

KBHC partners with govt to rev up halal tourism



The CEO of Kenya Bureau of Halal Certification Fauz Qureishi (Right) with the Tourism Cabinet Secretary Najib Balala (centre) and the Tourism Regulatory Authority Standards Manager Willis Ondiek during the East African Islamic economy summit held in April this year at the Villa Rosa Kempinski hotel in Nairobi

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Certified Companies

The Kenyan Bureau of Halal Certification (KBHC) is working with the government and other stakeholders to develop a halal certification programme to tap in the growing halal tourism sector. The certification program for hotels and tourist establishments is expected to be in place by next year and aims at ensuring that hotels and tourism sites comply with Islamic standards so as to attract Muslim travelers to boost the tourism industry.

The country presently lacks a regulatory and institutional framework for halal tourism which has seen Kenya miss on Muslim tourists who look forward to stay in hotel establishments which comply with tenets of Islamic faith.

To dive forward the sector, the Tourism Regulatory Authority (TRA) recently announced the program to certify hotels and leisure establishments according to Islamic standards.

The TRA Director General of Tourism, Lagat Kipkorir, said that specific standards to certify hotels and leisure establishments according to Islamic standards are being developed in partnership with the Kenyan Bureau of Standards and the Kenya Bureau of Halal Certification.

“We have already developed a detailed plan including key milestones, stakeholder engagement, preparation of quality assurance and training programs prior to the actual launch of the halal tourism certification,” he said.

Kenya has positioned itself as a hub for Islamic business and finance in the region and



More consumer awareness needed on Halal

It was a shocking experience from a visiting delegate from North Eastern Kenya who found out that a supposed sumptuous meal he was serving himself during a workshop at a five star hotel in Nairobi was in fact pork. Were it not for the keen eyes of a fellow participant who glanced at a food tag, the kanzu and kofia clad delegate would have happily consumed the glazed honey ham little knowing that he was consuming pork.

These are some of the inherent challenges which are common especially in high class hotels and for those who are not well conversant with food terms, it becomes an arduous challenge to differentiate between halal and haram.

Even for those who are able to make a distinction, in many of the hotels and restaurants, the fact is that meals are prepared using the same kitchen utensils and this means that there is a high risk of contamination from non halal food-stuffs such as pork which renders the food at hand to be haram-unfit for consumption for Muslims.

Pizza is becoming a popular food item for many Nairobi middle class but in instances where pizzas is obtained from a non-halal certified outlets, chances are that it is contaminated with haram products or prepared from haram ingredients altogether.

At the same time, food traders are resorting to unethical practices in a bid to entice Muslim consumers. This is done through placing halal signages in restaurants and Islamic artworks in butcheries and food stores to attract Muslim customers.

At Nairobi's City Market for instance, some butcheries which are owned by non-Muslims are awash with images of Qur'an verses and other Islamic artifacts while others bear names with Islamic semblance. These actions are taken to make clients believe that the products on offer are halal thereby winning over Muslim consumers.

Some of the established supermarkets chains are incorporating food outlets and butcheries within their stores and for the most part, there are questions on halal compliance.

Many Muslims out of ignorance are buying from these outlets while the halal conscious consumers opt to refrain from purchasing altogether.

On the most part, Muslims are still oblivious to the concept of Halal and their inherent rights to buy and consume halal food and consumer products. Remaining silent and ignoring these challenges will only mean that these challenges will continue to be witnessed.

To see to it that halal principles are observed, It is essential that Muslims take steps to petition hotels, restaurants, food manufactures and processors to adhere to halal principles and ensure that the dietary laws of Muslims are implemented. The spending power of Muslims is on the rise and investing in the halal industry makes business sense as more Muslim consumers will be drawn to purchase halal products.

The concept of halal products and foods is now gaining more acceptance due to the recognition that it is as an alternative benchmark for safety, hygiene and quality assurance of what is consumed. Thus products or foods that are produced in line with halal prescriptions are readily acceptable by Muslim consumers as well as consumers from other religions. For a Muslim consumer, halal foods and drinks means that the products has met the requirements laid down by the Shariah law whereas for a non-Muslim consumer, it represents the symbol of hygiene, quality and safety product

For Muslims it is also important to be vigilant about their rights so as not be hoodwinked into consuming foods that may not be acceptable to their faith.

At the same time, it is also imperative to create more awareness about halal as this will ensure that they remain conscious about their dietary practices as outlined by their faith while for non-Muslims they will come to appreciate that halal is also good for their health.

Fauz Qureishi
Chief Executive Officer

Gov't partners with KBHC on halal tourism

the government is keen on tapping into the potential halal sector to drive the economy.

"We are developing these classifications and we will gazette them so that those who want to offer the service can have standards," said Tourism Cabinet Secretary Najib Balala during the East Africa Islamic Economy Summit (EAIES) held in Nairobi in March.

"We have realised that it is not just about food, it is a big market and we need to learn and put the standards in place so that we can go and inform the hotels and restaurants what is required by a Halal client when they come in. We want to capture that market," he added.

During the first Kenya Halal Expo held last year at the Kenyatta International Conference Centre, the cabinet secretary spoke on the need for more sensitization in the tourism sector in the country to embrace the needs of Muslim travelers saying that this will help to drive forward the halal industry in the country.

With the power of the growing Muslim population, the Halal market estimated to be worth an estimated US\$3.6 trillion (Sh360 trillion), is among the fastest growing sectors globally.

It has grown beyond the food sector to include finance, pharmaceuticals, fashion, cosmetics and health products.

The tourism sector is one of the pillars of the country's economy and an important source of foreign exchange.

Halal tourism in the country has a great potential and the sector is expanding rapidly and increasingly attracting tourists mainly from the wealthy Arab Middle East states.

Hotel owners catering for the tourism market have also expressed their flexibility to meet the needs of Muslim travellers by providing halal food options in hotels and restaurants.

Hotels and establishments which adhere to Islamic standards provides halal food, do not serve alcohol, have prayer facilities, prohibit behaviours which violate Islamic moral behavior such as gambling and in addition have separate swimming pools and spa facilities for men women.

The disposable income and spending power of the Muslim community continues to grow higher and this market segment mainly composed of a faith-conscious middle class population is demanding more access to halal products that meets the tenets of their religion.

According to Thomson Reuters, the most popular destinations for Muslims today include the United Arab Emirates, Malaysia, Turkey, Jordan, Lebanon and Bahrain. In the non-Muslim world, halal tourism is gaining popularity to places like Singapore, Thailand and Japan some of which have adopted Muslim visitor-friendly policies.

KBHC at World Halal Council meeting in Japan



ABOVE: The KBHC CEO Fauz Qureishi (sitting 2nd right) with officials and members of the World Halal Council during the Annual General Meeting in Japan. LEFT: The CEO with renowned international Muslim speaker Sheikh Hussein Yee from Malaysia during the conference.

Kenya Bureau of Halal Certification was among certified bodies from various countries around the world which participated at the 14th Annual General Meeting of World Halal Council in Chiba City, Japan in November 2016.

The Annual General Meeting is the most important event of the members of the World Halal Council and deliberates on regulations and emerging trends across the halal industry.

Kenya Bureau of Halal Certification was represented by its CEO Fauz Qureishi.

The meeting culminated in the elections of executive official which saw Zafer Gedikli from Turkey as the new President of the World Halal Council. He replaces Shaikh Thafier Najjar from South Africa.

The World Halal Council was established in Jakarta, Indonesia in 1999 to standardize the halal certification and accreditation process among member organizations in different countries around the world.



1. The KBHC stand at the Kenya Halal Expo held at the Kenyatta International Conference Centre (KICC) last year. 2. Sheikh Hussein Kassim a member of the KBHC shariah advisory board presents a certificate to a participant after completion of a one-day animal slaughter workshop held at Jamia Mosque. 3. Sheikh Hussein Kassim (Right) and Mgeni Hamisi from the regulatory department (third right) in a group picture with staff members of Newrest Ghana during a the annual audit of its in-flight kitchen in May 2017. 4 Sheikh Abdullatif Abdulkarim a member of the shariah board takes participants through an Islamic slaughtering process during the workshop.



The concept of halal in Islam

Within the Islamic faith, a strong emphasis is placed on cleanliness – both spiritually and in the context of food and drink. For a food or drink product to be approved for consumption it must conform to the Islamic dietary laws as specified in the Qur’an, the Hadith (sayings) of the Prophet Muhammad, his Sunnah (tradition) and in the Fiqh (understanding) of the Islamic Jurists. The Qur’an has numerous injunctions instructing Muslims to choose and consume good and wholesome foodstuffs.

In the selection of food and drink, Islam has laid down three very important guidelines, namely;

1. Whether the consumption of the foodstuff is prohibited by Allah,
2. Whether the foodstuff is obtained through Halal or Haram means, and
3. Whether or not the material is harmful to health.

There are several factors that determine the Halal/Haram status of a particular foodstuff. Amongst others, it is dependent on its nature, how it was processed and where it originated from. As an example, any pig product is considered Haram because the material itself is Haram. Whereas beef from an animal that has not been slaughtered according to Islamic rites would still be considered Haram, also Haram is food that has been stolen or acquired through unethical means. Islam also prohibits the usage of any materials that are detrimental to the spiritual or mental well-being of a person, such as alcoholic drinks and drugs.

The concept of Halal in Islam has very specific motives;

1. To preserve the purity of religion
2. To safeguard the Islamic mentality
3. To preserve life

4. To safeguard property
5. To safeguard future generations
6. To maintain self-respect and integrity.

Islam encourages its followers to choose Halal foods. This awareness is always propagated in Muslim societies and is strengthened by the widespread knowledge extolling the virtues of consuming clean and Halal foods. Due to advancements in food technology and distribution, Muslims are more exposed to various ingredients and manufactured foods imported into Muslim countries. The most common of these are food additives, gelatine, emulsifiers and rennet in cheese manufacture. These products can become Halal if the raw materials are Halal and the process is compatible with the Islamic way.

To determine the Halal-Haram status of foodstuffs and other material, Islam has laid general guidelines on this matter, namely:

1. All raw materials and ingredients used must be Halal.
2. Naturally Halal animals such as cattle, goats etc., must be slaughtered according to Islamic rites, the rituals specify that the act must be performed by a mentally sound Muslim, to sever the blood and respiratory channels of the animal, using a sharp cutting tool such as knife.
3. The Halal ingredients must not be mixed, or come into contact with haram materials such as products from pig or dog during storage, transport, cooking, serving etc.

It must be understood that the production of Halal food is not only beneficial to Muslims, but also to food producers, by means of increased market acceptance of their products.

Benefits Of Halal-Certified Food

Halal food,’ Halal ingredients,’ ‘Halal certified restaurants;’ the term ‘halal’ is commonly used in day to day contexts. The term itself has caused much controversy, even in Sri Lanka mostly because of a lack of proper understanding.

The term ‘halal’ is an Arabic word meaning ‘things or actions, lawful, permitted or allowable in Islam. In terms of food production this covers a wide scope, which includes the entire production of a food item, from the raw materials used to the processing, packaging and delivering.

Throughout the years, global acceptance of halal certified products and the demand for halal food has seen a phenomenal rise. This is mainly because halal certification has

i) afforded the Halal conscious consumers the comfort that the halal cer-

tified product has met the Halal quality standards and

ii) made food producers realize that it is a practical and genuine way to attract local and international halal conscious consumers.

A halal certification



ensures that haram materials are not used in the entire production and supply chain of the product certified as Halal. These ‘haram’ materials – materials prohibited and not allowed in Islam – include pig and all its by-products, alcoholic drinks and other intoxicants, carrion (dead animals) or animals improperly slaughtered, blood and blood by-products, human body parts, reptiles, rodents and

insects, hazardous and poisonous substances, carnivorous animals and birds of prey, amongst other things.

Swine and its by-products, used mainly as meat and in the production of gelatine, are also used in the production of soap, cosmetics, glycerine, and certain medicines. Carrion or carcass of dead animals is used to manufacture collagen used in the production of sausage casings, and gelatine used in yoghurt, jelly etc. Alcoholic beverages are used in food preparation such as cake, ice cream and chocolates. L-Cysteine obtained from human hair and bird feathers are used as a food additive in the baking industry and preparation of savoury flavour. Insects such as Cochineal (Carminic Acid -E120) are used to produce natural food colouring.

Understanding Halal Certification

Demand for halal foods is increasing around the world. Halal consumer market/trade is the fastest growing in the world. According to a latest estimation by the Pew Forum on Religion and Public Life, there are about 1.57 billion Muslims in the world today, and they comprise 23% of the global population of 6.8 billion.

The global halal food market is currently valued at \$635 billion per year. Besides Muslims, other segments have joined the ranks of halal consumers, as these types of foods gain worldwide recognition as being safe and hygienic. Non-Muslim consumers like them, because of their additional safety and sanitation features, making them less likely to be cross-contaminated. Therefore, there is tremendous economic opportunity for food manufacturers to meet the needs of all consumers of halal food products.

Over the past 30 years, many halal markets and restaurants have sprung up, mainly in major metropolitan areas. For the most part, the food industry has ignored this population group and concentrated its efforts towards exporting to Muslim nations. In the past, Muslim businessmen slaughtered their own animals, and the concept of halal certification was foreign to them. However, in the late 1990s, small to mid-size companies recognized the vacu-

um and need to capture this niche. Halal certification is becoming as popular for domestic products as it has been for exported products. Foods and beverages bearing halal certification are readily accepted by Muslim consumers, as well as customers from other religions, provided it is from a reputable certification organization.

Fundamentals of Halal Foods

All foods pure and clean are permitted for Muslims, except the following (including any products derived from them or contaminated with them): 1. carrion or dead animals; 2. blood; 3. swine, including all by-products; 4. alcohol; and 5. animals slaughtered without pronouncing the name of God on them. If food companies can avoid ingredients from these sources, halal food production is very similar to regular food production.

Food processors should be aware of the following common food ingredients and their sources: food additives; amino acids; animal fat and protein; colors; dressings, sauces and seasonings; emulsifiers; enzymes; fats and oils; fat-based coatings, grease and release agents; flavors and flavorings; gelatin; glycerin; hydrolyzed protein; meat and its by-products; packaging materials; stabilizers; thickening agents; vitamins; and whey protein. When processing halal products, it is necessary to eliminate all contamination with non-halal ingredients.

Benefits Of Halal-Certified Food

Continued From Page 4

The examples referred to above clearly show how these non-halal materials get into various products, which will render the product not halal for the halal conscious consumer. The normal packaging material of products will not display such details for easy recognition of halal conscious consumers.

To determine halal status, halal certificate holders must ensure that prohibited raw materials are not used in any of the processing methods and technologies used by them. Some of the processing methods are usage of enzymes (in cheese processing), gelatine as clarifying agent (in clear fruit juice production) and activated carbon in the purification process (use carbon in edible oil production).

Further, they must also ensure that the processing aids used do not con-

tain any haram substances. Processing aids are hidden ingredients used during production such as releasing agents, lubricants, filtering agents, anti-foaming agents, firming agents, decolorizing agent etc. These substances

are not disclosed in the ingredients list of products and therefore, consumers would have no knowledge of what substances are used. As such as there will be contamination of non-halal

with halal rendering the final product as non-halal.

The other two very important aspects of Halal certification are prevalence of cleanliness and prevention of cross contamination. A halal certified processing plant is required to maintain high standards of hygienic practices namely sanitation and cleanliness. For example, all workers involved in the production process are required

to maintain cleanliness of hands, nails, prevent hair from falling into food etc.

Halal certified facilities must ensure they practise good storage and food preparation practises. Any raw material or ingredients that expired shall not be used in any stage of the processing. Thus, Halal certification provides consumers the comfort and assurance that the final product is both devoid of any non-halal materials and any cross-contamination.

The process of obtaining a halal certificate is no easy task, as the applicant for Halal certification shall be extensively assessed to make certain they have the commitment and ability to meet all halal standards before deciding to approve the applicant for awarding Halal certificate for their products.

After awarding Halal certificate the certificate holder will be subject to several surveillance audits to ensure continuous compliance of halal standards and for reinforcing assurance of halal integrity. The referred to surveillance audits shall be both announced and unannounced periodic audits.

The Halal certificate is usually valid for one year and has to be renewed on or

حلال
Halal

Explanation Of Halal Foods

- ▶ Arabic word meaning "lawful or permitted"
- ▶ Many things are clearly halal or haram some are not clear
- ▶ The things which are not clear as halal or haram are consider as 'Mashbooh'



Halal Food Issues

It is obligatory for Muslims to consume what is permissible and safe and abstain from what is prohibited. This entails being keen on the foods and medicines we take and the cosmetics that we use on a daily basis. Most of us would consider halal foods as foods which do not contain haram meats and alcohol only, however adulteration of food products with haram products has become a concern among Muslims.

During food processing, a number of food additives are used to perform various functions. They include preservatives, stabilizers, emulsifiers, sweeteners, thickeners, acidity regulators and acidulants, bulking agents, food colouring, colour retention agents, flavours, flavour enhancers, flour treatment agents, glazing agents, humectants and tracer gas.

In some processes, adulteration could also be caused by processing aids which may not be considered as ingredients or additives.

Muslim consumers may be unintentionally consuming significant quantities of hidden haram ingredients in food products, thanks to the complex supply chain. A number of food additives may contain alcohol or pork/ pork products hence unsuitable for use in processing of halal products. Apart from haram products like pork, lard and alcohol, Muslims should be aware of the most doubtful/ Mashbooh ingredients in food products which are mostly of animal origin. They include Gelatin (E411), Glycerin/ Glycerol (E422), Emulsifiers (E470 – E483), Edible bone phosphate (E542) and Sausage casings.

GELATIN

Gelatin (E411), is a protein produced by partial hydrolysis of collagen extracted from boiled bones, connective tissues, organs and some intestines of animals such as domesticated cattle, pigs, horses and fish. Probably best known as a gelling agent in cooking, different types and grades of gelatin are used in a wide range of food and non-food products.

Common examples of food that contain gelatin are gelatin desserts, marshmallows and confectioneries such as gummy bears and jelly babies.

Gelatin may also be used as a stabilizer, thickener or texturizer in foods such as jams, yoghurt, cream cheese and margarine. It is used as well in fat-reducing foods to simulate the mouth feel of fat and to create volume without adding calories.

Gelatin is also used in clarification of juices such as apple juice and clarification of vinegar.

Most of the gelatin in the market is from porcine origin. However, if it is sourced from fish or dhabihah (slaughtered under Islamic law) animal, it is halal. There are also a number of halal ingredients that can be used as substitutes to gelatin. These are Vegetable gums e.g. Guar gum, Xanthan gum and Gum Arabica, Alginates, Pectin, Carrageenan and Agar Agar.

Ingredients containing pork such as gelatin, glycerin, emulsifiers and rennet can be found in common foods like cookies, chips, cereal, frosting, dairy products like whipping cream, sour cream, cheese, yoghurt and ice-cream, snacks such as puddings, jello, donuts and marshmallow. Pork in the form of glycerin, keratin, collagen and tallow

are used in cosmetics and toiletries, some common ones that contain pork or pork by-products are lipstick, shaving cream, toothpaste, hand lotion, bathing soap and shampoos, detergents, cleansers and dish liquid. Some medication may also contain pork products. The most common is the gelatin coated tablets (gelcaps).

GLYCERINE

Glycerine or Glycerol (E 422), is a trihydroxyl sugar alcohol produced by hydrolysis of fats and oils. It is used as a humectant, solvent, sweetener, preservative, filler in low fat foods, cosmetics and pharmaceutical agents, a thickening agent in liqueurs and hydrating agent. It can be used in processed foods and sweets to help thicken them, to control their moisture and to stabilize them.

EMULSIFIERS

Emulsifiers (E470 – E483) act as an interface between the conflicting components of food like water and oil. Emulsifiers that are used commercially come from both natural and artificial sources. They include:

1. Lecithin (E322) – These are mixtures of phospholipids and are naturally extracted from sources such as egg yolk and soybeans. It is used in salad dressings, baked goods and chocolate.
2. Esters of monoglycerides of fatty acids (E472 a-f) – These are made from natural fatty acids, glycerol and an organic acid such as acetic, citric, lactic or tartaric. The fatty acids are usually from a vegetable source, though animal fats can be used. They are used in ice cream, cakes and crisps.
3. Mono- and diglycerides of fatty acids (E471) – They are semi-synthetic emulsifiers made from glycerol and natural fatty acids, which can be from either plant or animal sources. They are used in products like breads, cakes and margarines.

BONE PHOSPHATE

Bone phosphate (E542), is a white to pale cream colourless, odourless powder obtained by grinding bones which have been treated with hot water and steam under pressure. It can be used as an anticaking agent, emulsifier, sequestrant or thickener. It is used mainly in processed foods.

The above ingredients are just but a few examples of ingredients which are mashbooh and can be found in almost all of the processed foods.

Doubtful ingredients could either be halal or haram hence verification is important. Consumers should look at the food labels carefully. If alcohol or lard is listed as an ingredient, it is haram. If the words gelatin, glycerine/ glycerol, emulsifier, animal fat, monoglyceride, diglyceride, enzymes, rennet or lecithin appear on the label, the product is doubtful.

Look for a halal logo on the product or contact the manufacturer to verify on the halal status of the product. If the product does not contain alcohol and it is indicated that it is suitable for vegetarians, then it means it is safe for consumption.

Lastly, always remember, if in doubt, abstain as the prophet (S.A.W) said “leave that about which you are in doubt for that which you are in no doubt”.

The Islamic Perspective on Meat and Slaughtering Animals

Muhammad bin Adam

It is common knowledge that eating meat goes back to the advent of man. Man has been consuming meat from the very early times. However, before the advent of Islam, all possible means were used in order to acquire the meat of animals. The flesh of dead animals was consumed. At times, a part of a living animal's body would be cut and eaten. No consideration would be taken in preventing the pain and suffering to the defenceless and innocent creatures of Allah Almighty.

The Sacred Law (Shariah) of Islam that the Messenger of Allah (blessings and peace be upon him) came with from Allah differentiated between a living and a dead animal. Dead animals were declared unlawful (haram). Certain animals that were harmful to the wellbeing of humans were also prohibited, such as: pigs, dogs and cats.

Animals that were declared lawful (halal) were also subjected to certain rules and regulations, which would ensure that the blood and other impure elements come out from their body as much as possible and that the slaughter be done in a way that was least painful and most merciful to the animal. The ritual nature of the slaughtering also serves as a reminder to humans of the tremendousness of the gift of life, and the blessing of food in general and meat in particular.

Islamic law also distinguished between the consumption of animals and other types of food. Animals are similar to humans, in that they possess a soul and the five senses. They are able to experience pain and pleasure. Due to this fact, it would appear that the consumption of animal meat should not have been lawful for humans. Some people, in different civilizations and times, whose intellects have not been enlightened by the light of revelation, came to this conclusion.

However, Allah Almighty through his infinite Mercy and Grace permitted humans to consume the meat of certain animals. He made humans the best of creations and created everything for their benefit. Allah Most High Says: "It is He, who has created for you all things that are on earth." (Qur'an, al-Baqarah, 2.29)

With this, Islam stands out from the man-made religions and faiths, in that it has appointed and fixed certain methods and ways for the slaughtering of animals. It has laid down principles, and prescribed laws without which the animals are not lawful to consume.

The issue of slaughtering animals is not a normal and mundane issue, in which an individual may act as he/she desires, without being restricted to rules and principles. Rather, it is regarded from the acts of worship, and there is sacredness associated with it, for the reasons mentioned above.

The Messenger of Allah (Allah bless him and give him peace) said: "Whoever prays our prayer and faces our Qiblah and eats our slaughtered animals, is a believer who is under Allah's and His Messenger's protection." (Recorded by Imam al-Bukhari)

The above narration of the blessed Messenger of Allah (Allah bless him and give him peace) are very clear in determining that, the slaughtering of animals holds a significant position in Shariah. The Prophet (Allah bless him and give him peace) counted the slaughtering of animals with praying Salat and facing the Qiblah. He considered it from those specific features of Islam, which distinguishes a Muslim from a non-Muslim and regarded it as one of the hallmarks of a true believer with which his life and wealth is protected.

Thus, it can be seen that the Shariah is very clear with regards

to the consumption of animals. It has prescribed certain principles, rules, regulations and laws to which a Muslim must adhere. Some of these laws are connected to the actual lawfulness of the animal and others to the slaughtering of the animal. Failing to comply with these rules may well render the animal Haram.

Conditions and Rules Pertaining To A Valid Slaughter

The rules and laws governing hunting and slaughtering are given great importance in traditional Islamic jurisprudence, because of the importance Allah and His Messenger (Allah bless him and give him peace) gave them.

The fuqaha (jurists) have explained these rules in great detail in their various works, deducing from the Qur'an, Prophetic example (sunna), and the sayings of the Companions (Allah be pleased with them).

We can obviously not cover all of these rules in this brief article; neither is that our aim, but the basic fundamentals and important principles with regards to the slaughtering of animals can be mentioned.

There are basically three conditions for a valid slaughter according to Shariah:

- Most of the four veins (including the Jugular vein, according to some) must be cut with a knife or a tool that is sharp and has a cutting edge;
- The name of Allah must be taken at the time of slaughtering, whether actually or effectively (such as when it is forgotten by someone who would normally have said it);
- The slaughterer must be a Muslim or from People of the Book. It should be also remembered here that, all these conditions are necessary individually and separately. Failure to fulfil them will render the animal unlawful.

Let us look at these rules and conditions in more detail:

The first condition:

Those animals which are within ones capacity to slaughter, whether domesticated or wild, it is necessary that its blood is shed by a tool that has a cutting edge, and that it kills the animal with its sharpness and not by its force. This sharp thing may be a knife or anything else. Allah Almighty says: "Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that which has been invoked the name of other than Allah, that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death, that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before the animal dying due to the above causes)." (Qur'an, Surah al-Ma'idah, 5.3)

In a rigorously authenticated (sahih) Hadith recorded by Imam al-Bukhari and others, the Messenger of Allah (Allah bless him and give him peace) said: "If the killing tool causes the blood to gush out, and the name of Allah is mentioned, then eat (of the slaughtered animal), but do not use a nail (claw) or a tooth." (Sahih al-Bukhari)

Ibn Abbas and Abu Huraira (Allah be pleased with them) report: "The Messenger of Allah (Allah bless him and give him peace) prohibited the Sharita of Shaytan. It is an animal which is slaughtered by cutting it open and the veins are not cut, and it is then left to die." (Sunan Abu Dawud)

From the above Hadiths and other evidences, the fuqaha (jurists) have deduced that for the animal to be lawful (halal) it is necessary that its veins are cut open in a way that the blood



The Islamic Perspective on Meat and Slaughtering Animals

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streams and gushes out. This is to make sure that the impure elements are removed from the animal as much as possible.

The jurists differ as to which of the veins must be cut. According to Imam Shafi'i, both the wind pipe and the gullet must be slit in order for the animal to be lawful. According to the Hanafi school, three from the four must be cut. However, all the fuqaha agree that the place to slaughter is the throat and the upper part of the chest.

The second condition:

As far as the second condition (taking Allah's name) is concerned, the majority of the jurists are of the view that, this is necessary. If one failed to recite Allah's name intentionally and deliberately, the animal will be unlawful to consume. However, if it is left out due to forgetfulness, it will remain Halal, as the primary texts indicate

Some evidences regarding the necessity of pronouncing the name of Allah when slaughtering:

a) Allah Most High says: "Eat not of (meats) over which Allah's name has not been pronounced. That would be impiety." (al-An'am, V. 121)

The above text is clear in determining the necessity of taking the name of Allah when slaughtering, and the unlawfulness of the animal when it is left out, as the major Qur'anic commentators explain.

b) Allah Almighty says: "They ask you what is lawful for them (as food). Say: Lawful unto you are (all) things good and pure and what you have taught your trained hunting animals (to catch) in the manner directed to you by Allah. Eat what they catch for you and pronounce the name of Allah over it." (al-Ma'idah, V.4)

c) Allah Almighty says: "Why should you not eat of (meats) on which Allah's name has been pronounced?" (al-An'am, V. 119)

The third condition:

The third condition is that the slaughterer must be a Muslim. The animal slaughtered by other than Muslims or the People of the Book (if the other conditions are also fulfilled) is Haram according to all the jurists of Islam. Scholarly consensus (ijma') has been transmitted on this matter by major authorities. (See: Ibn Qudama, al-Mughni 9.312, and other works)

Allah Most High says: "Today are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them." (Surah al-An'am, V. 5)

The meaning of "food" in the above verse is specifically the animals slaughtered by the People of the book. (See Tafsir Ibn Kathir, 2/19).

Overtly, the above verse reads that the animal slaughtered (zabiha) by the People of the Book is permissible and lawful to consume. However, there is a fundamental principle in the science of the exegesis of the Holy Qur'an (Tafsir) which states, very understandably, that, "One part of the Qur'an explains the other." (See: Qurtubi's introduction to his al-Jami' li Ahkam al-Qur'an, and Suyuti's al-Itqan fi Ulum al-Qur'an)

Therefore, this verse should be understood in the light of another verse mentioned earlier relating to the same matter: "Eat not of (meats) on which Allah's name has not been pronounced" (al-An'am, 121).

In light of the both verses, it is deduced and understood that the Zabiha of the Ahl al-Kitab is only permissible when the name of Allah is taken at the time of slaughtering the animal, and the slaughtering itself is done in the proper manner. As mentioned earlier, this condition of reciting the name of Allah is independently necessary.

Islamic tourism: The next big thing?

Joan Henderson

Demand for leisure travel by Muslims is mounting in parallel with the expanding Muslim population worldwide. The phrase Islamic tourism is frequently used to describe travel by Muslims for whom compliance with religious observances when away from home is an important consideration. Among other labels are halal tourism and Muslim-friendly tourism.

Muslim travellers have several unique features. Their distinctiveness creates challenges for suppliers of services as well as destination marketers in ensuring proper provision while balancing the needs of Muslim and non-Muslim customers. At the same time, there is diversity within the overall market, based on factors such as age and nationality alongside religiosity.

Commercial interest in Muslim consumers as a whole reflects the size, growth and increasing affluence of the population. According to Pew Research, there were an estimated 1.6 billion Muslims globally in 2010 and this figure is predicted to reach 2.8 billion in 2050, about 30 per cent of the world total. Over 60 per cent reside in the Asia-Pacific region, 20 per cent in the Middle East and North Africa (where they make up 93 per cent of the resident population), 3 per cent in Europe and 1 per cent in North America.

The World Travel and Tourism Council calculates that Muslim travellers generated US\$140 billion (S\$192 billion) for the global tourism and hospitality industry in 2013 and it is forecast that the market will be worth US\$238 billion by 2019. Muslim leisure tourists tend to be relatively young and increasingly affluent and vacation choices indicate a preference among many for places with majority Muslim populations, but also a willingness to venture further afield.

The increased affluence of Muslim travellers and their desire to visit long-haul destinations have led many countries' national tourism organisations to make changes to accommodate their needs, such as offering guides and apps that show halal dining options and the location of places of worship.

The accommodation sector is a provider of food and other services essential to the tourist experience. Greater attention is now being given to the notion of halal hotels, characterised by prayer facilities, halal food, a ban on alcohol and gender segregation for certain amenities. The term "shariah-compliant" is sometimes applied and is accurate for properties in conservative Muslim countries such as Saudi Arabia, which are already bound by shariah law, whereas

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Why should you eat Halal even if you are not a Muslim!

Muadh Nalir

Islamic Dietary laws gives a detailed account of the animals (along with bird, insect etc) that are permit able for Muslims to eat, all such animals are halal, the Arabic word meaning lawful, anything unlawful is known as haram.

A brief out line of dhabiha is as follows:

The Islamic slaughtering system (dhabiha) is believed to cause the least amount of pain to animals. It is important to perform slaughter with respect and compassion. The slaughter is performed by a Muslim adult of sound mind.

In order for a consumable product to be Halal, the Quran and Sunnah give guidance on how to slaughter. Dhabiha, however, does not in any way substantially define or encompass what is truly Halal. It is only one specific element that relates to how or if an animal is slaughtered. An example of this is that one can slaughter a pig or a human, but neither is permissible to consume in Islam. Similarly 'dhabiha' makes no reference to the consumption of blood, or meat that is contaminated with impurities, witchcraft, or dead carcasses; all of which are prohibited in the Qur'an and Sunnah.

Within the Muslim community, halal is used to describe what is permissible both in food and in actions. We typically associate halal with food, as do many non-Muslims. For purposes of this article, we explore why halal food, specifically meat and poultry, is good for everyone.

How does halal food fit into this parameter?

Halal encompasses more than just meat, or even the type of meat eaten, although it is the most discussed type of product consumed.

For an animal to go from farm to table as halal food, it must have lived a pure life from the very beginning, finishing a cycle of life that is permissible in accordance with Islamic standards. It must have eaten well, been treated well, and been sacrificed well. It may sound good in theory, but what does this all mean?

The kind of treatment and feed an animal receives during its life is important. It should not be abused, mistreated

or caused any pain. It should not be confined to an area where it cannot move or walk normally or get fresh air. It should be fed clean water and food that is appropriate and absolutely never fed another animal or products that contain the by-products of other animals.

As an animal should be treated well during its life, it should also be treated well at the time it is sacrificed. The slaughter should never be done in the presence of other animals and the animal should be made comfortable as it is positioned for the sacrifice. The act of the sacrifice should be done with a sharp object, so as to accelerate the process and reduce the pain suffered by the animal as much as possible.

Afterwards, the blood should be completely drained from the animal. It is the blood that carries toxins, germs and bacteria and when left inside the body of the animal, could potentially make people sick. At the very least, it could make the cooked meat quite tough. An amazing result of cooking and consuming halal meat is a healthy meat in which the resulting texture is tender and the meat delicious. Some people say they can "taste the difference".

On the flip side of halal is haram (impermissible). The most commonly known haram consumables are alcohol and pork (and their by-products), both of which are the cause of numerous health issues. (This is backed by scientific data.)

Instead of seeing the impermissible as a closed door on food choices, one can embrace an entire world of exciting, delicious and healthy variety of foods. Islam enjoins us to treat our bodies well as it has a right over us and will testify against us on the Day of Judgment for any injustices we may have caused it during our lifetime.

Treating our bodies with wholesome foods free of harmful ingredients — pesticides, toxins, pollutants, filth, etc. — is not just a value desired by Muslims, it's desired by all of humanity. It's a common need, a common desire and a common right, and that means everyone can benefit from consuming halal foods and avoiding what is not.

Islamic tourism: The next big thing?

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Dubai in the United Arab Emirates is less restrictive.

Muslims travelling for purposes of business must also be taken into account. Hoteliers should therefore be familiar with Muslim needs and address concerns about food and prayers as far as possible. This can be achieved by ensuring that menus are suitable, copies of the Quran are placed in hotel rooms and information about places of worship is readily available.

The rest of the tourism industry is also responding to rising demand from Muslims as reported by growth strategy research and advisory firm DinarStandard. The number of specialist travel agents and tour operators, some based in Western countries, is expanding and mainstream companies, such as Kuoni, are exploring opportunities. Appropriate facilities are being introduced at airports, railway stations and attraction sites and more airlines are serving halal menus. A dedicated halal kitchen was opened at London's Heathrow in 2014 as part of a larger new facility serving international airlines at one of the world's busiest airports.

The importance of Islamic tourism is appreciated by many national tourism organisations around the world. Promo-

tional websites such as those of Japan, Korea and Hong Kong offer guides to halal dining and the Tourism Authority of Thailand launched a special app last year. Malaysia is positioning itself as a global hub for the production of halal goods and services, incorporating tourism, with an official Islamic Tourism Centre responsible for market development.

Singapore has a competitive advantage over some rivals due to its Muslim community, supporting infrastructure of religious-related facilities and services, and halal certification programmes. MasterCard and CrescentRating's 2016 Global Muslim Travel Index ranked it the most Muslim-friendly destination for tourists outside of Islamic countries.

Islamic tourism, of which halal food is a critical component, is a striking phenomenon yielding valuable opportunities for the tourism industry worldwide and not least in Singapore. To realise these opportunities, tourism businesses must understand the requirements of Muslim tourists and take the necessary measures to satisfy them without inconveniencing non-Muslim customers. It is also necessary to communicate effectively with Muslim markets.



KENYA BUREAU OF HALAL CERTIFICATION

LIST OF HALAL CERTIFIED ESTABLISHMENTS - 2017



CERTIFIED FOOD PROCESSING COMPANIES

ADAMJI MULTI SUPPLIES LIMITED

P.O. Box 44605 - 00100 Nairobi
Pulses & Lentils, Spices & Seasonings, Flours, Nuts, Seeds, Cherries, Dried Fruits, Desiccated Coconut, Mushrooms and Icing Sugar



CARBACID (CO₂) LIMITED

P.O. Box 30564 - 00100, Nairobi
Processors of Carbon Dioxide



GOLDEN AFRICA KENYA LIMITED

P.O. Box 1087 - 00521, Nairobi
Manufacturers of Edible Oils, Cooking Fats, and Soaps

AFRIMAC NUT COMPANY LIMITED - THIKA

P.O. Box 57994 - 00200 Nairobi
Processors of Raw Macadamia Nuts



CEER PROCESSING LIMITED

P.O. Box 52666 - 00100, Nairobi
Processors of fish



HONEY CARE AFRICA LIMITED

P.O. Box 24487 - 00502, Nairobi
Processors of Honey, Cashew Nut Butter with Honey, Peanut Butter with Honey, Simsim Chocolate Crackers, Simsim Crackers, Peanut Crackers, Mix Crunch Crackers, Peanut Chocolate Crackers and Simsim Peanuts Minibites



AGVENTURE LIMITED

P.O. Box 218 - 10406 Timau
Processors of Hot Pressed Rapeseed (Canola) Oil, Canola Cake Meal, Cold Pressed Rapeseed (Canola) Oil, Herb Oil, Chilli Oil, Honey Balsamic Dressing & Raspberry Dressing



C & R FOOD INDUSTRY LIMITED

P.O. Box 17647 - 00500 Nairobi
Processors of flavoured potato products (crisps & sticks), bhhusu, chevda, chakri, spicy puri, papdigathia, sevnamra, talpak, flavoured peanuts, biscuits, cookies and cakes.



HAPPY COW LIMITED

P.O. Box 558 - 20100, Nakuru
Processors of Cheese, Yoghurt, Cream, Butter and Ghee



ALPHA FINE FOODS LIMITED

P.O. Box 10338 - 00100 Nairobi
Processors of Meat Products



CROWN BEVERAGES LIMITED

P.O. Box 423 - 20106 Molo
Processors of Mineral water (Keringel)



JAMES FINLAY (K) LIMITED - TEA EXTRACTS SAOSA FACTORY

P.O. Box 160 - 20200, Kericho- Kenya
Processors (Blenders) of Tea



APT COMMODITIES LIMITED

P.O. Box 41037 - 80100 Mombasa
Processors (Blenders) of Tea

DARFORDS INDUSTRIES LIMITED

P.O. Box 229 - 00204, Athi River
Manufacturers of Vegetable Cooking Oil and Vegetable Cooking Fat

IMPERIAL FOOD INDUSTRIES LIMITED

P.O. Box 9 - 00623, Nairobi
Processors of Spices, Spice Blends and Seasonings

AWESOME FOODS

P.O. Box 103805 - 00100, Nairobi
Processors of Cheese and Yoghurt



DELUXE FOOD INDUSTRIES LIMITED

P.O. Box 39150 - 00623, Nairobi
Processors of Snacks, Spices and Grains



INSTA PRODUCTS EPZ LIMITED,

P.O. Box 1231 - 00606, Nairobi
Processors of Ready to Use Therapeutic Food & Ready to Use Supplementary Food

BAKERS OVEN LTD

P.O. Box 40534 - 00100 Nairobi
Manufacturers of Cereal Rusk

DEMKA DAIRY

P.O. Box 11818 - 00100, Nairobi
Processors of Cheese and Yoghurt

KAPA OIL REFINERIES LIMITED

P.O. Box 18492 - 00500, Nairobi
Manufacturers of Cooking Fats, Edible Oils, Margarine, Baking Powder, Noodles, Soaps & Detergents



BAKHRESA FOOD PRODUCTS LIMITED

P.O. Box 2517-Dar es salaam, Tanzania
Processors of Carbonated Soft Drinks (Azam Cola, Azam Cola Light, Azam Soda Limona, Azam Soda Apolina, Azam Soda Fursana, Azam Embe Fruit Juice, Azam Soda Orange Premium Drinking Water, Azam Sparkling Drinking Water, Ice Lollies, Ice Cream, Soft Serve Ice Cream Mix, Tetra Classic Aseptic Juices, Tetra Prisma Aseptic Juices, Frozen chapati, Samosa Leaves & Spring Roll Pastry



DIAMOND INDUSTRIES LIMITED

P.O. Box 98107 - 80100 Mombasa
Manufacturers of Refined Vegetable Cooking O., Refined Vegetable Cooking Fats, Laundry and Toilet soap



KENAFRIC INDUSTRIES LIMITED

P.O. Box 39257 - 00623, Nairobi
Manufacturers of Seasoning Mixes, candies, Bubble Gums & Chewing Gums, Toffees, Icing sugar, drinking concentrate in solid form Gum Base, Soya Based Products (Pikaraka) and Bar Line Products (Chocolate and Non Chocolate Bars)



BDELO LIMITED

P.O. Box 25453 - 00603, Nairobi
Processors of Maize Tortillas, Maize Tortilla Chips & Precooked Muthokoi



DOINYO LESSOS CREAMERIES LIMITED

P.O. Box 169 - 30100, Eldoret
Processors of Milk and Milk By-Products



KENYA TEA PACKERS LIMITED (KETEPA)

P.O. Box 436, Kericho- Kenya
Processors (Blenders) of Tea



BROOKSIDE DAIRY LIMITED

P.O. Box 236 - 00232 Ruiru
Processors of Milk and Milk By-Products



EDIBLE OIL PRODUCTS LIMITED

P.O. Box 78011 - 00507, Nairobi
Manufacturers of Vegetable Cooking Oils and Cooking Fats

KEVIAN KENYA LIMITED

P.O. Box 25290 - 00603, Nairobi - Kenya
Processors of Natural Fruit Juices, Bottled Drinking Water, Carbonated Soft Drinks, Tomato Sauce, Chilli Sauce, Tomato Ketchup and Soaps



BIDCO AFRICA LIMITED

P.O. Box 239 - 01000 Thika
Manufacturers of Cooking Fat, Edible Oil, Margarine, Baking Powder, Soaps & Detergents



ELDOVILLE FARM LIMITED

P.O. Box 24390 - 00502 Karen, Nairobi
Processors of Yoghurt, Cheese, Creams, Vegetables & Juices



KILIMANJARO BIOCHEM LIMITED

P.O. BOX 1575, Moshi-Tanzania
Processors of Carbon dioxide



CAFFE' DEL DUCA LIMITED

P.O. Box 64548 - 00620, Nairobi
Processors of Coffee



ENNSVALLEY BAKERY LTD

P.O. Box 75070 - 00200 Nairobi
Manufacturers of Baked Products



LLOITA HILLS SPRINGS

P.O. Box 39264 - 00623, Nairobi
Processors of Natural Spring Mineral water Ngoswani, Narok South

COMAT TRADING COMPANY LIMITED,

P.O. Box 74502 - 00200, Nairobi.
Rice



EQUATORIAL NUTS PROCESSORS - Murang'a

P.O. Box 27659 - 00506 Nairobi
Processors of Roasted Nuts



MULCHAND DEVJI MILLERS

P.O. Box 18501 - 00500 Nairobi
Processors of Curry Powder, Cereals, Lentils, Food Seasoning Mix, Whole & Ground Spices

CONDICAF SA,

P.O. Box 06 BP 6517, Abidjan
Processors of Natural Cocoa Liquor, Natural Cocoa Butter, Natural Cocoa Cake & Deodorized Butter Coffee



GLACIERS PRODUCTS LIMITED

P.O. Box 45473 - 00100, Nairobi
Manufacturers / Processors of Ice Creams



MEAM TAYSTEE FOODS

P.O. Box 31512 - 00600, Nairobi
Processors of Sauces and Chevda



CAPEL FOOD INGREDIENTS LIMITED,

P.O. BOX 49916 - 00100, Nairobi.
Food Colours, Food Seasonings & Food Flavours



GLACIERS PRODUCTS LIMITED (CHOCOLATE PLANT)

Muthiga Regen - Magana, Kikuyu.
P.O. Box 45473 - 00100, Nairobi
Manufacturers / Processors of Chocolate Compounds, Ice-Cream Coating Chocolate, Spray Chocolate and Chocolate Confectionery

MENENGAI OIL REFINERIES LIMITED

P.O. Box 2918 - 20100, Nakuru
Manufacturers of Cooking Fats, Edible Oils, & Soaps



GOLD CROWN FOODS (EPZ) LIMITED

P.O. Box 89103 - 80100 Mombasa
Processors (Blenders) of Tea



MILLY FRUIT PROCESSORS LIMITED

P.O. Box 90522 - 80100, Mombasa
Processors of Fruit Pulp, Fruit Concentrate, Fresh Juice, Fruit Drinks and Water



MJENGO LIMITED

P.O. Box 1536 - 01000, Thika
Processors of Biscuits and Cookies





KENYA BUREAU OF HALAL CERTIFICATION



LIST OF HALAL CERTIFIED ESTABLISHMENTS - 2017

MOMBASA MAIZE MILLERS NAIROBI LIMITED,

P.O. Box 17630 - 00500, Nairobi.

Processors of Home Baking Flour and Maize Meal Flour



MORINGA FOR LIFE EPZ LIMITED,

P.O. Box 182 - 80404, Msambweni

Processors of Moringa powder and Moringa products



MZURI SWEETS LIMITED

P.O. Box 81346 - 80100, Mombasa

Manufacturers of Candies, Bubble Gums, Chewing Gums and Ball Gums



NESTLE (K) LIMITED

P.O. BOX 30265-00100, Nairobi

Processors of Beverages, Infant & whole Family cereal and Culinary.



NEW KENYA CO-OPERATIVE CREAMERIES LIMITED (K.C.C)

P.O. Box 30131 - 00100 Nairobi

Processors of Milk and Milk By-products



NJORO CANNING FACTORY (K) LIMITED

P.O. Box 7076 - 20110, Nakuru

Processors of Sauces, Mayonnaise, Salad Cream, Jam, Brine Products, Beans in Tomato Sauce, Gherkins, Herbs, Spices, Frozen Vegetables, Dehydrated Vegetables, Ketchups, Orange Powder, & Custard Powder



NORDA INDUSTRIES LIMITED

P.O. Box 60917 - 00200, Nairobi

Processors of Fried and Flavoured Maize based snack products



ORGANIC GROWERS & PACKERS (EPZ) LIMITED,

P.O. Box 347 - 80200, Malindi.

Processors of Mango Puree, Banana Puree, Mango Crush, Banana Crush, Pineapple Juice, Pineapple Concentrate, Mango Concentrate & Banana Concentrate

PRADIP ENTERPRISES (E.A) LIMITED

P.O. Box 10336- 00100 Nairobi
Flavours, Emulsions, Colours (Food) and Food Additives.



PRIVAMNUTS EPZ KENYA LIMITED

P.O. Box 2404 - 60100, Embu

Processors of Roasted Macadamia Nuts



PROMASIDOR KENYA LIMITED

P.O. Box 10336- 00100 Nairobi

Processors of Corn Soya Blend (Unimix), Soya Chunks and Onga Mchuzi mix



PATCO INDUSTRIES LIMITED

P.O. Box 44100 - 00100 Nairobi

Processors of sweets, Gums, Toffees and Jelly Products



PREMIER FOOD INDUSTRIES LIMITED

P.O. Box 41476-00100, Nairobi

Processors of Sauces, Squashes, Peptang Jams and Canned products



PWANI OIL PRODUCTS LIMITED

P.O. Box 81927 - Mombasa

Manufacturers of Cooking Oil & Laundry Soaps



RAKA MILK PRODUCTS LIMITED

P.O. Box 1182 - 10100 - Nyeri

Processors of Cheese



RANFER TEAS KENYA LIMITED

P.O. Box 90342- 80100- Mombasa

Processors (Blenders) of Tea



RAZCO LIMITED

P.O. Box 63538 - 00619, Nairobi

Processors of Ice Cream, Yoghurt, Sauce, Mayonnaise, Cones, Pastry & Ketchup



SALIM WAZARAN KENYA COMPANY LIMITED

P.O. Box 43277 - 80100, Mombasa

Manufacturers of Indomie Instant / Cup Noodle



SAMEER AGRICULTURE & LIVESTOCK (K) LIMITED

P.O. Box 102 - 00507, Nairobi

Processors of Pasteurized Milk, UHT Milk, Lala, Ice Cream, Yoghurt and Drinking Water



SIMPLY FOODS LIMITED

P.O. Box 18741 - 00500, Nairobi

Processors of Instant Millet Based Porridge with Sugar & Flavours & Instant Millet Based Porridge Plain



SPICE WORLD LIMITED

P.O. Box 78008 - 00507, Nairobi

Processors of Whole wheat flour, (Atta Mark 1), Whole Pulses, Split Lentils, Specialized Flour (Gram Flour), Dry whole Beans, Semolina, Cracked Wheat, Short and long Pasta

SOKO SAWA LIMITED

P.O. Box 39542 - 00623, Nairobi

Manufacturers of Chicken Products, Beef Products, Fish Products, Lamb Products, Vegetable Product, Starches and Sauces

SUNPOWER PRODUCTS LIMITED

P.O. Box 41112 - 00100, Nairobi

Processors of Cheese and Yoghurt



TATA CHEMICALS MAGADI LIMITED

P.O. Box 1 - 00205, Magadi

Processors of Soda ash, Industrial salt, Cattle salt and Crushed refined soda



TRUFOODS LIMITED

P.O. Box 41521 - 00100, Nairobi

Processors of Fruit Jams & Marmalades, Tomato Sauces & Ketchup, Fruit Squashes & Juices, Peanut Butter and Powder Products.



TOP FOOD (EA) LIMITED

P.O. Box 32172 - 00600, Nairobi

Processors of Ground and blended spices



TOP-LINE FOODS AND SUPPLIES LIMITED

P.O. Box 441- 00202, Nairobi

Manufactures of Cereal Rusk

TROPICAL HEAT LIMITED

P.O. Box 44804 - 00100 Nairobi

Processors of spices & seasonings, herbs, flavoured potato products (crisps, crinkles & sticks), flavored banana crisps and other snacks (flavoured popcorn, peas, Bhusu, Chevda & peanuts)



UNILEVER KENYA LIMITED

P.O. Box 30062 - 00100, Nairobi

Processors of Royco, Knorr and Margarine



UNILEVER TEA KENYA LIMITED

P.O. Box 20 - 20200, Kericho

Processors of Green Tea Products

VITAL CAMEL MILK LTD NANYUKI

P.O. Box 21707-00506, Nairobi

Processors of Halal Camel Milk & Milk products



THE WRIGLEY COMPANY (E. AFRICA) LIMITED

P.O. Box 30767-00100, Nairobi

Processors of Chewing and Bubble Gums (Juicy Fruit, Big G Original, PK Peppermint, PK Cinnamon, PK Menthol, Doublemint Peppermint & Doublemint Menthol



NOTE: OTHER WRIGLEY PRODUCTS ARE NOT HALAL CERTIFIED

WONDERNUT INTERNATIONAL EPZ LIMITED

P.O. Box 10365 - 00100, Nairobi

Processors of Macadamia Nuts



YETU DAIRIES

P.O. Box 1240 - 00606, Nairobi.

Processors of Cheese, Ghee, Cream & Crisps

ZANZIBAR SPICES KENYA LIMITED,

P.O. Box 78701 - 00507, Nairobi.

Processors of Spices & Seasonings



CERTIFIED RESTAURANTS

HASHMI BARBEQUE LIMITED

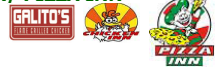
P.O. Box 47227-00100, Nairobi

Ukay Complex, Westlands



GALITO'S / CHICKEN INN/ PIZZA INN

(Nairobi, Thika & Mombasa)



STEERS -

Muindi Mbingu, Ngong Road, South C & Donholm

DEBONAIRS PIZZA -

Muindi Mbingu, Waiyaki Way & Ngong Road

P.O. Box P.O. Box 49842 - 00100, Nairobi



KUKU FOODS KENYA LIMITED (Kentucky Fried Chicken - KFC)

The Junction- Ngong Road, Galleria Shopping Mall

- Langata Road, Lyric House - Kimathi Street, Woodvale Groove - Westlands, Limuru Road - Total, Mombasa Road - Total, Garden City Mall - Thika Road, The Hub - Karen, Westgate Mall - Westlands, Jubilee House, The Hub - Karen, Thika Road - Northview, Cedar Mall - Nanyuki, Westside Mall - Nakuru and United Mall - Kisumu

P.O. Box 14104 - 00100, Nairobi

OTHER NAIROBI JAVA HOUSE BRANCHES ARE NOT HALAL CERTIFIED

NAIROBI JAVA HOUSE (NYALI BRANCH) ONLY

P.O. Box 21533 - 00505, Nairobi

Nyali Centre, along Nyali Link Road - Mombasa

OTHER NAIROBI JAVA HOUSE BRANCHES ARE NOT HALAL CERTIFIED

CERTIFIED KITCHEN FACILITY

AGA KHAN UNIVERSITY HOSPITAL - NAIROBI

P.O. Box 30270-00623, Nairobi

3rd Avenue Parklands



AGA KHAN HOSPITAL - KISUMU

P.O. Box 530-40100, Kisumu

Otieno Oyoo Street



AGA KHAN HOSPITAL - MOMBASA

P.O. Box 83013 - 80100, Mombasa

Vanga Road

NEWREST GHANA LIMITED

P.O. Box KA 30739, Accra - Ghana

Gate 44 Fuel Enclave Kotoka Airport



TASTYZAIQA FOOD & CATERERS LIMITED

P.O. Box 447-00606, Nairobi

Millenium Villa Riverside Drive Nairobi





KENYA BUREAU OF HALAL CERTIFICATION

LIST OF HALAL CERTIFIED ESTABLISHMENTS - 2017



CERTIFIED ABATTOIRS

ANNEROSE WANJIKU GICHURE

(Poultry Abattoir)
P.O. Box 4298 - 00200
Nairobi - Kenya.
Tel: 254 726414020

ANSAR FARM LIMITED,

(Poultry Abattoir)
P.O. Box 2380 - 80100,
Mombasa
Tel: 0722410669/0791349949

C.E. NIGHTINGALE

(Poultry Abattoir)
P.O. Box 100 - 20117
Naivasha- Kenya
Tel: 254 50 2021100 / 0722 526389

CHOICE MEATS

(Beef Abattoir)
P.O. Box 47791 - 00100
Nairobi- Kenya.
Tel: 254 20 8711722 / 0722 685887



CA and EZ FARM PRODUCE

(Poultry Abattoir)
P.O. Box 70 - 10400
Nanyuki- Kenya
Tel: 0722246661/0720829938

DAGORETTI SLAUGHTERHOUSE

(Beef & Sheep Abattoir)
P.O. Box 1779 - 00902
Kikuyu - Kenya
Tel: 0727065701

GRANDEUR PRODUCTS LIMITED

(Poultry Abattoir)
P.O. Box 118 - 60125
Embu - Kenya
Tel: 0705103390, 0725452203

JANAAT INVESTMENT COMPANY LIMITED

(Poultry Abattoir)
P.O. Box 71012 - 00622,
Nairobi - Kenya

KAKUZI LIMITED

(Beef Abattoir)
P.O. Box 24 - 0100
Thika - Kenya
Tel: 020 -
2184137/4440115/0733600931/0722205342

KENCHIC LIMITED

(Poultry Abattoir)
P.O. Box 20052 - 00200
Nairobi - Kenya. Tel: 020 2013209 /
2042428/2060428



KUKI FARM- TIGONI

(Poultry Abattoir)
P.O. Box 56996 - 00200
Nairobi - Kenya. Tel: 0721 166030

KEEKONYOKIE SLAUGHTERHOUSE

(Beef & Sheep Abattoir)
P.O. Box 1
Kiserian - Kenya
Tel: 0721525376/0720968874/071035105

KISERIAN SLAUGHTER HOUSE

(Beef & Sheep Abattoir)
P.O. Box 106
Kiserian- Kenya
Tel: 0721450521/0722325638/0720880590

MARA BEEF LIMITED

(Beef & Sheep Abattoir)
P.O. Box 961 - 20500
Narok - Kenya
Tel: 0733887110



MARULA ESTATES LIMITED

(Beef & Sheep Abattoir)
P.O. Box 466 - 20117
Naivasha - Kenya
Tel: 050-0332/2021020/0722509748/0733577566

MAASAI OSTRICH FARM - ABATTOIR

(Poultry Abattoir)
Kitengela - off Namanga Road
P.O. Box 72695 - 00200, Nairobi
Tel: 020 - 2502128/9/0713669630



MUSTAFA POULTRY- ABATTOIR

(Poultry Abattoir)
Mtwapa - Mombasa
P.O. Box 82206 - 80100, Mombasa
Tel: 0723435888/0733601432

NEEMA LIVESTOCK & SLAUGHTERING

INVESTMENT LIMITED
(Beef, Camel, Goat & Sheep Abattoir)
P.O. Box 8267 - 00610,
Nairobi - Kenya.
Tel: 0787949604/0708039242/0722708440
Lucky Summer - Embakasi



NEREUS GROUP LIMITED

(Poultry Abattoir)
P.O. Box 48030 - 00100
Nairobi
Tel: 0700930230



NGARE NAROK MEAT INDUSTRIES LIMITED

(Beef, Camel, Goat & Sheep Abattoir)
P.O. Box 146 - 20230,
Rumuruti - Kenya.
Tel: 0722516007, 0720365376
Nyahururu - Rumuruti Road

NGUKU PRODUCTS TWENTY TEN LIMITED

(Poultry Abattoir)
P.O. Box 21002 - 0500
Nairobi - Kenya.
Tel: 0713073053/0722795902



NYONG'ARA SLAUGHTER HOUSE

(Beef & Sheep Abattoir)
P.O. Box 64382 - 00620
Nairobi - Kenya.
Tel: 020 2513021 / 0722 714990

OL PEJETA RANCHING LIMITED

(Beef & Sheep Abattoir)
P.O. Box Private Bag
Nanyuki- Kenya.
Tel: 020 - 2033244 / 0720 851937



QUALITY MEAT PACKERS LIMITED

(Poultry & Beef Abattoir)
P.O. Box 41748 - 00100
Nairobi- Kenya.
Tel: 020 - 2525334/0737617447



ROSE WAMBUI

(Poultry Abattoir)
P.O. Box 65023 - 00618,
Nairobi - Kenya.
Tel: 0721969004

RUARAKA DUCKS LIMITED

(Poultry Abattoir)
P.O. Box 168 - 20117
Naivasha - Kenya.
Tel: 0733 727028

ISINYA FEEDS LIMITED

(Poultry Abattoir)
P.O. Box 18138 - 00500
Nairobi- Kenya.
Tel: 020 2338172 / 0728 306306

TAI'S FARM

(Poultry Abattoir)
P.O. Box 79032 - 00400
Nairobi - Kenya.
Tel: 0720655126

WAN LIMITED

(Poultry Abattoir)
P.O. Box 3694 - 00200
Nairobi - Kenya.
Tel: 0721 646041

CERTIFIED BUTCHERIES

CHICKEN CHOICE BUTCHERY,

Zimmerman
P.O. Box 19386 - 00100,
Nairobi.

CHOPPIES ENTERPRISES KENYA LIMITED (Butchery)

Oginga Oginga Street, Reinsurance Plaza - Kisumu
P.O. Box 67559 - 00200,
Nairobi.

PANGANI FRESH MEAT SUPPLIES

Pangani Shopping Centre
P.O. Box 46925 - 00100,
Nairobi - Kenya

ROMAN MEAT SUPPLIES

Embakasi, Off Northern By-Pass
P.O. Box 414 - 00400
Nairobi - Kenya

SOUTHERN MEAT SUPPLY

South C Shopping Centre
P.O. Box 41419 - 00100
Nairobi - Kenya

WEST END BUTCHERY LIMITED

Westlands Shopping Centre
P.O. Box 14367 - 00800
Nairobi - Kenya

CERTIFIED COSMETIC COMPANIES

GHANA EXHIBITION CENTRE

P.O. Box 51790 - 00100, Nairobi
Manufacturers of Shea Butter and African Queen
Black Soap



Our Contacts

Kenya Bureau of Halal Certification

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