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Dear Editor(s),

In order for your manuscript to be optimally prepared for the copyediting and typesetting process, we have compiled the following guidelines. We kindly ask you to follow them when preparing your manuscript for submission.

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Your complete manuscript data enters our typesetting process immediately after submission. For this reason, you **do not need to undertake any complex formatting of your manuscript yourself**. This applies particularly to:

- Page setup (margins, format)
- Font type and size
- Line spacing
- Indentation in the text, tables and figures
- Headers and footers containing running head titles and page numbers

||| Manuscript data

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- OTF
- Mellel
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- XML
- Music notation: Finale, Sibelius
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||| Text standardization

Please note that all chapters in your work should have the same structure. This applies particularly to:

- structure of headings
- use of typographic emphasis (italics, bold, underline)
- use of footnotes, endnotes
- use of American or British English

If your publication is an **edited collection**, the editor of the volume should be obliged to harmonize the contributors' manuscripts as far as possible.

||| Text structure [Attachment 1]

- The text should begin with the **author's full name**. In the case of multiple authors, their names should be separated with slashes (/).
- **Headings** should be aligned with the left margin.
 - A chapter title can consist of a main title and a subtitle. If so, please separate them with a forced line break.
- We recommend adding an **abstract** in English language (approx. 1,000 signs) and (four to seven) **keywords**.
- The text should be divided into **sections** and, if necessary, subsections. Each main section should be provided with a heading title.
- Short **quotations** (of less than 100 words) should be a part of the main text and distinguished with quotation marks. Longer quotations should be set as a block of text and separated from the main text with two space lines. The quotation should fully correspond to the original in terms of wording, spelling and punctuation. Any additions should be marked with square brackets. Omissions should be distinguished with elision points in square brackets.
- **References** can be cited in footnotes or a separate bibliography. Please apply the chosen solution consistently across the entire publication.
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You are free to choose the reference citation style for your manuscript; however, we would kindly ask you to follow one of the established styles (Harvard, Oxford, Chicago, ...).

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- **Lists** should have a consistent layout. We recommend avoiding unnumbered lists.
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[[Example: As presented in Table 1.1, ...]]
 - In a **monograph**, tables should have a continuous numbering throughout the book.
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[[Example: Figure 1 presents...]]
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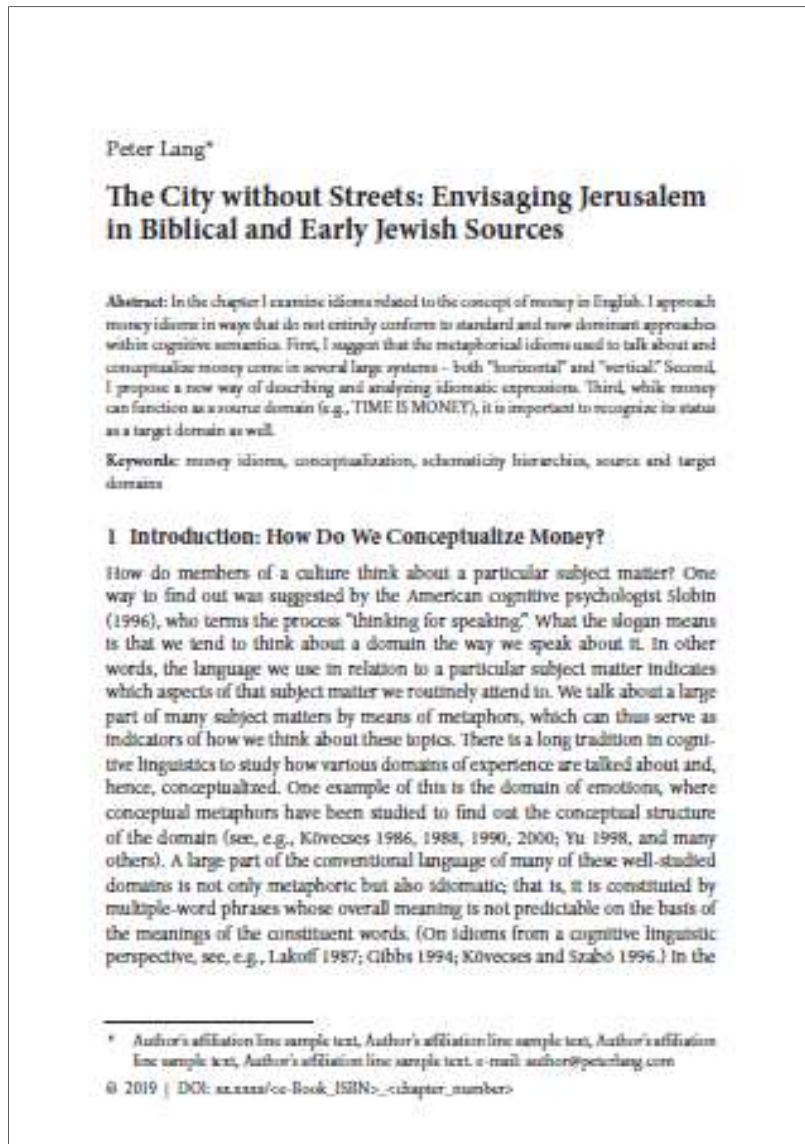


Fig 1: Chapter First Page with Abstract and Keywords



Fig 1: Chapter First Page with Quote, Abstract and Keywords

2 The Basic Approaches (Principles) of Social Protection in Islamic Law

According to Islamic law, social protection encompasses very wide functions such as protecting the five universal values (*zarūriyyāt-i ḥamāe*) in addition to the function of not just providing for economic assurance but at the same time for developing the personality of the individual.²⁵⁰ For this reason, the fundamental approaches/principles for social protection in Islamic law are directly related to structural features²⁵¹ such as Islamic law being of divine origins, having the integrity of religion-morality-law, and foreseeing Earthly and heavenly sanctions. Principles such as divinity, worldliness and otherworldliness, morality, equality, environmental suitability, gaining the approval of the Creator, human love, tolerance, brotherhood of believers, social responsibility, and global validity/universalism, found in many verses in the Holy Quran²⁵² and in the hadiths of the Prophet Muhammad,²⁵³ are essential in the social protection of individuals and society.

Primarily, these principles are directed towards correcting the mental structure and faith of people and were revealed in the Mecca period of the Prophet Muhammad, lasting 13 years. Such that, like the prior specification of the principles and fundamentals regarding each institution today, the principles of social protection were specified in Mecca.²⁵⁴ Within the framework of these fundamentals, the belief structure of Muslims and the perspective of goods and humans is attempted to be corrected, and principal regulations were made in the dimension of public and human rights. All of these regulations were put into effect with the logic of Muslims resisting dangers and dividing/sharing the blessings together.²⁵⁵ Later in the Medina period, in addition to awareness being

250 *Ökür*, p. 314.

251 *Köse*, p. 26.

252 *Bakara*, 2/83-177-215-220, 266; *Mâide*, 5/2; *İman*, 76/8; *Belâd*, 90/15-16; *Ahzab*, 33/72; *Hucurat*, 49/10; *Tevbe*, 9/60.

253 See *Buhârî*, "Nikâh", 91; "Cuma", 11; *Cenâz*, 32; "Ahkâm", 1; *Müslim*, "İnkâr", 20; *Ebu Dâvûd*, "İnkâr", 1-13; *Tirmizî*, "Cihâd", 27; *Müslim*, "İman", 74; *Buhârî*, "Nikâh", 45; "Eşef", 57-58; *Feyzî*, 2; *Müslim*, "Bir", 28.

254 *Sağlan*, "A Summary Analysis on the Historical Roots of Today's Institution of Social Security", p. 132.

255 *Sağlan*, "A Summary Analysis on the Historical Roots of Today's Institution of Social Security", p. 35.

Fig 3

50 Basic Approaches of Social Protection in Islam




Fig. 1: View of Valletta. Figure caption source sample text

All these ways express the memory of the place and influence various aspects of human life in a significant extent. Joseph brought with him from Palestine the cup used by Jesus at the Last Supper (the Holy Grail). Some legends say it contained two drops of Christ's blood from his side as he hung on the cross. The fate of the cup is unknown. Some legends say Joseph buried it at the foot of Glastonbury Tor, from which a spring of blood gushed from the ground. There is a well there with reddish water because of the heavy iron content of the soil. Other legends claim the Grail was buried with Joseph in an unmarked grave when he died. This gave birth to the legends of King Arthur and his quest for the Holy Grail. Two uncritical and thus unreliable sources fill in details of these legends: *Did Jesus Come to Britain?* by Clyn Lewis and *The Traditions of Glastonbury: The Biblical Missing Years of Christ - Answered* by E. Raymond Capt. The books are characterized by imaginative speculation in development of improbable.

1.1 William Blake (1757-1827)

A brilliant thinker (poet, illustrator, engraver), Blake lived all of his life in London except for a brief stay in Felpham, Sussex (1800-1804). He took a job

Fig 4 : Text and Figure

The Principle of Tawhid 53

Tab. 2: The narrative pertaining to Poland as an aggressive country.

Reference to violence	Contextual meaning
POLIS MENACE CZECHS [21 st September]	The verb <i>menace</i> is used here as a reference to an attempt to threaten and intimidate someone of a weaker stature – a veiled reference to <i>andak</i> against the weaker victim (Czechoslovakia).
[...] making a determined demand [23 rd September]	The key term here is the noun <i>demand</i> . In diplomatic discourse, civilized nations place requests, not make a demand. The addition of the modifier simply accentuates the undiplomatic and aggressive nature of the Polish behaviour.
[...] territory contains 80,000 Poles [...] Poland demands that 150,000 Poles and their territory be given up [26 th September]	The first part of the reference is a clear indication of unfair demands being placed, which implies an element of dishonesty. The second point is the repetition of the notion of making demands on the diplomatic scene, a most undiplomatic form of behaviour.
[...] Jew-baiting will be even more savage than it currently is in Poland or Germany. [28 th September]	The use of Poland as a yardstick for measuring levels of intolerance towards ethnic minorities (in this case Jews) implies here that Poland has a track record of persecution of such groups. The second important point here is the compound involving <i>baiting</i> , which is a reference to a particularly cruel form of blood sport involving dogs fighting with a variety of animals. In Britain animal baiting was banned in 1835, so the reference here would imply a certain level of barbarity and bestiality.
POLIS WHIPPED UP [29 th September]	The headline here revolves around the concept of whipping up a crowd. Firstly, there is the implication that the orator responsible for this is a demagogue, which has negative connotations in terms of honesty and manipulation. The second point is that the crowd was sufficiently naive/gullible to be manipulated into such a frenzied state.
[...] virtual dictator of Poland [...] tumultuous crowd [...] demand instant surrender [30 th September]	Poland clearly does not belong to the democracies of the west because it is run by a "virtual dictator", which automatically negates the way in which it should be perceived and respected. Secondly, the tumultuous crowd is very un-British in a public display of unruly emotion. Finally, we have another reference to demanding something in diplomatic terms.

(continued on next page)

Fig 5 : Table