding human behavior and promoting social justice. Its objectives and missions demonstrate its comprehensive and dynamic approach to addressing human needs and societal development, ensuring that Islamic jurisprudence remains a relevant and effective guide for human behavior.

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