

**Islamic Fatwa Websites:**

**A Comparison of Popular Fatwa-Issuing Websites Through Natural Language Processing**

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## Introduction

Fatwas are nonbinding legal opinions concerning Shari'a given by a mufti (religious jurist) in response to a question posed by a private individual, judge, or government. They are often simple clarifications of already existing aspects of Shari'a, but they can also reflect the specific circumstances of a Muslim community due to their specific, case-by-case nature.<sup>1</sup> Traditionally, fatwa-issuing muftis were prominent members of their local communities, and most decisions would issued in response to requests by local individuals. However, requests could come in from other towns, or even other countries, depending on the prominence of the mufti. In large-scale Muslim communities such as the Ottoman empire under Sultan Murad II (r. 1421–1444, 1446–1451), there were hierarchies of muftis, with one shayk al-Islam, the chief mufti of the empire. Scribes would often reformulate questions in order for a simple “yes” or “no” to constitute a sufficient response.

In today's modern and connected world, increasing numbers of people are gaining constant access to the Internet. Fatwa-issuing websites have emerged which accept and provide answers to anonymously submitted questions. These fatwa-issuing sites impact Muslims' lives differently than the traditional community-based formats. This paper looks to examine the current landscape of English-language fatwa-issuing websites, looking at the distinguishing features of six prominent sites. We begin with a brief summary of existing work in the subject area, and then provide a qualitative overview of each site. The second part of the paper then present descriptive statistics of posts on each site, and conclude by utilizing natural language processing to conduct a textual analysis of the content of each site.

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1. Muhammad Khalid Masud et al., “Concepts of Fatwa,” accessed May 7, 2019, <http://www.oxfordislamicstudies.com/print/opr/t236/e0243>.

## Existing Work on Islam and the Internet

Gary Bunt is an academic researcher who focuses on Islam, Muslims, and the Internet. In the past few decades, he has put considerable work into understanding Islamic websites, which he calls cyber-Islamic environments. This term encompasses anything Islamic on the internet, whether it be an online thesis from an Islamic scholar or a tweet from a social media activist.<sup>2</sup> He coined the term in 1996 and has since published several books on the topic. The first, published in 2003, was *Islam in the Digital Age: E-Jihad, Online Fatwas, and Cyber Islamic Environments*, and it focused heavily on the impacts of 9/11, featuring information regarding jihadist activities online.<sup>3</sup> It does, however, still feature an analysis of more mainstream cyber-Islamic environments such as the fatwa-based websites which we will focus on here. His next major work was *iMuslims: Rewiring the House of Islam*, published in 2009. In it, Bunt looks at some of the more social aspects of cyber-Islamic environments such as blogs and Islamic social networking sites.<sup>4</sup> Finally, his most recent work, published in 2018, *Hashtag Islam: How Cyber-Islamic Environments are Transforming Religious Authority* looks at how religious figures use the internet to exercise control over Muslims.<sup>5</sup> Bunt's work proved to be very helpful to this paper in that it introduced many of the sites that were investigated and analyzed. His series of books also showed how the landscape of fatwa-issuing websites has evolved over the past 20 years.

2. Gary R. Bunt, *Hashtag Islam: How Cyber-Islamic Environments are Transforming Religious Authority* (Chapel Hill: The University of North Carolina Press, 2018), 7.

3. Gary R Bunt, *Islam in the Digital Age: E-Jihad, Online Fatwas, and Cyber Islamic Environments*, Critical studies on Islam (London: Pluto Press, 2003).

4. Gary R. Bunt, *iMuslims: Rewiring the House of Islam* (Chapel Hill: University of North Carolina Press, 2009).

5. Bunt, *Hashtag Islam: How Cyber-Islamic Environments are Transforming Religious Authority*.

Another helpful source was Mohammed el-Nawawy and Sahar Khamis's book *Islam Dot Com*. It focused on whether Islamic websites constitute a virtual umma, focusing on forum-based sites which featured back-and-forth conversations between several users.<sup>6</sup> This differs from most of the sites that Bunt analyzed which were all in a simple question and one answer format.

It is typical for small websites to have fairly short lifespans, but Islamic ones appear to be more volatile than what is usually seen. While researching the websites described in both authors' books, many of the websites that they referenced no longer existed. El-Nawawy did not provide URLs for any of the websites that he used, and rarely referenced what site the information was coming from. With the ones that he did reference, I was not able to access most of them. In fact, we were not able to find any websites which used the forum format which el-Naway's book focuses on. Bunt did a much better job of providing information to access the sites, but there were still many that were no longer operational. This volatility poses a serious challenge for anyone who wishes to research Islamic websites.

### **Descriptions of Select Fatwa Websites**

Using the resources described in the previous section, we identified several websites to research and analyze. These websites are listed in Table 1, and all except for islamweb.net were discovered through either Bunt's or el-Naway's books. There are screenshots of the homepages of each site located in the Appendix at the end of this paper. This section will provide a brief description for each site.

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6. Mohammed el-Nawawy and Sahar Khamis, *Islam Dot Com: Contemporary Islamic Discourses in Cyberspace* (New York, NY: Palgrave Macmillan, 2009).

Islam Q&A is one of the oldest and longest-lasting fatwa websites in existence, founded in 1997 by Shayk Muhammed Saalih al-Munajjid from Saudi Arabia.<sup>7</sup> The site is available in more than 15 different languages including Arabic, English, French, Indonesian, and Japanese, with each section usually featuring different content. The homepage (see Figure 5) presents users with the latest fatwas, and users can either search for fatwas or navigate through the site's category-based system. To give an idea of the types of questions people ask these sites, the latest questions from the time of writing this paper are included below.<sup>8</sup> Similar lists for other sites will not be provided because the questions are fairly similar in overall style among the sites.

- He is travelling to another country and will stay there for eight days to attend a course in which he needs to focus; can he break the fast?
- Her period became irregular because of taking pills to prevent menstruation; what should she do about prayer and fasting?
- If he takes medicine at night for depression and persistent intrusive thoughts (waswaas), and that causes him to be hungry and thirsty during the day, is it permissible for him not to fast?
- The innovation of tas-heer (waking people for sahoor) and the mu'adhdhin saying "Eat sahoor" or the musahharaati going around the streets to wake people for sahoor
- Can ghusl from janaabah also count as ghusl following menses and vice versa?
- Ruling on eating certain foods only in Ramadan
- Can sweets be distributed to non-Muslims during Ramadan?
- What is the ruling on looking at the faces of hijabi women?

eShaykh features an emphasis on Islamic mysticism with more than 5.5 thousand fatwas posted about dream interpretations.<sup>9</sup> It follows the teachings of Shaykh Muhammad Nazim Adil

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7. Bunt, *Islam in the Digital Age: E-Jihad, Online Fatwas, and Cyber Islamic Environments*, 138.

8. "Islam Q&A," accessed May 3, 2019, <https://islamqa.info/en>.

9. "eShaykh: relavant answers to issues of creed, law, society, family, and spirituality," accessed May 3, 2019, <https://eshaykh.com/>.

al-Haqqani, a Turkish, Sufi sheikh.<sup>10</sup> The site has a set of scholars which issue and individually sign their fatwas. A screenshot is provided in Figure 6.

Darul Ifta Deoband is another fatwa-issuing site based off of the Indian Deobandi movement, which traces its scholarly roots back to the time of the Prophet Muhammad.<sup>11</sup> The Darul Ifta is a fatwa council based in Deoband, India and darulifta-deoband.com is that council's website. The site has questions answered by the council's team of muftis who each sign their work.<sup>12</sup> A screenshot is provided in Figure 7.

Table 1. Summary of the websites analyzed, sorted by number of fatwas. Lists the name, URL, and approximate number of English fatwas on each site. Data gathered from each site, as described in the Analysis section of this paper.

Name	URL	Number of English Fatwas
Islamweb	<a href="https://www.islamweb.net/en/">https://www.islamweb.net/en/</a>	26,478
eShaykh.com	<a href="https://eshaykh.com/">https://eshaykh.com/</a>	19,129
Islam Q&A	<a href="https://islamqa.info/en">https://islamqa.info/en</a>	16,628
Darul Ifta Deoband	<a href="http://www.darulifta-deoband.com/home">http://www.darulifta-deoband.com/home</a>	8,470
AboutIslam	<a href="http://aboutislam.net/ask-the-scholar/">http://aboutislam.net/ask-the-scholar/</a>	1,718
sistani.org	<a href="http://www.sistani.org/english/qa/">http://www.sistani.org/english/qa/</a>	783

Islamweb is a large-scale fatwa-issuing site with over 25 thousand English fatwas (Table 1), and also has many fatwas in Arabic, Spanish, German, and French. It is described as simple and comprehensive, featuring opinions about health, culture, and family matters as well as the more traditional topics of faith.<sup>13</sup> In addition to fatwas, it also has Qur'an recitations and articles

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10. Bunt, *Hashtag Islam: How Cyber-Islamic Environments are Transforming Religious Authority*, 94.

11. Ibid., 89.

12. "Darul Ifta Deoband," accessed May 3, 2019, <http://www.darulifta-deoband.com/home>.

13. Shahril Nizam Bin Zulkipli et al., "Takhrij al-Hadith Via Websites: A Study of al-Durar al-Saniyyah, Mawqi' al-Islam and Islamweb," *International Journal of Sciences and Research* 73, no. 4 (2017): 83–100.

documenting fiqh, which are official legal rulings.<sup>14</sup> The general layout is fairly similar to Islam Q&A, and a screenshot is provided in Figure 8.

Sistani.org is based on the authority of a single, prominent mufti Ayatullah al Uzama As-Sayyed Ali al-Husayni al-Sistani, an Iraqi Shi'a cleric.<sup>15</sup> The site is much smaller than the others looked at in this paper, with only 783 fatwas. The rulings are often very succinct and direct with a simple “It is not permissible” or “It is permissible” with a brief explanation.<sup>16</sup> A screenshot is provided in Figure 9.

AboutIslam is a more modern version of the site OnIslam.net, which is no longer operational. It is another relatively small site, but it has many modern features including the ability to share fatwas via a range of social media options including Facebook, Twitter, and Reddit. Each post features the specific mufti which issued the fatwa, most of whom are professors in Islamic studies, and several of these reside at American universities.<sup>17</sup> A screenshot of the homepage is provided in Figure 10.

### Analysis of the Websites

In this section, we will use slightly different vocabulary for describing fatwas. A request submitted by an individual will be called a *question*, and the fatwa that is issued in response will be called an *answer*. A question and answer pair constitutes a *post*. All scripts used, and the data

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14. “islamweb.net,” accessed May 3, 2019, <https://www.islamweb.net/en/>.

15. Bunt, *Hashtag Islam: How Cyber-Islamic Environments are Transforming Religious Authority*, 91.

16. “Sistani.org,” accessed May 3, 2019, <http://www.sistani.org/english/>.

17. “About Islam: Ask the Scholar,” accessed May 3, 2019, <http://aboutislam.net/ask-the-scholar/>.

itself, are hosted on Github at <https://github.com/nicholashanoian/fatwa-website-analysis>, for those interested.

### Data Collection

Two types of data were collected for this analysis. The first was gathering the number of posts in each category for each site. Most of the sites had this readily available, but Islam Q&A required more complicated methods. The second was collecting samples of approximately 100 posts from each site. In order to efficiently gather this data, Python along with the Requests and BeautifulSoup libraries were used to scrape the sites. R along with ggplot2 and dplyr were used to create the visualizations featured later in the paper. (The re-categorized version of this data (explained below) can be found in `site-topics.csv` and, in an a more analysis-friendly structure, `tidy.csv` in the root directory of the linked repository.)

We needed to manually estimate the category totals for Islam Q&A. This was done by visiting the each category's page, and seeing how many pages of posts there were. This was multiplied by the number of posts per page for that site. To limit complexity, instead of getting the last page and counting the number of posts on it, we took this to be a random, uniformly-distributed number between one and the max number of posts per page. This adds some error to our estimates, but due to the relative magnitude of posts (over 15 thousand) and the maximum number of posts per page (15), our errors should not impact the analysis.

Using each site's categories and their corresponding number of posts from the first part, we drew a random sample of 100 posts to collect from each site. This would begin with a link to the category's page, along with the number of post to get from that page, i.e. the 25<sup>th</sup> post from the Principles of Fiqh category. The script would then build the link to the correct page number of that

category, visit it, and find the link to the correct post number on that page. The post's specific page was then parsed to extract the specific text of the question and the answer. (This data can be found in appropriately-named CSV files in the data folder of the linked repository.)

### Grouping of Posts by Common Categories

The data on the number of posts in each category in terms of each sites' predefined categories was not useful in its raw form. Since each site had different categories, the sites could not yet be compared. In order to make them comparable, we created seven general categories, and regrouped each site-specific category into one of these general ones. These general categories were created by looking for common themes and possible generalizations between site-specific categories, and they are outlined in Table 2. This regrouping was rather crude seeing as several site-specific categories would have ideally been divided among two or even three different general categories. While not perfect, we were still able to use this regrouped data effectively. Given more time, more accurate estimates could be obtained by using the random samples of posts that retrieved from each site, dividing them into general categories, and scaling according to the site's total size. This re-categorized data was used to create Table 1, above.

Looking again at Table 2, we can see some of the general tendencies of the questions on these sites. In this table, since the each category is not subdivided by site, the larger sites will be over-represented, but we will look into this later. We see that the sites focus heavily on topics related to the general life of Muslims. The largest category by far is that of prayers/duties with over 26 thousand posts, followed by faiths/beliefs and family/women. The two comparably small categories of the Qur'an and Hadith show that most people asking questions of these sites are not interested in interpretations of specific verses of the Qur'an or other religious texts.

Table 2. A list of the different general categories which each site's categories were grouped into. The example topics are some of the topics which comprise the general ones. There are many more not listed, but this table provides a general overview of how the categories were defined.

Category	Example Topics	Number of Fatwas
Qur'an	Qur'an, Koran, tafsir	1,598
Hadith	Hadith, sunna, takhrij	2,314
Faiths / Beliefs	Islamic creed, fiqh, People of the Book	18,843
Prayers / Duties	Da'wah, siyam, hajj	26,404
Family / Women	Nikah, talaq, women's issues, zina	12,235
Financial Issues	Zakat, sadaqah	5,039
Society / Politics	History, arts, entertainment, media, sports	6,773

We also created two plots to help visualize and describe this data. They are rather similar, but each is helpful in looking at the data in a different way. We will begin with Figure 1 which has one bar for each of the six websites we looked at. The bars measure the number, or frequency, of posts for each site. Each bar is then divided into different sections of color which represent the different topic areas of their fatwas. Starting off by ignoring the different color categories, we see a visual representation of the relative sizes of the different sites which were first shown in Table 1. Sistani.org and About Islam are of the same magnitude, but islamweb, Islam Q&A, and eShaykh are all much larger, with Daru Lifta Deoband falling somewhere in between. Now focusing on the colors, we can see how much each site contributes to the category totals we saw in Table 2. For example, we see that due to its size sistani.org has little effect on the category totals, and that these totals are instead dominated by the larger sites.

Figure 2 is exactly the same plot as the first one except it takes each bar and stretches it so that it fills up the entire height of the plot. This provides a visual representation of the distributions of categories within each site, allowing us to look at what each site focuses on. Moving from the top of the color scale to the bottom, we first see the no sites have significant amounts of posts on the

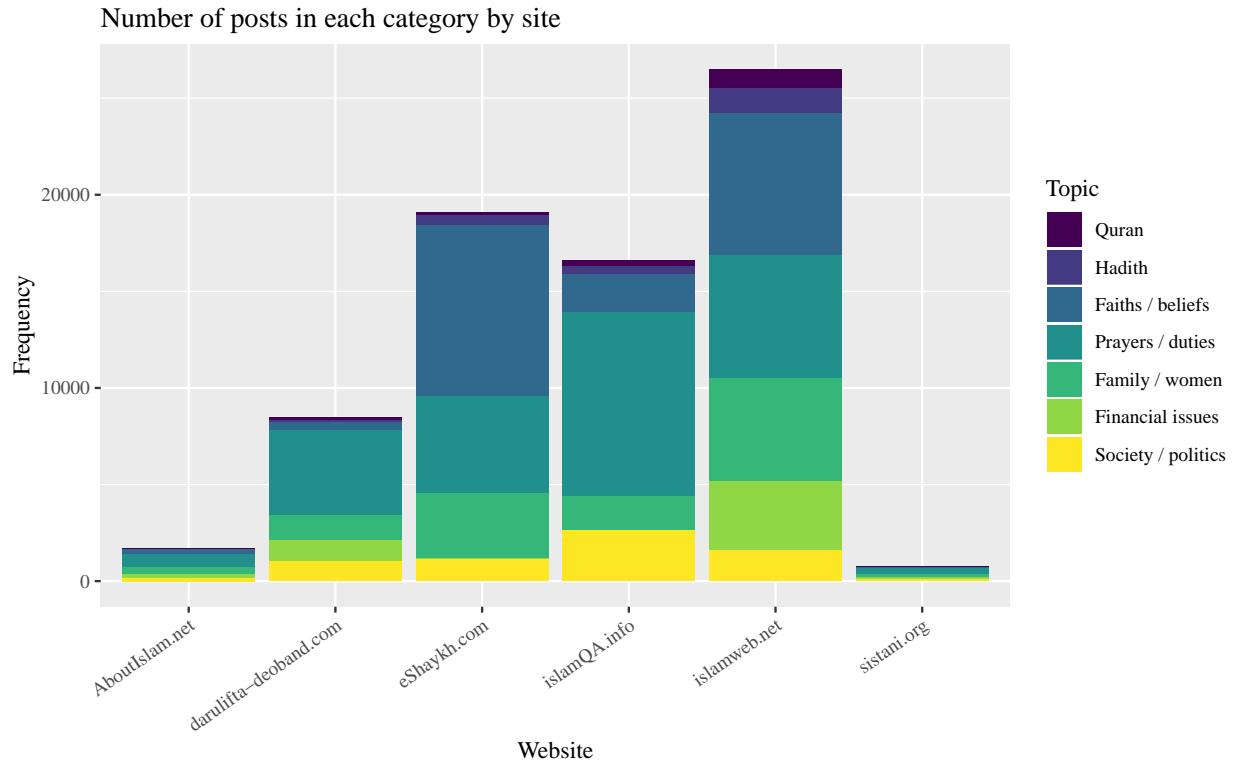


Figure 1. Plot of the number of posts in each site, colored by category. Note the stark differences in sizes of some of the sites.

Qur'an or Hadith. Almost half of eShaykh.com's posts concern faith/beliefs, which makes sense given its focus on dream interpretation. Most of the sites feature a large proportion of posts about prayers and duties, with the most notable being Islam Q&A, with more than half of its post being in that category. Sistani.org has the highest proportion of posts in the family/women category of the different sites. Neither eShaykh or Islam Q&A have any posts in the financial issues category which is evidence of the flaws in our regrouping of categories. With Islam Q&A, for example, Principles of Fiqh is was put into the prayers/duties category, yet some of its subcategories include Business, Borrowing and Lending, and Inheritance, all of which should have should have gone under the financial issues category. All of the sites have a small, yet present group of posts in the society and politics category.

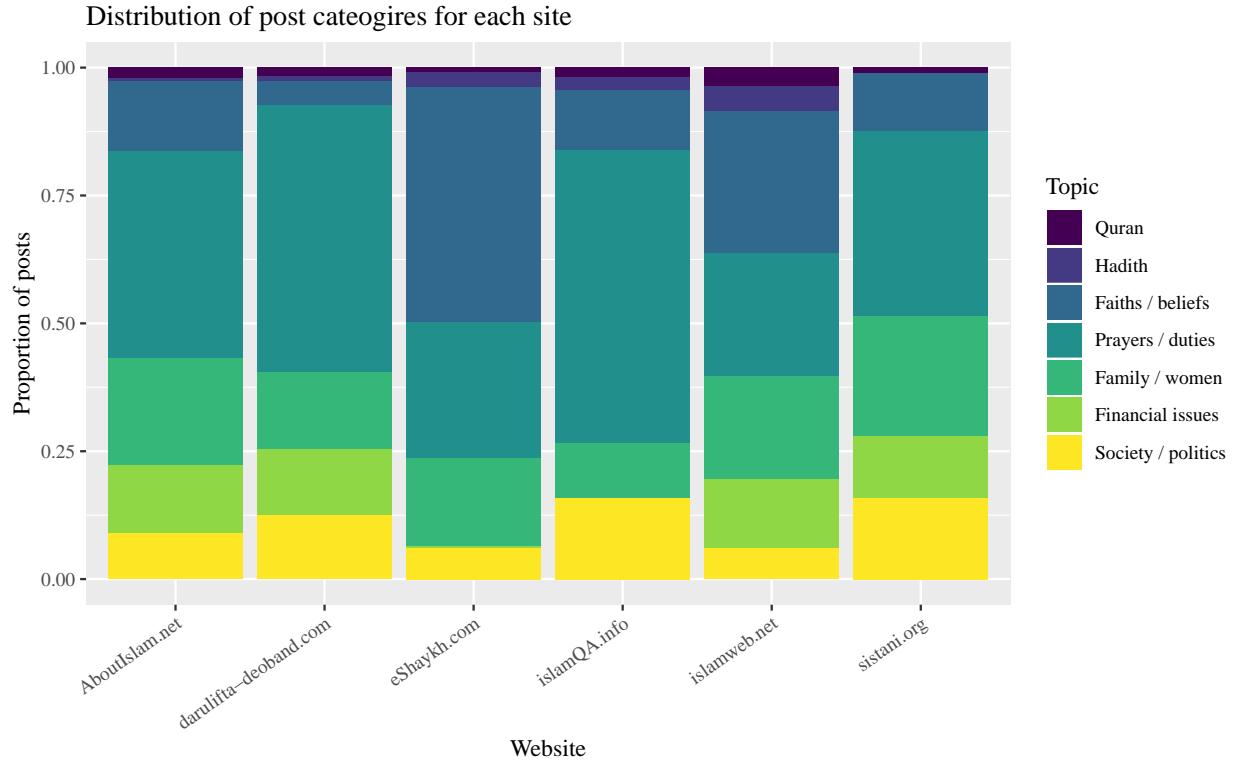


Figure 2. Proportion of posts in each category, by site.

## Natural Language Processing

### Methods

In this section, we will use Term Frequency Inverse Document Frequency (TF-IDF) to determine the words that are identifying of each website. TF-IDF is a commonly used measure in the field of natural language processing used to reflect how important a word is to a document in within a collection of documents. In our case each document is a post, and the collection of documents is the sample of posts from the six different websites. Given a document collection  $D$ , a word  $w$ , and an individual document  $d \in D$ , we calculate TF-IDF as

$$\text{tfidf}_w = f_{w,d} \times \log\left(\frac{|D|}{f_{w,D}}\right) \quad (1)$$

where  $f_{w,d}$  is the number of occurrences of that word within the individual document, and  $f_{w,D}$  is the number of occurrences of that word within the collection of documents.<sup>18</sup> This value increases proportionally to the number times a word is referenced in a document (term frequency), and decreases with the number of documents that it is referenced (document frequency). For the purposes of this analysis, this means that a word such as Allah which could be used many times within one post could have a very high term frequency, but since it is used in almost every post, the inverse document frequency will typically be very low. A word like talaq, however could be used many times in a document about divorce, but isn't likely to occur in documents which do not discuss divorce, so its TF-IDF score within a such a document would be relatively high.

Figure 3 shows one sample post annotated according to the TF-IDF scores of each word. The post is about whether a certain financial transaction was haram or not. We see that the words with the highest TF-IDF scores include riyals, withdraw, and 3,500. This makes sense because these words appear multiple times in this post, but likely do not occur in many other posts. This means that these words are identifying of this post.

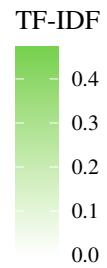
For this analysis, we use scikit-learn,<sup>19</sup> a Python machine learning library, to calculate TF-IDF scores and build a model which uses them to classify posts as belonging to a certain site.

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18. Juan Ramos et al., “Using TF-IDF to Determine Word Relevance in Document Queries,” 242 (2003): 133–142.

19. F. Pedregosa et al., “Scikit-learn: Machine Learning in Python,” *Journal of Machine Learning Research* 12 (2011): 2825–2830.

I have a demand from the bank for 5800 riyals because of a credit card that I had 5 years ago, and I did not pay off what I owe because I found out that it is haraam. I do not know exactly how much I withdrew. They are demanding that I pay this amount in full even though I did not withdraw more than 3500 riyals.



Praise be to Allah. So long as you know that you did not withdraw more than 3500 riyals, then you should pay them this amount and no more, if you can do that. If you cannot avoid it – such as if they threaten you with jail etc – then negotiate with them to reduce the extra amount rest as much as you can. You also have to repent greatly from this haraam transaction. And Allah knows best.

Figure 3. Sample post annotated with TF-IDF scores. TF-IDF scores in this figure limited to unigrams in order to limit visual complexity. Post source: <https://islamqa.info/en/answers/45902/he-used-a-credit-card-which-is-haraam-and-he-owes-money-should-he-pay-it-off>

Code for extracting TF-IDF scores from the model was inspired by Thomas Buhrmann.<sup>20</sup> We split the data into a training set and a testing split, with 70 percent of the 597 posts in the training set and the remaining 30 percent in the testing set. All whitespace characters were converted to single spaces and URLs and Arabic characters were removed. The text was then tokenized (transformed from blocks of text to series of words) and common stop words (overly common, non-meaningful words, i.e. “the”, “a”, “an”, “in”) were removed. Any occurrences of the spelling “Allaah” were replaced with “Allah” in order to treat the different spellings as the same word. We allowed for both single words and bigrams (two-word sequences), and finished by transforming the data into a TF-IDF space.

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20. Thomas Buhrmann, “Analyzing tf-idf results in scikit-learn,” accessed May 2, 2019, <https://buhrmann.github.io/tfidf-analysis.html>.

## Results

We built two classification models, one using a multinomial naïve Bayes classifier and the other using a linear support vector machine (SVM). Both models had surprisingly high accuracy on the testing set, with the multinomial model achieving 96.1 percent accuracy, and the SVM model achieving 96.6 percent accuracy. This level of accuracy is suspiciously high and raises questions of overfitting. We hypothesize that this is likely due to common introductions and signatures that many of the sites use. For example, Islam Q&A begins every answer with “Praise be to Allaah.” and end each one with “And Allaah knows best.” There are arguments both for and against trying to remove these boilerplate phrases. On one hand, the textual analysis focuses more on the sites themselves and less on the content of the actual answers, but on the other, these phrases are part of the sites’ individual styles. Possible future work could include refitting the models without these common phrases. The model accuracy would likely decrease, but the words with the highest TF-IDF scores would be more meaningful and indicative of the content of the posts.

By looking at the TF-IDF scores themselves, we can get a good idea of what words are most important to each document. Instead of looking at individual documents, we instead look at the mean TF-IDF scores for words/bigrams among each of the sites. The top 25 words/bigrams for each site are shown in Figure 4. Starting at the top left plot and moving to the bottom right, we see that for About Islam, many of the highest scoring words concern the practice of Islam, such as hajj, zakah, and sacrifice. There are also many which relate to the family including women, children, house, and wife. This supports the distribution of categories we saw in Figure 2, with more than two-thirds of posts falling under the categories of prayers/duties and family/women.

For Darul Ifta Deoband, we see a strong outlier of Darul topping the chart. This is due to all of the posts having the signature of “Darul Ifta, Darul Uloom Deoband.”<sup>21</sup> While all of the posts from this site have the word, which leads to a high document frequency, each document also has at least two occurrences of the word Darul. Other permutations of this signature dominate a large portion of this list, and it presents a strong case to remove the signature. Some actual topical words we find are Qur'an, talaq, and zakah.

As we would expect, eShaykh.com's highest TF-IDF word is dream. We also see several words relating to more spiritual aspects of Islam including dua and hell. We also see Mawlana Shaykh which is in reference to the site's inspiration, Shaykh Nazim al-Haqqani.

Islam Q&A, similarly to Darul Ifta Deoband, features many permutations of the common introductions and signatures of the sites, as discussed above. We see many references to Allah, peace, and blessings. Words related to the posts themselves include husband, love, and divorce, as well as Ramadan and fasting. This indicates an inclination towards family matters as well as Islamic duties.

The common introduction for islamweb.net is “All perfect praise be to Allah, the Lord of the worlds. I testify that there is none worthy of worship except Allah and that Muhammad, sallallaahu alayhi wa sallam, is His slave and Messenger.”<sup>22</sup> We see parts of this phrase on various positions of the list, with the top being dominated by “sallallaahu alayhi wa sallam”, Arabic for peace be upon him, and closer to the bottom we see parts of “worthy of worship” and “Lord of the worlds”.

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21. “Darul Ifta Deoband.”

22. “islamweb.net.”

In Sistani.org's list, we see some of the best results. The common format of declaring whether or not something is permissible, and stating that something is obligatory, halal, or haram. This is extremely representative of the site and shows the style of al-Sistani well.

### **Future Work and Conclusion**

Through a qualitative summary and quantitative analysis of the content of six prominent Islamic, fatwa-issuing websites, we have drawn several conclusions about the style and focuses of the sites. Each sites' users have a different distribution of interests, and this is seen in the first two sections of the paper. The precision of this work could be improved through a more thorough look at the categories of each site, as described above. The TF-IDF scores measured the most categorizing words of each site, which were often related to common introduction and signature formats that each of the sites use, as we would expect. The results of this highest TF-IDF scores suggest that an analysis excluding the signature-like aspects of each would provide more meaningful results regarding the actual content of each site. Another route for future work could involve a critical, exegetical analysis of a small number of fatwas from each site, and identifying the typical methods of interpretation for each mufti. This paper, and specifically the data (available on GitHub, see link above) we collected, should serve as a decent starting point for others who are interested in quantitative analysis of the content of these sites.

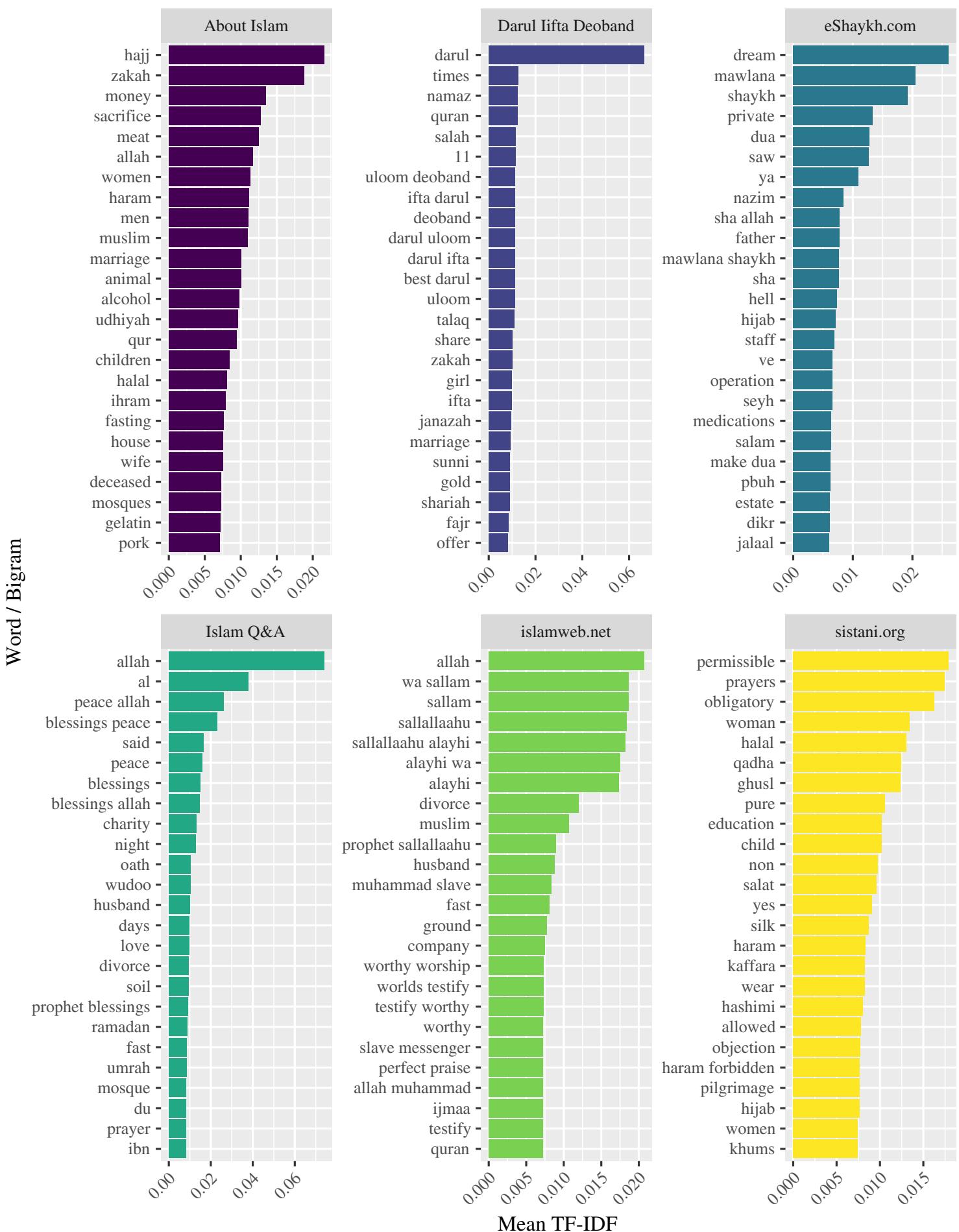


Figure 4. Proportion of posts in each category, by site.

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A Study of al-Durar al-Saniyyah, Mawqi' al-Islam and Islamweb.” *International Journal of Sciences and Research* 73, no. 4 (2017): 83–100.

## Appendix

Wednesday 19 Sha'ban 1440 - 24 April 2019

English Log in

**Islam Question & Answer**

General Supervisor:  
Shaykh Muhammad Saalih al-Munajjid

Search for answers

Categories Send a question New Answers Get to know Islam Books & articles About User guide

**New Answers**

- Is it acceptable to feed children when feeding the poor as an act of expiation (kafaarah)? 24-04-2019
- He has money that he put into a business partnership with his brother, and he has some savings; how should he pay zakaah on his wealth? 23-04-2019
- He has a sickness that makes him unable to remember the number of rak'ahs and prostrations; should he do the prostration of forgetfulness? 22-04-2019
- Can a poor child be given food that is given as an act of expiation (kafaarah)? Does the value of the food given as expiation matter, if the person is in a rich country and gives the expiation in a poor country? 21-04-2019
- It is not permissible to sell or buy a waqf 20-04-2019
- Ruling on advertising a campaign for vaccination of children in the mosque so that people will attend it 19-04-2019
- Ruling on investing waqf funds 18-04-2019

**A Brief Look at 'Eesa (Jesus)**  
peace be upon him .

**The Month Of Sha'baan**

- Is it mustahabb to fast the whole of Sha'baan?
- Encouragement to fast al-ayyaam al-beed and the month of Sha'baan
- Increased Deaths in the Month of Sha'ban
- Bid'ah of Sha'baan

Figure 5. Homepage of islamQA.info. Captured April 24, 2019.



Figure 6. Homepage of eShaykh.com. Captured April 24, 2019.

**DARUL IFTA**  
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- What is the meaning baby girl name Ayra? ...
- Better name choice according to Islam / Quran ...
- Dua For growing beard quickly ...
- About paying zakah ...
- Namaz की हर रक़अत में विस्मिल्लाह का पढ़ना? ...
- शौहर की वफात के बाद औरत अपनी इहत करहूँ गुजार... ...
- अय्यामे हज में रोज़े ...
- Can a traveler be a imam and lead Isha prayer fardh 4 rakahs? ...
- Dua which I can recite so that nobody can ever insult me or put blame on me. ...
- Imam Confused about his odhu(ablution) ...

**تازہ ترین فتاویٰ**

- فرض نماز میں لغہ دینا اور لینا ...
- گیس کی زیادتی کی صورت میں طہارت اور نماز کیسے ادا کریں؟ ...
- ثرم انخورٹس کرتا جائز ہے یا نہیں؟ ...
- کیا آخت میں علم حاصل کرنے کے بدے میں سوال ہوگا؟ ...
- آئل نام رکھنا کیا ہے؟ ...
- چادو کا علاج قرآن سے کرنے پر اجرت یا نہیں؟ ...
- استخادہ کیا تو تمہری رات کو ۲۴ گھنچے کے بعد خوب دیکھا کر میٹھا کھاہیوں ...
- نکاح کر لئے سے بیوہ کا حصہ دراثت ختم نہیں ہوتا ...
- کیا جانور کے کپڑے کھانا حالی ہے ...
- ستشی پوستھے کی وجہ سے فخر کی جماعت چھوٹ جانے کا اندریش ہو تو کیا کرنا چاہیے؟ ...
- نکاح کے لیے صحیح عمر کیا ہے؟ ...
- قیام پر قدرت کے باوجود عورتوں کا بیٹھ کر نماز پڑھنا؟ ...
- وہاں، اقامۃ کی، آنے والے غشم، کہ نامت کے لے گئے راجحات؟ ...

Figure 7. Homepage of darulifta-deoband.com. Captured April 24, 2019.

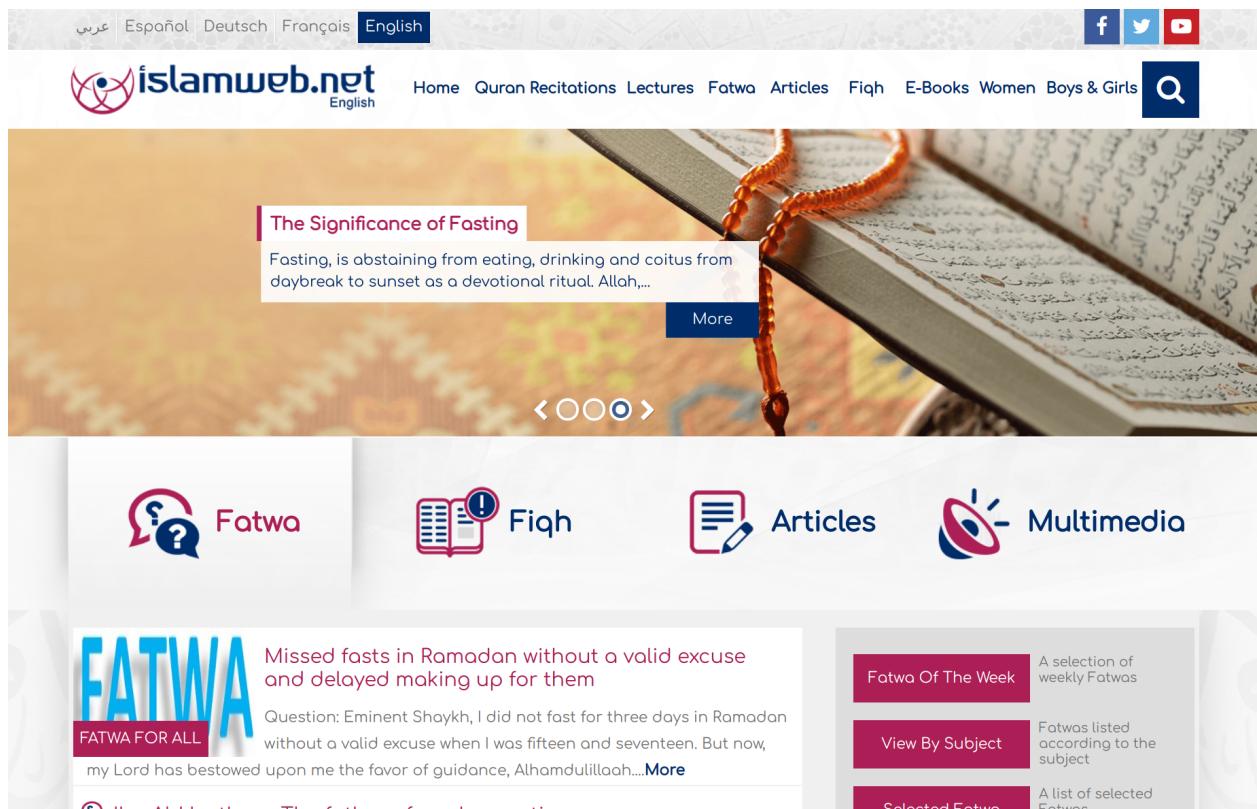


Figure 8. Homepage of islamweb.net. Captured April 24, 2019.

The Official Website of the Office of His Eminence  
**Al-Sayyid Ali Al-Husseini Al-Sistani**

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Figure 9. Homepage of sistani.org. Captured April 24, 2019.

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Figure 10. Ask the Scholar Section of AboutIslam.net. Captured April 24, 2019.