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QUR'BAANI OF TAILLESS ANIMALS NOT VALID - BASELESS STUPID ARGUMENTS

QUESTION

I want to find out, if there are two different views regarding the permissibility of tails on sheep for qurbani.

The view which we follow is that it is not permissible to make qur'baani of animals without tails.

The other view is that docked animals are permissible for qurbani as the tail is not torn off, rather it has been intentionally docked at an early stage of its life due to the intensive farming system which allows the farmers to easily manage their flock in smaller pastures and kraals when housed and it assists them with quickly identifying any maggot, fly strikes and diarrhoea in their flock. So based on the well being, some say that this process is permissible

I want to know, although we follow the 1st view, that is, animals only with tails for qurbani for ourselves and family and never buy without a tail, can we sell animals without tails? A lot of people don't worry about the tails and are happy to buy them docked based on the fatwa of those Muftis who say that it is permissible. Jazakallah khair

ANSWER

There are no two views regarding the impermissibility of making Qur'baani of animals without tails. For more than 14 centuries since the time of Rasulullah (Sallallahu alayhi wasallam) there was only this one view of impermissibility.

Molvis a couple of decades ago have seen it fit to subject this mas'alah to their corrupt, nafsani interpretation, and this was initiated by Ulama in Natal because they do not like to consume goat meat. Goats with tails are available at all times. But because Natalians, including the molvis, generally don't eat goat mutton, the molvis deemed it appropriate to soothe the palates of the people and also succumb to their own nafsani dictates, hence they fabricated the permissibility of making qur'baani of animals without tails. They had completely deleted the Shariah and Allah Ta'ala from this baatil equation.

Then they justify this shaitaniyat with the views of the kuffaar farmers who maintain that the animals remain healthy without tails, thus rejecting the fact that Allah Ta'ala created sheep with tails, and that tails have not been created in idle sport or in futility. The objective of Qur'baani is not merely meat-consumption.

These molvis have based their permissibility fatwa on the kuffaar view which you have mentioned in your letter. They conduct themselves in the same way as these pro-protocol devil molvis who justify all the haraam protocols on the basis of what the atheist scientists and munaafiq/kuffaar doctors say.

Today, some farmers are rearing sheep with tails specifically to cater for Muslim demand on the occasion of Eidul Adha. And, the sheep are healthy, thus debunking the stupid claims cited in rejection of Allah's creation of tails. This is implied kufr.

You may not sell animals without tails to Muslims if you know that they are buying for Qur'baani. You will be aiding and abetting in haraam. Refusing To sell to them is not a sacrifice. Rizq is pre-ordained and fixed, and you will receive the amount set out in your Taqdeer. Your Rizq is not reliant on selling animals in conflict with Allah's Command.