

REFUTATION OF THE DOUBTS OF THE APOSTATES AND HYPOCRITES

(4)

Regarding the The Milk of Cattle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين

The character to the right is a smug, self-proclaimed apostate¹ who produces shallow critiques of Islām, the Qur’ān and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in exchange for financial support from his pleasure-seeking audience to the tune of thousands per month, a



miserable price for telling lies—similar to how a prostitute sells her body, dignity and honour for a miserable price for the pleasure of anyone who pays.

¹ He refers to himself as an “apostate” within his branding and marketing.

The tactic is to **quickfire** a long list of doubts so that collectively they appear very weighty and to make it difficult to respond to each one, as most people will not have the patience to hear explanations of each one, and most people do not have the means (the tools and resources) to verify the claims made. So with that in mind, we will choose a set of these doubts and through them, establish that this individual is **a resentful liar**.

The Doubt:

The apostate provided the title:

4. Milk in animals between blood and feces.
(Quran 16:66)

The apostate stated: “The Qur’ān claims for example that animals that produce milk are a miracle from Allāh and it goes on and describes how milk is available from the bellies of those animals created between blood and feces. That’s scientifically wrong. That doesn't happen between feces and blood.”

He then added:

4. Milk from livestock is pure and agreeable.
(Quran 16:66)

And commented further: “The Qur’ān also claims in the same verse that milk is completely pure and agreeable to humans to drink. But pure milk that comes out of a cow for example is infected with bacteria. It’s not

healthy for everyone to drink that milk directly. And many people have a natural intolerance against milk. Many, many people.” And he displayed the following title during this:

Raw milk is not healthy for anyone & most people have a natural intolerance.

Response to the Apostate

1. He is speaking about the statement of Allāh (with our explanatory translation which is justified in light of the meaning of the word “farth”):

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۗ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ
وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

“And indeed, for you in grazing livestock is a lesson. Out of the midst of what is in their bellies of farth—[digested food]—and [what is] in [their] blood, we give you to drink a pure milk, appetising to the drinkers.” (16:66).

2. There is no “claim” in the Qur’ān that “animals that produce milk” are a “miracle” from Allāh. The apostate is unable to faithfully reproduce even a translation of a verse of the Qur’ān, and that is an indication of his integrity. Rather, the Qur’ān—when alluding to natural phenomena—refers to them as “signs” (āyāt) that point to His existence and His lordship, His rubūbiyyah which

is His creation and regulation of the heavens and earth and everything therein via intricate, purposeful interconnected systems of cause and effect through which life and all the various means of provision and subsistence arise. In the verse in question (16:66), it is mentioned that within cattle is an “ibrah”, a lesson or an admonition. No mention of any “miracle” here.

3. The apostate relied upon a translation and not the original Arabic which he clearly has little knowledge of, and this is one of the problems apostates face when they make the foundation of their critique to be the translation and not the original text. To critique the original text would require the appropriate skill in the Arabic language which such people lack. As such, they are reliant upon translations and as the Qur’ān cannot be translated without losing many aspects of meaning, then, there will be flaws in these critiques that will not be realised by those making them.

4. There is another verse in Sūrah al-Mu’minūn that is connected to the topic:

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۗ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ
كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

“And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies,

and for you in them are numerous benefits, and from them you eat.” (23:21).

This is a reference to the raw material that is prepared in the bellies of cattle from which the process of milk production takes place.

5. The word “farth” (فَرث) refers to the remains of food in the bellies of cattle—[a cow has four bellies]. And if you check the dictionaries, classical and modern, for this word, you will find for example (بقايا الطعام في الكَرش), **“The remains of food in the stomach of ruminating animals”**, or **“contents of a ruminant’s stomach”**, the word “karish” being **the stomach of any ruminating animal**. Likewise, (طعام مهضوم في القناة الهاضمة من المعدة والأمعاء), **“Broken down food in the digestive tract of the stomach and intestine”**. Likewise, the statement (فَرَثَ) (الكَرشَ) means, “To cut open the stomach of a ruminating animal and expel the ‘furāthah’, the remains of food therein.” In Lane’s Lexicon, “karish” is “the stomach of any ruminant animal.” Hence, “farth” is digested material in the stomach and intestine which contains nutrients that make up the raw materials for milk production. As for feces, then it is what “farth” eventually becomes, after nutrients have been extracted out of it. And for this reason, farth has been translated as “feces” as occurs in the doubt of the apostate, which is not what is meant here, and whoever translated it as such is in error.

6. In light of the above, the meaning of the verse:

“Out of the midst of what is in their bellies of farth—[digested food]—and in [their] blood, we give you to drink a pure milk” (16:66).

is simple and clear. That pure milk is produced from the raw materials and nutrients in the chewed and digested grass (“farth”) in the bellies of cattle which passes into the intestine (again, referred to as “farth”) and is delivered through the blood to the capillaries and then the alveoli in the mammary gland, the secretory mechanism. This milk is pure because its raw materials are extracted into the blood out of the digested material [whose remains are later excreted] and then from the blood in which these materials are carried to the mammary gland via capillaries where they are secreted into the extracellular fluid via mechanisms that ensure purity and wholesomeness. It is stated that between 400-800 litres of blood flow are required to produce 1 litre of milk. The mammary glands are dense with capillaries, with a very large volume of blood passing through them.

7. The apostate tried to present this in his seven word sentence: “Milk in animals between blood and feces”. He used the word “feces”, relying upon inaccurate translations, happy and satisfied with that. Further, he reversed the order, which is significant. The verse

mentions farth—digested food of the stomach and intestine—first and blood afterwards, because that is the order in milk production, as is clear from what we have explained above.

In short, milk is produced from the digested material in the stomach and intestine—before the remains of it turns to feces—and the nutrients in this material are carried via blood flow, thousands and thousands of litres of it, into the mammary glands that contain alveoli. Hence, the verse simply alludes to the fact that out of the midst of digested material and blood as a transport mechanism, milk is produced. It is as simple as that. As for the apostate and feces, then that is from himself, as he is neither sincere nor honest. As soon as he saw the word “feces”, he stuck with it and it stuck with him and he never bothered to see if there is anything more to the issue. Ask yourself a question: Is the milk of a woman produced between her “feces and blood” according to the reversed order of the smarmy apostate, or is it produced out of the digested material in her intestine which is then carried via the blood to the mammary glands according to what is known and alluded to in the Qur’ān in relation to the milk of cattle?

As for the statement of the apostate: “The Qur’ān also claims in the same verse that milk is completely pure and agreeable to humans to drink. But pure milk that

comes out of a cow for example is infected with bacteria. It's not healthy for everyone to drink that milk directly. And many people have a natural intolerance against milk. Many, many people.” **This is pure babble.** As for bacteria, then this returns to protocols of hygiene during milking, and is not connected to the biochemical production of the milk itself. In any case, small amounts of harmful bacteria that get into the milk will be overwhelmed by the beneficial bacteria it contains. Then we also have to make a distinction between mass dairy farming methods and the unnatural diet fed to cows (such as grains) and natural methods where cows are fed natural diets of grass and vegetation. Different qualities of milk are produced depending on how you treat and feed the cows. And as for intolerance, then that is largely due to pasteurisation which inactivates certain enzymes that pre-digest the milk. Some people are unable to digest pasteurised milk for that reason. However, when they try fresh, untreated milk, the intolerance is absent or diminished. In any case, these points are just mere diversionary babble from the apostate to add weight to his earlier argument of “feces” which has already been thrown back to him in what has preceded.

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4 Safar 1440 / 13 October 2018 v1.04

Note: In general, apostates are either confused individuals who think they are upon something or those who develop emotional, financial or ideological grounds for leaving Islam due to maltreatment, bad experiences and so on, and then they try to intellectualise and rationalise their decision. However, there are also those that believe they have strong intellectual grounds and may be sincere in that belief. However, that sincerity can easily be tested through the removal of their doubts. It is important to note that we distinguish between the type of apostate we are refuting in these articles—one that is active in spreading deliberate lies and disinformation and for whom sincerity and pursuit of truth cannot be affirmed— and those who are genuinely confused and believe they have some rational or intellectual basis for what they are upon. For such people, gentleness and an understanding of their situation and circumstances is no doubt required. As for propagandists and deliberate, calculated liars, then they are treated as liars are to be treated.