

The C.R.O.E. Report

Coalition for the Remembrance of Elijah (C.R.O.E.)

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Editor's Note

As-Salaam-Alaikum, this newsletter is prepared with sacred reverence to the truth of the teachings of the Honorable Elijah Muhammad. Great pains have been taken to use only the Last Messenger's words. Words taken from tapes, writings, and articles during His 44 prolific years of teachings. Just PLAIN TRUTH as given to us by our Leader and Teacher. This Supreme Wisdom, Knowledge and Understanding of the words of Allah as taught to us by our Messenger (no one else) will keep us from stumbling and falling. For this world has exhausted its wisdom. We are the Coalition for the Remembrance of Elijah (C.R.O.E.). Founded on the proposition that the Honorable Elijah Muhammad is the Last and Greatest Messenger of Allah. Our work is to make sure His Name, Accomplishments, and Ideas are remembered.

C.R.O.E. Celebrates 39 Years of Preserving a Legacy

For nearly four decades, the Coalition for the Remembrance of Elijah has stood as a singular institution in Chicago, dedicated to ensuring that the name, accomplishments, and ideas of the Most Honorable Elijah Muhammad are never forgotten. On Sunday, March 8, 2026, that mission was on full display as C.R.O.E. welcomed supporters, community leaders, and families to our 39th Annual Founders' Day celebration at our headquarters, 2435 W. 71st Street, on Chicago's Southwest Side. The evening program, held from 5:30 to 7:30 p.m., brought together a diverse cross-section of attendees united by a common appreciation for our enduring work.



C.R.O.E. co-founders (L-R):
Bro. Shahid Muslim, Bro. Munir
Muhammad, Bro. Halif Muhammad

Chicago Mayor Brandon Johnson was among the distinguished guests who addressed the gathering. The Mayor spoke about the significance of communities maintaining ownership of their narratives and credited the Most Honorable Elijah Muhammad with establishing the groundwork for future generations. Actor Harry Lennix, a longtime supporter of the organization whose relationship with C.R.O.E. dates back to his friendship with the late Co-Founder Munir Muhammad, also delivered remarks during the program. Dr. Tyrone Powers, Minister Wasim Muhammad, and community activist Doris Lewis were among the many supporters who traveled from near and far to mark the occasion.

The two surviving Co-Founders anchored the evening. Brother Shahid Muslim, who became a registered Muslim in the Nation of Islam in Chicago in 1967, reflected on his pride in the organization he helped build. Brother Halif Muhammad reaffirmed that the mission remains unchanged, declaring that every day continues to be about the Most Honorable Elijah Muhammad. Their steadfast presence served as a living reminder of the continuity between our founding vision and our current work.

Sister Aminah Muhammad, widow of Co-Founder Munir Muhammad, expressed gratitude to Allah, to the Honorable Minister Louis Farrakhan, and to the Nation of Islam for their continued support of the organization.

What began in the autumn of 1986 as a small group gathering in Brother Munir Muhammad's home on the South Side — to study and listen to cassette recordings of the Messenger's words — has grown into an independent educational, cultural, and media institution. Today, C.R.O.E. houses a television studio; an extensive archive of Muhammad Speaks newspapers; historical photographs; audio and video recordings; and memorabilia pertaining to the life and work of the Most Honorable Elijah Muhammad.

C.R.O.E. TV broadcasts two signature programs — Muhammad and Friends and The Munir Muhammad Show — and streams live content through our website, Facebook and YouTube. C.R.O.E. Radio, a 24-hour online station, plays excerpts of speeches by the Most Honorable Elijah Muhammad and His students. Our reach now extends to viewers in Brooklyn, Manhattan, Prince George's County, and Minneapolis.

Two Signs, One Mission: Honoring Consistency and Commitment

On West 71st Street on Chicago's South Side, two honorary street signs stand side by side. One reads C.R.O.E. Lane. The other reads Munir Muhammad Way. These signs are not simply street markers — they are evidence of what consistent, principled work looks like when it takes root in a community.

When C.R.O.E. Lane was dedicated, it was a public declaration that the name, work, and legacy of the Most Honorable Elijah Muhammad would not be buried by neglect or distortion. That has always been our mission: to ensure that people have access to the truth about Him through our archives, our programming, and our presence.

That mission belonged to all of us, but no one embodied it more fully than our Co-Founder, Brother Munir Muhammad. From the beginning — when the idea was nothing more than putting up a billboard — Brother Munir committed himself to the work of preservation, education, and advocacy. He organized, documented, broadcast, and built, never asking whether it was convenient, only whether it was necessary.

The naming of Munir Muhammad Way is a deeply deserved honor in its own right. The first sign bears witness to our Teacher, the Most Honorable Elijah Muhammad; the second honors the Co-Founder who devoted his life to preserving that Teacher's legacy. That both signs stand on the same block is fitting — it reflects four decades of unwavering consistency. C.R.O.E. extends special recognition to Sister Aminah Muhammad, who initiated and led the effort to secure the Munir Muhammad Way designation. The work continues.

As we mark this anniversary, we extend our gratitude to the City of Chicago, Alderman David Moore, Co-Founders Brother Halif Muhammad and Brother Shahid Muslim, the C.R.O.E. membership, and every supporter who has stood with C.R.O.E. through the years.



Honorary street signs at 2435 W. 71st Street, Chicago

Remembering Brother Munir Muhammad

March 27, 1950 – July 9, 2019 | Honoring His Birth Anniversary

In the autumn of 1986, with few resources but a deep commitment to preserving and sharing the history of the Most Honorable Elijah Muhammad, Munir Muhammad, his brother Halif Muhammad, Shahid Muslim, and Arif Shakir launched the Coalition for the Remembrance of Elijah. The organization began modestly with weekly gatherings at Munir Muhammad's South Side home, where a small circle of committed individuals studied and listened to cassette recordings of the Messenger's words. What began in that humble setting would grow into one of the most significant independent Black media and archival institutions in the country.

Brother Munir believed deeply in ownership and institution-building. In 1994, despite having no background in television, but possessing discipline and a dedicated team of volunteers, he began hosting programming on Chicago's public-access cable station, CAN TV. His signature show, Muhammad & Friends, debuted in 1995, airing Sunday nights on Chicago Cable Channel 19.

By 1997, when a neighboring tavern called Fuzzy's Den went up for sale, Brother Munir led the effort to acquire it. In January 1998, the building was transformed into a state-of-the-art television production studio. He then launched his second series, The Munir Muhammad Show, which aired seven days a week on Channel 25. C.R.O.E. TV programming continued to expand beyond Chicago, eventually broadcasting in Atlanta, New York City, and Charlotte.

Through thousands of interviews conducted over 25 years, Brother Munir created an unparalleled record of community dialogue. Among the most notable were his historic conversations with the Honorable Minister Louis Farrakhan, featuring invaluable discussions on the greatness and teachings of the Most Honorable Elijah Muhammad.

His guests also included a young community organizer named Barack Obama; Cook County Board President Toni Preckwinkle; the Reverend Jesse Jackson; Illinois Governor Rod Blagojevich; Senator Carol Moseley Braun; Attorney Johnnie Cochran; actor Harry Lennix; journalist Ali Baghdadi; and International Ambassador Prince Asiel Ben Israel, among many others.

He never hesitated to ask critical and pointed questions, yet he welcomed all who had valuable information to share. Toni Preckwinkle recalled that he was "always well informed" and "always had thoughtful questions to ask." The Reverend Jesse Jackson called him "a huge source for social justice and community connectivity," whose television show "became a conduit for information" and "a frame of reference for our community."

His service extended well beyond C.R.O.E. Brother Munir was appointed to the Illinois Human Rights Commission, served on the Cook County Board of Corrections beginning in 2004, and held roles on the Sheriff's Committee on Religious Tolerance and the Chicago Police Department's Multi-Cultural Forum. Actor Harry Lennix, who considered him family, remarked: "He has left a legacy of thousands upon thousands of hours of dedicated service to the community, and dedicated commitment to the message of the Most Honorable Elijah Muhammad."

Brother Munir Muhammad transitioned on July 9, 2019, at the age of 69. Since his passing, the organization he built has not missed a beat. With the counsel of Co-Founders Shahid Muslim and Halif Muhammad, C.R.O.E. has expanded into C.R.O.E. Media livestreaming and two radio platforms. As the guiding words remind us: "Great Pains Have Been Taken to Use Only the Last Messenger's Words."

Do You Remember?

A Program for Self-Development

From Message to the Blackman in America, Chapter 78 — (This text is a direct transcript of the original published work, reproduced without alteration, without any grammatical or typographical errors present in the source)



The Most Honorable
Elijah Muhammad

We must remember that we just cannot depend on the white race ever to do that which we can and should do for self. The American so-called Negroes are like the Bible story of Lazarus and the rich man, the story that Jesus must have foreseen at the time. This Bible beggar was charmed by the wealth of the rich man to whom he was a servant, and he could not make up his mind to go seek something for self.

This beggar was offered a home in Paradise but could not make up his mind to leave the gate of his master, the rich man, wishing for that which God had in store for destruction along with its owner. The beggar's eyes could not turn from that perishable wealth. So it is with the American Negroes; they are charmed by the luxury of their slave-master, and cannot make up their minds to seek for self something of this good earth, though hated and despised by the rich man and full of sores caused by the evil treatment of the rich man. On top of that he is chased by the rich man's dogs and still remains a beggar at the gate, though the gates of Paradise were ever open to him and the gates of hell were open to receive his rich master.

The American Negroes have the same gates of Paradise open to them but are charmed by the wealth of America and cannot see the great opportunity that lies before them. They are suffering untold injustices at the hands of the rich; they have been and still are being lynched and burned; they and their women and children are beaten all over the country, by the rich slave-masters and their children. The slaves' houses and churches are bombed by the slave-masters; their girls are used as prostitutes and at times are raped in public. Yet the Negroes are on their knees begging the rich man to treat them as the rich man treats himself and his kind. The poor beggar kindly asks for the crumbs, a job and a house in the neighborhood of the rich man.

The Negro leaders are frightened to death and are afraid to ask for anything other than a job.

The good things of this earth could be theirs if they would only unite and acquire wealth as the masters and the other independent nations have. The Negroes could have all of this if they could get up and go to work for self. They are far too lazy as a Nation -- 100 years up from slavery and still looking to the master to care for them and give them a job, bread and a house to live in on the master's land. You should be ashamed of yourselves, surely the white race has been very good in the way of making jobs for their willing slaves, but this cannot go on forever; we are about at the end of it and must do something for SELF or else.

The slave-master has given you enough education to go and do for self, but this education is not being used for self; it is even offered back to the slave-masters to help them to keep you a dependent people looking to them for support. Let us unite every good that is in us for the uplifting of the American so-called Negroes to the equal of the world's independent nations.

Ask for a start for self and the American white people, I believe, are willing to help give us a start if they see you and I are willing to do for self. It would remove from them not only the worry of trying to give jobs and schools to a lazy people but also would get them honor and sincere friendship all over the Asiatic world and God, Himself, would prolong their time on the earth.

We must stop relying upon the white man to care for us. We must become an independent people. So-called Negroes should:

1. Separate yourselves from the slave-master.
2. Pool your resources, education and qualifications for independence.
3. Stop forcing yourselves into places where you are not wanted.
4. Make your own neighborhood a decent place to live.
5. Rid yourselves of the lust of wine and drink and learn to love self and your kind before loving others.
6. Unite to create a future for yourself.
7. Build your own homes, schools, hospitals, and factories.
8. Do not seek to mix your blood through racial integration.
9. Stop buying expensive cars, fine clothes and shoes before being able to live in a fine home.
10. Spend your money among yourselves.
11. Build an economic system among yourselves.
12. Protect your women.

Stop allowing the white men to shake hands or speak to your women anytime or anywhere.

This practice has ruined us. They wink their eye at your daughter after coming into your home -- but you cannot go on the North side and do the same with his women.

No black man feels good -- by nature -- seeing a white man with a Negro woman. We have all colors in our race -- red, yellow, brown, and jet black -- why should we need a white person?

Africans would not dare allow their women to be the targets that we allow ours to be.

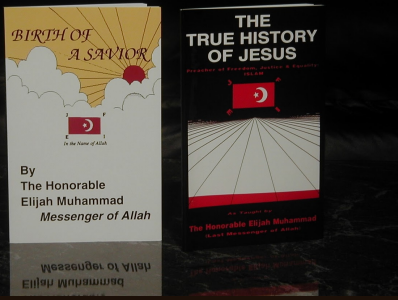
If I were not protected by Allah (God), how would I be able to stand before this white man unafraid and speak as I do.

You educators, you Christian ministers should stop preaching integration. The most foolish thing an educator can do is to preach interracial marriage. It shows the white man you want to be white.

Educators should teach our people of the great history that was theirs before they were brought to America in shackles by slave-masters.

Our children should be trained in our own schools, not dropped into the schools of the enemy where they are taught that whites have been and forever will be world rulers.

I am the first man since the death of Yakub commissioned by God directly. I say no more than what Jesus said. The said that he came from God. I say that I am missioned by God.



Essential Reading from the Messenger of Allah

Birth of a Savior and The True History of Jesus by the Most Honorable Elijah Muhammad deliver uncompromising truths essential for spiritual clarity and empowerment. These works by the Messenger of Allah cut through historical distortions to reveal divine wisdom.

Get your copies at C.R.O.E., or visit us at croe.org

Questions a Wide Awake Man Should Ask

1. Can a Minister of The Most Honorable Elijah Muhammad teach that Allah is other than a Man? (Who came in the person of Master Fard Muhammad).
2. Can a follower of The Most Honorable Elijah Muhammad change the teaching in any way?
3. Can a follower of The Most Honorable Elijah Muhammad deny that he is The Last Messenger?
4. Can a follower of The Most Honorable Elijah Muhammad change the date of the celebration of the coming of Our Saviour (Master Fard Muhammad)?
5. Can a follower of The Most Honorable Elijah Muhammad become his successor?

ANSWERS

The answers for questions 1 thru 5 are an unequivocal NO!

Divine Sayings of the Messenger

1.

(THE MESSENGER SAID) HE HOPES NONE OF US SHOWS THE WORLD ANYTHING BUT RIGHTEOUSNESS.

2.

WE CANNOT BEG TO BE INDEPENDENT. WE MUST WORK TO BE INDEPENDENT.

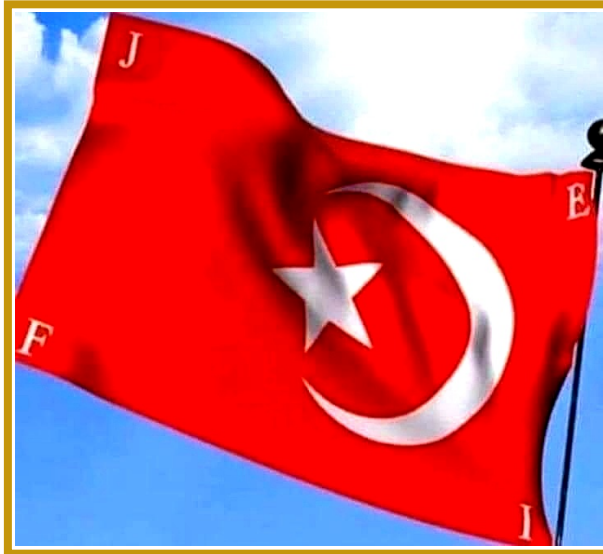
3.

WE CANNOT CHANGE OURSELVES UNLESS WE CHANGE OUR WAY OF THINKING. IT IS ACTUALLY THOUGHT THAT CHANGES US.

The Meaning of Volume 10

My dear brothers and sisters, there have been many inquiries in reference to the heading of the newsletter Volume 10. Everything the Messenger said has meaning. On July 2, 1972, during the Messenger's lecture series entitled Theology of Time, he told us that we had been reduced to zero until the coming of Master Fard Muhammad (Whom Praises are due forever) got in front of us, representing the number one as in the One God and made us tenfold. We want to be cognizant of this wisdom so as a reminder to us of his value we use Volume 10.

The Flag of Islam



The Flag of Islam, given by Allah (God) to the Lost and Found in North America, represents the SUN, MOON and STARS. The SUN consists of fire, which is 853,000 miles in diameter and an average of 93,000,000 miles from the Earth. The SUN controls nine (9) planets with light and heat which gives the planets energy and life. It represents Freedom.

The MOON is part of our Earth, it represents Equality.

The STAR is light that dispels the darkness of space and bears witness to the SUN. The STAR is without numbers in space. It represents all the stars of the Universe and it signifies Justice.

Allah (God) in the Person of Master Fard Muhammad to Whom Praises are due forever found us, His Black people here in North America which is spiritually referred to as 'the Wilderness of North America. He has power over the heaven and the Earth. He called us a Nation for the first time. This coincides with the Bible which refers to Him as making a Nation out of us Himself after He found us. Therefore He began at once calling us the Lost Found Nation of Islam in the Wilderness of North America. He brought to us a Flag to represent our independence as a Nation. He offered to us a Flag which represents an independent people.

What the Muslims Want

1. We want freedom. We want a full and complete freedom.
2. We want justice. Equal justice under the law. We want justice applied equally to all, regardless of creed or class or color.
3. We want equality of opportunity. We want equal membership in society with the best in civilized society.
4. We want our people in America whose parents or grandparents were descendants from slaves, to be allowed to establish a separate state or territory of their own — either on this continent or elsewhere. We believe that our former slave masters are obligated to provide such land and that the area must be fertile and minerally rich. We believe that our former slave masters are obligated to maintain and supply our needs in this separate territory for the next 20 to 25 years — until we are able to produce and supply our own needs. Since we cannot get along with them in peace and equality, after giving them 400 years of our sweat and blood and receiving in return some of the worst treatment human beings have ever experienced, we believe our contributions to this land and the suffering forced upon us by white America, justifies our demand for complete separation in a state or territory of our own.
5. We want freedom for all Believers of Islam now held in federal prisons. We want freedom for all black men and women now under death sentence in innumerable prisons in the North as well as the South. We want every black man and woman to have the freedom to accept or reject being separated from the slave master's children and establish a land of their own. We know that the above plan for the solution of the black and white conflict is the best and only answer to the problem between two people.
6. We want an immediate end to the police brutality and mob attacks against the so-called Negro throughout the United States. We believe that the Federal government should intercede to see that black men and women tried in white courts receive justice in accordance with the laws of the land — or allow us to build a new nation for ourselves, dedicated to justice, freedom and liberty.
7. As long as we are not allowed to establish a state or territory of our own, we demand not only equal justice under the laws of the United States, but equal employment opportunities — NOW! We do not believe that after 400 years of free or nearly free labor, sweat and blood, which has helped America become rich and powerful, so many thousands of black people should have to subsist on relief or charity or live in poor houses.
8. We want the government of the United States to exempt our people from ALL taxation as long as we are deprived of equal justice under the laws of the land.
9. We want equal education — but separate schools up to 16 for boys and 18 for girls on the condition that the girls be sent to women's colleges and universities. We want all black children educated, taught and trained by their own teachers. Under such schooling system we believe we will make a better nation of people. The United States government should provide, free, all necessary text books and equipment, schools and college buildings. The Muslim teachers shall be left free to teach and train their people in the way of righteousness, decency and self respect.
10. We believe that intermarriage or race mixing should be prohibited. We want the religion of Islam taught without hindrance or oppression.

What the Muslims Believe

1. WE BELIEVE In the One God whose proper Name is Allah.
2. WE BELIEVE in the Holy Qur'an and in the Scriptures of all the Prophets of God.
3. WE BELIEVE in the truth of the Bible, but we believe that it has been tampered with and must be reinterpreted so that mankind will not be snared by the falsehoods that have been added to it.
4. WE BELIEVE in Allah's Prophets and the Scriptures they brought to the people.
5. WE BELIEVE in the resurrection of the dead — not in physical resurrection — but in mental resurrection. We believe that the so-called Negroes are most in need of mental resurrection; therefore they will be resurrected first. Furthermore, we believe we are the people of God's choice, as it has been written, that God would choose the rejected and the despised. We can find no other persons fitting this description in these last days more than the so-called Negroes in America. We believe in the resurrection of the righteous.
6. WE BELIEVE in the judgment; we believe this first judgment will take place as God revealed, in America...
7. WE BELIEVE this is the time in history for the separation of the so-called Negroes and the so-called white Americans. We believe the black man should be freed in name as well as in fact. By this we mean that he should be freed from the names imposed upon him by his former slave masters. Names which identified him as being the slave master's slave. We believe that if we are free indeed, we should go in our own people's names — the black people of the Earth.
8. WE BELIEVE in justice for all, whether in God or not; we believe as others, that we are due equal justice as human beings. We believe in equality — as a nation — of equals. We do not believe that we are equal with our slave masters in the status of 'freed slaves.' We recognize and respect American citizens as independent peoples and we respect their laws which govern this nation.
9. WE BELIEVE that the offer of integration is hypocritical and is made by those who are trying to deceive the black peoples into believing that their 400-year-old open enemies of freedom, justice and equality are, all of a sudden, their 'friends.' Furthermore, we believe that such deception is intended to prevent black people from realizing that the time in history has arrived for the separation from the whites of this nation. If the white people are truthful about their professed friendship toward the so-called Negro, they can prove it by dividing up America with their slaves. We do not believe that America will ever be able to furnish enough jobs for her own millions of unemployed, in addition to jobs for the 20,000,000 black people as well.
10. WE BELIEVE that we who declare ourselves to be righteous Muslims, should not participate in wars which take the lives of humans. We do not believe this nation should force us to take part in such wars, for we have nothing to gain from it unless America agrees to give us the necessary territory wherein we may have something to fight for.
11. WE BELIEVE our women should be respected and protected as the women of other nationalities are respected and protected.
12. WE BELIEVE that Allah (God) appeared in the Person of Master W. Fard Muhammad, July, 1930; the long-awaited 'Messiah' of the Christians and the 'Mahdi' of the Muslims. We believe further and lastly that Allah is God and besides Him there is no god and He will bring about a universal government of peace wherein we all can live in peace together.