It’s probably best to see Leibniz’s philosophy as a reaction to two main issues or positions that had developed by the 1670s.

(1) Cartesian conception of body/corporeal substance
(2) Hobbesian/Spinozistic determinism/necessitarianism

(1) Two problems with Descartes’ account of body
   (a) no genuine individuals: if the essence of body is extension, and extension per se is infinitely divisible, then we can’t have ultimate individuals
   (b) no source of activity: if body is just extended stuff, what is there about it that accounts for its actions?

(2) On the view of Hobbes and Spinoza, there is a strict necessity. Leibniz wants to preserve a kind of freedom for God and a kind of freedom for human beings.
   (a) Divine freedom: God freely chose the best world from an infinite number of possible worlds.
   (b) Human freedom: A person’s soul is “inclined without being necessitated” – one is free to do anything whose contrary is not logically impossible.

The Principles of Leibniz’s system:

(1) Principle of the Best: God is an absolutely perfect being; power and knowledge are perfections; therefore, God acts in the most perfect manner, not only metaphysically, but also morally. (DM §1)

(2) Principle of Identity or Contradiction: Asserts the same thing of itself or denies the opposite of its opposite. Or, as in “Monadology” §31: “that which involves a contradiction [is] false, and that which is opposed or contradictory to the false [is] true.” (Cf. “Primary Truths” (p.225b))

(3) Principle of Sufficient Reason (PSR): Nothing is without reason, or there is no effect without a cause (“Primary Truths” (p. 226a))

(4) Predicate-in-Notion Principle (PIN): In every true predication, the concept of the predicate is contained in the concept of the subject. (DM §8)

(5) Principle of the Identity of Indiscernibles (PII): In nature, there cannot be two individual things that differ in number alone (“Primary Truths” (p. 226a)) In other words, if two things share all properties, they are identical, or, $(\forall F)(Fx \leftrightarrow Fy) \rightarrow x = y$. There is also the related Principle of the Indiscernibility of Identicals: if two things are identical, then they share all properties, or $x = y \rightarrow (\forall F)(Fx \leftrightarrow Fy)$. Note: the latter is uncontroversial; the former, controversial. The combination of these two principles is sometimes called “Leibniz’s Law”: or, $x = y \leftrightarrow (\forall F)(Fx \leftrightarrow Fy)$.

(6) Principle of the Reciprocity of Unity and Being: “To put it briefly, I hold this identical proposition, differentiated only by the emphasis, to be an axiom, namely, that what is not truly one being is not truly one being either.” (p. 221a)

N.b.: Monadology §31: “Our reasonings are based on two great principles, that of contradiction… [§32] And that of sufficient reason…” But, as Sleigh (1983) shows, these two great principles are actually three: Principle of Contradiction, Principle of Sufficient Reason, and Principle of the Best (Perfection).