

COFFEE FROM CAT FAECES!!!

Written by Administrator
Monday, 05 October 2020 10:46 -

'HALAAL' COFFEE FROM CAT FAECES!!!

A MORON MUFTI'S FATWA

QUESTION

Is the answer below correct regarding consuming this coffee from the civet cat? The answer has been given by a Mufti.

Question:

Is it allowed and permissible to drink coffee made from beans that have been through the digestive system of a civet cat?

Answer:

Kopi luwak is a coffee that consists of partially digested coffee cherries, which have been eaten and defecated by the Asian palm civet cat. It is therefore also called civet coffee. The cherries are fermented as they pass through a civet's intestines, and after being defecated with other faecal matter, they are collected.

In principle, if the beans are defecated in its original condition without any metamorphosis in its shape and colour it is permissible to consume them after washing them and drying them. However, if any metamorphosis occurs it will not be permissible to consume them.

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Question

My husband brought me some coffee called civet coffee (kopi luwak), which is extracted from the faeces of the civet cat which feeds on coffee bushes. After it defecates, they take its faeces, clean them, grind the coffee beans and sell them as the most expensive type of coffee in the world. I did not know about this process until after I had drunk this coffee twice. I hope that you can explain the ruling on this coffee – is it halaal or haraam? If it is haraam, what should I do? (You should repent. Besides this, there is nothing further you can do regarding the cat's faeces having been absorbed by your body. - The Majlis)

Answer

The coffee mentioned is produced from coffee beans that are extracted from the faeces of the civet cat (luwak). This animal feeds on the coffee beans, and expels the coffee beans with its faeces, which are then washed and cleaned before being sold.

What we understand from what has been published on this topic is that the coffee beans are extracted in solid form from the animal, as they are, and they do not dissolve in its stomach and do not absorb any impurity.

Based on that, if any impurity that has become attached to them is washed off, they become

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pure (taahir), and it is permissible to use them to make coffee.

It says in ad-Durr al-Mukhtaar: Barley that is found in solid form in faeces or dung may be eaten after washing. (*End of the ludicrous, moronic fatwa*)

OUR ANSWER AND COMMENT

The molvi has ridiculously erred in his fatwa. He is extremely short-sighted and has no care for the spiritual and moral well-being of Muslims, hence he regards permissible what is acquired from even the faeces of the cats.

A Mufti should be concerned with the Imaani development of people. He should not extract from the kutub just anything to legalize the filth which the kuffaar market. The natural attribute of kufr is najaasat and haraam while Imaan by its very nature attracts purity and halaal. Imaan repels filth. Kufr always gravitates towards haraam and filth. What type of mentality permits a person to derive pleasure from consuming something acquired from the faeces of a cat?

The fact that the kuffaar deem it necessary to use the beans after the cats excrete them, is the evidence for the beans having undergone change. If the beans do not undergo change in the digestive process of the cats, then why do these kuffaar not use the beans in their natural state?

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Why use the beans only after having been through the digestive system of the cats to produce faeces? The effect on the coffee will not be the same if the beans are used in their natural state.

The coffee becomes what it is only after the cats excrete the beans – only after it has become transformed into faeces.

This mufti contradicting himself says: *“The cherries are fermented as they pass through a civet’s intestines.....”*

Thus he concedes that the ‘cherries and beans’ become faecal matter – excreta. This acknowledgment and the fact that the beans in their raw natural state do not produce the same ‘excreta delicious’ coffee, are clear evidence that the beans undergo drastic and faecal change in the digestive system of the cats which excrete the ‘delicious’ faeces which is so relishing for this wayward mufti to induce him to halaalize cat excreta.

Furthermore, what is mentioned in the citations from the Kutub is for starving persons. Most certainly, no Muslim who has food available will go selecting grain from the dung of animals. If one is given bread made from such grain – grain acquired from faeces, will one’s Imaan tolerate its consumption? Dire circumstances are an exceptional state which permits consumption of even pork. It is preposterous and palpably abnormal for a Muslim to desire consuming coffee which is the product of cat excreta. Indeed the mufti who issued the fatwa of permissibility for cat faecal matter is a moron of a vile kind. It is not permissible to consume the filth which the cats excrete.

Will a Muslim consume porridge from a chamber pot which is being used for urinating and defecating even if the pot is thoroughly washed? Can the brains and heart of a Mu’min permit him to drink soup from such a chamber pot or from even a brand new chamber pot? What has constrained this miscreant mufti to issue his corrupt fatwa of permissibility for drinking cat-excreta-coffee? Is there such a need? Furthermore, the exorbitant price of about R2000 per cup of cat excreta is beyond the reach of 99% of mankind. Western bootlickers drowning in

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ill-gotten wealth such as the MBS murtad character and others sheikh-rulers of the backyard mini Gulf States will consume such filth to keep up with their bootlicking standards of emulating their western masters.

If the mufti who has halaalized the cat-excreta coffee belongs to the carrion-certifying cartel such as SANHA, MJC, NIHT, etc., then his fatwa will be quite understandable. But if he is not a member of the legion of Iblees, then his fatwa has to be attributed to silliness and short-sightedness. Digging for permissibility basis in the kutub of Fiqh for just every filth of the kuffaar does not behove a Mufti. A Mufti's obligation is to strengthen the bond of Muslims with Allah Ta'ala. The objective of Fatwa is not to increase the drift from Allah Ta'ala.

Muftis who halaalize carrion, riba and najaasat are termed *maajin* muftis. They are morons. They are employed by banks and chicken-killing plants to churn out fatwas of *jawaaz*

(permissibility). Banks do not pay lucrative haraam money to muftis for fatwas of prohibition. As an employee of a riba bank, it becomes incumbent on the maajin mufti to produce fatwas of permissibility for the bank's products by hook or crook. It thus becomes imperative for such muftis to follow in the footsteps of the evil ulama of Bani Israaeel. Castigating and reprimanding these ulama-e-soo, the Qur'aan Majeed states:

"Why do their scholars (molvis and muftis) and their buzrugs not forbid them from their sinful (baatil) statements and their consumption of haraam? Indeed, evil are their perpetrations." ﷻ ﷻ (Al-Maaidah, Aayat 63)

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