

## CIVET COFFEE

Fatwa Commission of the Indonesian Ulema Council (MUI) after :

CONSIDERING: a. that in the community there is a civet coffee business, where the coffee

derived from coffee beans eaten by civets and then

removed again with the excrement, then processed into

Coffee grounds that are consumed by the public and are known as coffee

civets;

b. that the question arises in the middle of the

the community related to the law of consuming civet coffee;

c. that therefore it is considered necessary to have a fatwa on Coffee

Luwak as a guideline for the community, both in order to

producing, selling, and consuming civet coffee.

Allah SWT says:

"And eat the food that is lawful and better than that which Allah has provided for you, and fear Allah in whom you believe in Him" (QS. al-Ma'idah [5]: 88). "O you who believe, eat of the good sustenance which We have given to you" (QS. Al-Baqarah [2]: 172) "O people, "Eat what is lawful and better than what is on earth" (QS. Al-Baqarah [2]: 168)

"He is Allah who has made all that is on earth for you..." (QS. al-Baqarah [2]: 29) *قُلْ لَا أُجِدُّ فِيهَا أَوْ جِبَالٍ بِمَحَرِّ مَا عَلَطَا عِمِيطَعْمُهُ ۗ ۗ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمِ خَنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أَوْ لَهْلَعًا ۗ غَيْرِ اللَّهِ بِهِ ۗ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ (الأنعام ١٤٥):*  
"Say: I have not obtained in the revelation revealed to me anything that is forbidden for the one who wants to eat it, except if the food is carcass and blood flows.

2 or pork--for they are dirty--or animals slaughtered in the name of other than Allah. Whoever is compelled to eat it when he does not want it and does not go beyond the limit, then

Indeed, your Lord is Forgiving, Most Merciful" (QS. al-An'am [6]: 145).

مُعَلِّمُهُمُ الْخَبَائِثَ (الأعراف ١٥٧): بَاتُوا يَحْرَوْنَ وَيُجَلِّهُمُ الطَّيِّ

"And legalize for them all that is good and forbid for them all that is bad" (QS. al-'Arafayat 157) 2. Hadith of the Prophet s.a.w.; among others:

(أَلْحَلَّ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ، وَالْحَرَّمَ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ، وَمَا سَكَتَ اللَّهُ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ) (أخرجها الترمذي وابن ماجه عن سلمان الفارسي

"What is lawful is what is lawful by Allah in His Book, and what is lawful is what is forbidden by Allah in His Book; while what He does not explain is what is forgiven"

(HR. al-Tirmidhi & Ibn Majah). مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ فَهُوَ حَلَالٌ وَمَا حَرَّمَ اللَّهُ فِي كِتَابِهِ فَهُوَ حَرَامٌ وَمَا سَكَتَ اللَّهُ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ

"That which is lawful by Allah in His Book (the Qur'an) is lawful, that which He forbids, the law is unlawful, and that which Allah has kept silent / whose law is not explained, is forgiven. For this reason, accept His forgiveness, for Allah never forgets anything" (HR. al-Hakim).

عُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، إِنَّا اللَّهُمَّ ضَعَفْنَا ضَعْفًا نَضِي

وَحَرَّمَ مَا شَاءَ فَلَا تَنْتَهِكِرْ هَكَذَا فَلَا تَنْتَهِكِرْ هَكَذَا وَهِيَ وَسَكَتْنَا شَيْئًا رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلَا تَنْحَوُوا عَنْهَا

((رواه الدارقطني وحسنه النووي)) "Allah has made some obligations obligatory; Do not neglect it, have set some limits, do not transgress it, have forbidden some things, do not be corrupted, and do not explain some things as affection to you, not because you forget, so do not question the law" (HR. Daraquthnidan is judged by Imam Nawawi).

3. Qaidah Fiqhiyyah : "The original law of something beneficial is permissible and the original law of something harmful is haram".

"The original law regarding something is permissible as long as there is no muktabar evidence that forbids it."

"The original law of something is the permanence of the law of something as it was." PAY ATTENTION :

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1. Pendapat dalam Kitab Hasyiyah al-anatual-Thalibin Syarh Fath al- Mu'in juz I hal

The opinion in Kitab al-Majmu' Juz 2 page 573, which explains that if an animal eats the seeds of the tumunbun then it can be removed from the stomach, if it remains in condition with the seeds, if it is planted it can grow, then it remains holy:

إذا أكلنا البهيمة حيا وخر جمنبطنها صحيحا فان كانت

صلايتها باقية بحيث لو زر عنبت فغيرها طاهر ولكن يجبر بر بتفعينها طاهر ولكن يجبر بر بتفعينها طاهر ولكن يجبر بر بتفعينها طاهر

بر بتفعينها طاهر ولكن يجبر بر بتفعينها طاهر ولكن يجبر بر بتفعينها طاهر ولكن يجبر بر بتفعينها طاهر

عينها طاهر ولكن يجبر بر بتفعينها طاهر ولكن يجبر بر بتفعينها طاهر

ظاهر هلملا قاة النجاسة لانها انصار غذاء الهاقومات غير إلى الفساد فصار كما لو ابتلعوا قرة وخر جت فانباطنها طاهر

"If an animal eats the seeds of tumb, (المجموعه عشر حال المهذب ٢ ص ٥٧٣

then it can be expelled from the stomach, if the hardness remains in its

original condition, if it is planted it can grow, it is still holy, but the outside must

be purified because it is unclean....."

2. Opinion in the Book of Nihayatul Muhtaj juz II page 284 :

صحيح صلايتها باقية بحيث لو زر عنبت نعم لو زر جعمنه حجب

3. سألنا نجسا، ويحتمل كلاً ممناً طلقاً جاسته علماً إذا كان متنج



1. In order for every Muslim and those in need to know it, he urges all parties to disseminate this fatwa
2. In this fatwa, what is meant by: Luwak Coffee is coffee that comes from the seeds of coffee fruits eaten by the civet (*paradoxorus hermaproditus*) and then comes out with the excrement with the condition:
3. The coffee beans are still intact wrapped in the horn skin.
4. can grow if replanted.
5. Second: Legal Provisions
6. Luwak coffee as referred to in the general provisions is mutanajjis (goods affected by uncleanness), not uncleanness.
7. Luwak coffee as referred to in the general provisions is halal after purification.
8. Consuming Luwak Coffee as referred to in number 2 is permissible.
9. Producing and trading Luwak Coffee is legally permissible. Third: Closing Provisions
10. This fatwa is valid from the date it is set, provided that if in the future it turns out that there are mistakes, it will be corrected and perfected as appropriate.

## IVET COFFEE (LUWAK COFFEE) – MUI FATWA SUMMARY

### Background

1. Civet coffee is produced from coffee beans eaten by civets (*Paradoxurus hermaphroditus*) and then excreted, after which the beans are collected and processed into coffee for consumption.
2. Questions arose among the public regarding whether it is lawful (halal) to consume civet coffee.
3. The fatwa was issued to guide Muslims on **producing, trading, and consuming civet coffee**.

### Islamic References

- **Qur'an:**
  - Eat what is lawful and good (QS. al-Ma'idah [5]:88; Al-Baqarah [2]:172,168; Al-Baqarah [2]:29).

- Forbidden foods include dead animals, blood, pork, and animals not slaughtered in Allah's name (QS. al-An'am [6]:145).
- Allah permits what is good and forbids what is bad (QS. al-A'raf [7]:157).
- **Hadith:**
  - What Allah permits in His Book is halal, what He forbids is haram; what is silent is forgiven (HR. al-Tirmidhi, Ibn Majah, al-Hakim, Daraqutni).
- **Fiqh Principle:**
  - The default ruling on something beneficial is **permissible**; if harmful, it is **haram**.
  - The default ruling remains unless clear evidence forbids it.

## Key Technical Points

1. Scholars referenced classical texts (e.g., *Hasyiyah l'annah Thalibin*, *al-Majmu'*, *Nihayatul Muhtaj*) on objects expelled by animals.
  - a. If a seed eaten by an animal is expelled (vomited or excreted) **intact and able to grow**, it is considered **mutanajjis** (affected by impurity) but **not najis (unclean)**.
  - b. Analogy applies to eggs, nuts, and similar items.
2. LPPOM MUI studies confirm that coffee beans from civet feces remain intact and can grow if planted.

## Fatwa Provisions

### 1. General Definition

- Luwak (civet) coffee: coffee beans eaten by civets and excreted **intact, still in the skin, and capable of growing if replanted**.

### 2. Legal Rulings

- Civet coffee is **mutanajjis** (affected by impurity) but **not unclean**.
- Civet coffee is **halal after purification**.
- **Consuming civet coffee is permissible**.
- **Producing and trading civet coffee is legally permissible**.

### 3. Closing

- The fatwa is effective from the date issued.
- If future findings require adjustments, the fatwa will be updated accordingly.

☑ **Summary:**

Civet coffee is halal for Muslims **after proper cleaning**, and its consumption, production, and trade are allowed. The beans' ability to grow intact makes them considered **mutanajjis but not inherently unclean**.