

Bismillaahir-Rahmaanir-Raheem

From Abu 'Iyaad to Nasser, Adnaan, (10th January 2009).

As salaamu `alalykum wa rahmatullaahi

I pray and hope that you are both in the best of Imaan and health. Ameen.

I have attached a follow up to my initial response to you on 9th December 2008, and have a number of points regarding it:

[1] I don't like simplistic treatments of any subject as it makes it difficult to have any meaningful discussions. Just as in Islaam and Salafiyyah, a person's status, rank or occupation is not an inherent proof, then likewise in the worldly affairs, a person's occupation - though it can be a supportive factor - is not inherent proof of any position taken - it comes down to the actual evidences, be they historical, or scientific.

[2] For that reason I have given this subject a treatment in the form of a position paper which I invite you to look at. I stand corrected on any matter.

[3] The purpose behind it is an information sharing exercise that allows exchange of views and understandings. I was only able to deal with the subject partly, given the limited time available to me and preoccupation with other affairs.

[4] In a nutshell, the raw, fresh milk I am speaking about is what Allaah calls "labanan khaalisan" which has always been available and will continue to be made available as a bounty and favour from Allaah. The raw milk I am speaking about is qualified in the Sunnah that establishes the curative properties of such milk. In the industry there are two types of raw milk, "*raw milk ultimately destined for pasteurisation*" which is a dangerous type of milk that must be pasteurised, and rightly so and "*raw milk intended for consumption*" which is heavily regulated for purposes of public health and safety. It's important to distinguish between them, and this has great and significant consequences on our view and perception of this matter, historically, religiously and scientifically.

[5] There also other important issues of history and milk safety in general that are discussed.

[6] I don't want to unnecessarily prolong this email by summarising what is in the paper. Thus I kindly request that you read what I have presented in a thorough, detailed manner, sequentially. As I said, I don't like simplistic treatments or views on any subject matter, they only lead to shallow, non-meaningful and non-beneficial exchanges that lead to nowhere. Our way as Salafees is *tafseel*, not *ijmaal*. I like to see the facts and evidences as a basis for any meaningful discussions, be they historical, religious, or scientific.

[7] I have also sent by post copies of the paper in printed bound format for your reference, to make it easier to read. These are sealed in envelopes with Abu Khadeejah and so he should contact you for them, or you can contact him. In the meanwhile, I will be following up on the other issues in your naseehah with allowance of time.

Jazaakumullaahu khayran for your time and effort.

Abu `Iyaad