

SUPREME COUNCIL OF KENYA MUSLIMS (SUPKEM)

KENYA RELIGIOUS LEADERS FORUM (KRLF)

National Stakeholders' Convention on Democratic, Credible and Peaceful 2027 Elections

Event:	National Stakeholders' Convention (Day 1 - Session 1)
Date & Time:	2nd September 2026 09:10 am – 09:30 am
Venue:	Christian Students' Leadership Centre (Ufungamano House), Nairobi
Speaker:	Al-Hajj Hassan Ole Naado, National Chairman – SUPKEM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

Assalamu Alaikum Warahmatullahi Wabarakatuh,

My esteemed brothers and sisters in faith, fellow convenors from the Kenya Conference of Catholic Bishops (KCCB), the Evangelical Alliance of Kenya (EAK), and the National Council of Churches of Kenya (NCCK); distinguished leadership of our independent commissions—IEBC, NCIC, KNCHR, and NPS; leaders of civil society, youth, and all delegates assembled here at Ufungamano House.

On behalf of the Supreme Council of Kenya Muslims (SUPKEM) and the entire Muslim fraternity in Kenya, I extend to you our warmest fraternal greetings of peace. We gather here today under the unified banner of the Kenya Religious Leaders Forum (KRLF) at a pivotal juncture in our nation's history.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice."

— Surah An-Nisa (4:58)

1. The Sacred Trust of Leadership and Governance (Amanah & Adl)

As we stand exactly one year away from the 2027 General Elections, Kenya finds itself once again at a threshold of intense political anxiety. Our historical trajectory—from 1969 through 1992, 2007, and 2017—demonstrates that election cycles in our country have too often been accompanied by ethnic polarization, institutional paralysis, and the systemic erosion of public trust. In Islam, political authority,

electoral administration, and public office are not instruments of personal enrichment or elite capture; they are a sacred trust—an Amanah—for which every leader and institution will account before Almighty Allah.

True peace (Sakinah) cannot exist in a vacuum; it is the natural byproduct of uncompromising justice (Adl). When independent constitutional offices tasked with safeguarding democracy become subservient to executive dominance or political coercion, the social contract is fractured. SUPKEM calls upon the IEBC, the Office of the Registrar of Political Parties, the National Police Service, and the Judiciary to act as impartial, courageously independent stewards of the sovereign will of the Kenyan people.

2. Core Strategic Imperatives for the 2027 Electoral Cycle

Our collective findings in the recent national study on the influence of money and religion in Kenyan politics highlight three emergent crisis areas that demand our immediate, courageous intervention:

- **Eradicating the Monetization of Politics:** We have witnessed campaign financing skyrocket to astronomical levels—where billions are spent to secure public offices whose total official compensation is a fraction of that expenditure. This is not democracy; it is a rapid transition into plutocracy. When politics becomes an investment vehicle, governance devolves into corruption and state capture. We must enforce campaign financing regulations and reject the transactional politics that sells our country's future.
- **Dismantling Pulpit and Sanctuary Capture:** Faith institutions remain the most trusted sanctuaries in Kenya. Yet, political actors consistently seek to co-opt our sacred pulpits and altars, using publicized donations and patronage to buy silence and legitimacy. SUPKEM reiterates that our mosques, churches, and temples must remain pure spaces for divine guidance, moral truth, and prophetic justice. We must close our doors to political opportunism and preserve our moral independence.
- **Ending the Structural Exclusion of Vulnerable Groups:** Our youth, women, and persons with disabilities comprise the overwhelming majority of our population, yet they remain systematically excluded by high financial barriers, political gatekeeping, and violence. The Prophet Muhammad (PBUH) emphasized the protection and empowerment of the vulnerable. A democracy that exiles its youth and marginalizes its women is fundamentally flawed.

3. A Call to Collective Sincerity (Ikhlas) and Action

As convenors of this National Stakeholders' Convention, the Kenya Religious Leaders Forum does not gather here for mere academic rhetoric. Over these two days, we are called to deliberate with absolute sincerity (Ikhlas), interrogate institutional readiness, confront uncomfortable truths, and construct a binding roadmap for national resilience.

The Noble Prophet Muhammad (Peace Be Upon Him) said: 'All of you are guardians, and every one of you is accountable for his charge.' Our charge today is to shield Kenya from the horrors of political violence, guard the integrity of the ballot box, and ensure that 2027 yields a democratic, credible, and peaceful outcome for generations to come.

Conclusion & Supplication

May Almighty Allah (SWT) grant wisdom to our leaders, instill courage within our institutions, unify the hearts of our citizens, and preserve our beloved homeland, Kenya, in peace, harmony, and prosperity.

Wa Billahi Taufiq Wa Al-Hidayah. Assalamu Alaikum Warahmatullahi Wabarakatuh.