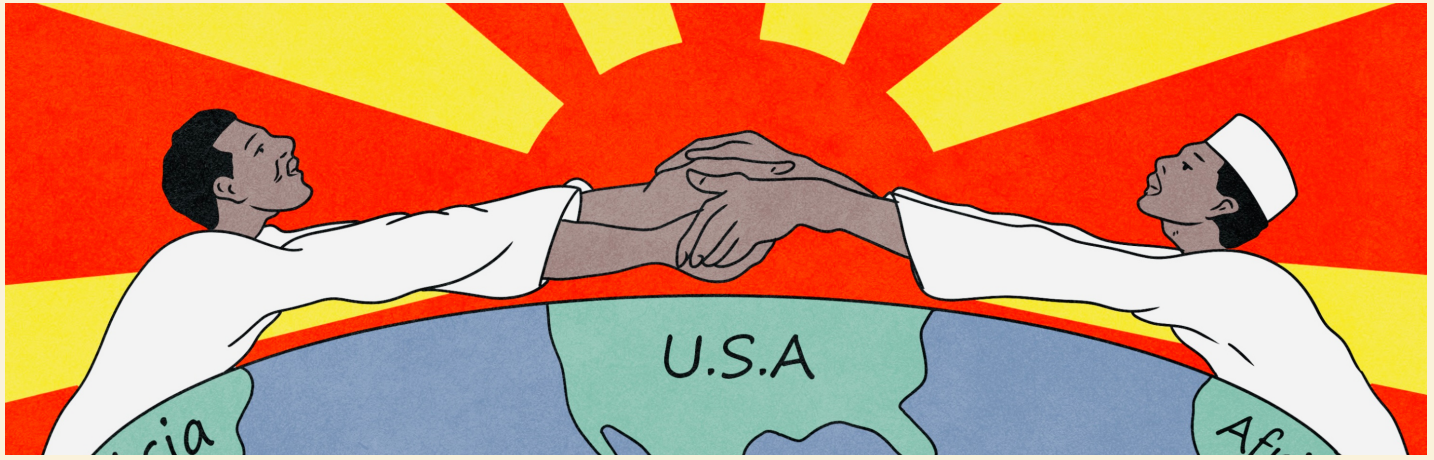




The C.R.O.E. Report

Coalition for the Remembrance Of Elijah

August 2026 • Volume 10 • Issue 5 • 2435 W. 71st Street, Chicago, IL 60629



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. 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.

Honoring Our Co-Founders



*Bro. Shahid Muslim, Bro. Munir
Muhammad,
Bro. Halif Muhammad*

We thank Brother Munir Muhammad (may Allah be pleased with him), Brother Shahid Muslim, and Brother Halif Muhammad for establishing the Coalition for the Remembrance Of Elijah. As the Most Honorable Elijah Muhammad's name was being erased from history and misinformation filled the airwaves, these three men refused to stay silent. They formed C.R.O.E., responding on radio shows, giving tours through Nation of Islam history, and building an archive of unpublished works and recordings. What started as an idea for a billboard asking "Do You Remember This Man?" became an institution that fiercely defends the Messenger.

Their work built the foundation for everything C.R.O.E. does today — the broadcasts, the archives, and this newsletter. Calls come from around the world seeking information because they made preservation and truth their mission. The work continues because they had the courage to start it.



THE
C.R.O.E.
REPORT
Just Plain Truth

— A B O U T T H E P U B L I C A T I O N —

The renewed outreach arm of the Coalition for the Remembrance Of Elijah.

The C.R.O.E. Report is the renewed outreach arm of the Coalition for the Remembrance Of Elijah, returning after its final issue in December 2000 to carry the preserved record of the Honorable Elijah Muhammad to believers and sympathizers worldwide.

In a time when artificial intelligence accelerates the spread of polished narratives without guaranteeing verified truth, this report is anchored in authenticity, drawing directly from the Last Messenger's documented words, works, and accomplishments safeguarded in the C.R.O.E. archives.

Its aim is to strengthen disciplined thinking, support serious critical examination of events, and provide a clear standard for evaluating today's world in light of the divine guidance of the Last Messenger — so that readers may examine the record for themselves and reach conclusions based on truth rather than hearsay.

Authentic. Verified. Drawn from the source.

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.

— J O I N U S E V E R Y S U N D A Y —

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From the Messenger

Theology of Time · August 6, 1972

By the Most Honorable Elijah Muhammad — August 6, 1972 · From His lecture series Theology of Time · (Reproduced verbatim from the verified source. Editor's word "and and" preserved as it appears in the source. Bracketed clarification "[Well of Zam Zam]" preserved as it appears in the source.)



The Most Honorable
Elijah Muhammad

Allah didn't come here to make us ugly. He didn't come here to let us remain ugly. Every one that accepts Him, He starts you to growing into a new life. That growth is a beautiful person. I'm your teacher. The Holy Qur'an teaches us that if you who turn to righteousness in this day and time, at the end of the Caucasian's world, Allah will make you grow into a new growth. He told me about it when He was with me. He said, "No brother, we will have no ugly people. We will have no people with gray hair and bald heads... He said, "Brother, all of our black hair will come back to us." And the Holy Qur'an says this is done by Him blessing the righteous in growing into a new growth instead of you growing and aging up into decay, decay stop on the other side, no more decay.

He told me, "We will look the same as we were when was 16 years old and that we'll keep that same look, beautiful and tender as we find in David. He wanted the God to turn him back into tender age and turn him back into the energy that he had when he was in his teens. He referred to it as a young goat, so he could run leap and jump. Well all of this he proved that we would be just that. As the Holy Qur'an teaches us, that the hereafter is something to be prayed for and desired. As you move on in days, months and years, you become a different person all together.

I use to teach in Chicago for six long hours. Sometimes I would double it. I remember one time in Robbins, Illinois, I started to teach there in the town hall at 7 o'clock that evening and and dismissed the people seven o'clock the next morning. When I am feeling very well, like I am now, I would teach you all night and all day.

When I was in Washington making Temple No. 4, I use to dismiss the group and go to some of the sisters' homes to have dinner. When I got there, some of the group from the Temple had already arrived. They probably knew where I was going to have dinner and they all were sitting there just as eager as they were when they arrived at the Temple. Sister Dorothy use to work in the secretary's office at that time. I love apple pie, so when I would get to her house that evening, she would have me a nice beautiful apple pie. I would try to go for it along with some lamb she had roasted, then comes almost the whole temple there. I began to have two thoughts about them. I wondered which one was I preaching to you, physical food or spiritual food.

Sister Dorothy is the sister of the brother who is my son in law. She was a wonderful and faithful sister when I and others, even her husband, was in district jail there in Washington, for preaching Islam. They were going into war and didn't want any hindrance. They confessed to me, "All they put you in jail for, was for you not to be out in the public preaching to your people that teaching that you are preaching, which would prevent the successful prosecution of the war between us, Japan and Germany." He said, "It is not that what you're teaching should not be taught, but we just want you put up to keep you from teaching it while we're trying to fight these two people, Germany and Japan. It's not what you are teaching." And I looked at him and said, "How can you put me up for teaching if you don't put me up for what I'm teaching?" When I came back here to face the parole officer down there in Loop (downtown Chicago) of the U.S.A., he admitted the same. He said, "Listen, Muhammad, you go ahead and teach what you always have been teaching. Teach the teaching just like you always have. Nobody's going to bother you." He confessed that, "We were just at war and we

didn't want you to be out there telling the people that they had no right to this war, although they would have been just like you and nobody would have been going to the war, like they should have been going through with.

It takes so much to teach you, because you never have heard it before. To try untangling this snake who we've caught up with, then he's swallowed us down so deep, that it takes a long time pressing his body to push us up to his mouth to get us out of it.

I'm charged with delivery of the message. Not a one of you are charged with that, because the message was given to me and if I have 40 million helpers they all, everyone of them are helping. Not that they are responsible for the message. If you read the Qur'an and Bible, I'm the only one who Allah will hold responsible for you not getting the truth, because He gave me the truth. The way He gave it to me is like a flowing spring or like a flowing fountain. The fountain has enough drink in it to give everyone a drink that comes to drink. You don't need a new fountain, just try drinking up what this fountain has to drink!

In the Holy City, Mecca, there is a Well there. It's the Well of Zam Zam. The righteous drink of this water, but they shall drink the spiritual truth from Allah of which they will never be able to get to the end of it. It's so much. Now that this sign here [Well of Zam Zam] is a sign of the truth, which the Messenger brings to you, he is the Well himself.

It made me think over Jesus talking to the wicked woman who had been so wicked all her life. She was a woman that was filled with adultery and that she married one husband after another one. Of course, she would not compare to anything today if she was here, she'd laugh at her seven husbands being a small beginning. I'm not going to go into the interpretation of that, but I will someday when I have more time. I drank out of that Well of Zam Zam myself. It's water is very light and easy to digest in your body and my body. I tried it. Little boys came around serving you with it and they expect you to give them a little something. So I kept reaching for another cup. I wanted to know whether or not this water was healthy water and would not have any effect on your body. I kept drinking cupful after cupful. When I left from them, my stomach felt just as light as it did when I came. I said that must be the Well you drink out from, where you don't need to be thirsty, because you can drink plenty of that water and it doesn't lay heavy on your stomach. Of course, the spiritual teaching side of the Well that never goes dry, in the Bible and Holy Qur'an both, is referring to the Spiritual Well of God.

We go so far in a thing, then we begin to settle down in it. We don't need to be called to come to it. We're already in it.

I love you so well that if I had a table for each one of you, I would tell the brothers to put the food on it. I can, by the help of Allah, feed everyone of you that's here and won't be in the bread line tomorrow begging for me some bread. I did feed 10,000 once, and I still can feed 10,000. Not that I'm boasting that I have lots of money to do so; nor am I boasting that I will cause some miraculous thing, like the Bible said happened to Jesus, to feed 7,000 people. It would be fed similar to that, but I don't call it a miraculous thing. I could feed 20,000 of you, that is, eat all you want and this is no exaggeration. After you eat all you want, Allah makes it appear to me that I am not giving away nothing, because I don't miss it. I don't go home and sit down and say, "If I had not given all those people that food, I'd had something." This is true. I never miss nothing I give you, nothing.

Shah. That name is from one of the seven who, were three of the Scientists from Muhammad's teaching. This Shah or Shatah, as you may find it in some places of that language, wrote. They were Scientists on Islam and helped in the building up of the Holy Qur'an that Muhammad said he saw and was given. Well, to not say he saw it, but the Words that were given to him from Allah, they put them in a book called Holy Qur'an. Holy Quran is one of the most finest names to us. It is a book of healing. It means healing, and it is healing us of the wounds of Satan.

How to Eat to Live

Chapter 35 · Beautiful Appearance and Long Life

By the Most Honorable Elijah Muhammad · How to Eat to Live, Book 1

Allah, in the person of Master Fard Muhammad, to Whom praise is due forever, came to give us a spiritual life which would automatically give us a physical life of Himself (the life of the righteous), which we lost by following other than righteous guides. We cannot be successful in making the progress of a spiritual life, unless we have the guidance for the physical life. This guidance comes to us through laws, rules and regulations of our physical life.

We must make this teaching of eating once a day binding upon us, as a law, in order to get any good from it, as Allah (God) desires. The purpose of these dietary laws and the time that we should partake of food is to lengthen our lives, by ridding us of the greedy desire to eat three times a day and between meals if we are offered food.

The main purpose of this teaching, “How to Eat to Live,” is to prolong our lives.

Beauty appearance is destroyed in us — not just our facial appearance, but the most beautiful appearance about us, our characteristics (the way we act and practice our way of life). We achieve one of the greatest beauties when we achieve the spiritual beauty and characteristics through practicing them. We achieve the spiritual beauty through practicing or carrying into practice the spiritual laws.

We know that we have been made ugly by our enemies' rearing of our parents. We know that many of our people throughout the earth have been made ugly by not practicing culture that would beautify them. But we are blessed that God, Himself, has visited us to guide us in His way. What people on the earth has God visited in person today, other than you and me here in America?

The Wisdom that He teaches us is the Wisdom of God and of the Gods. It is Supreme Wisdom, because it is above and far ahead of what we have ever heard and what we see practiced by others today. Should we not obey that which is good for us, when we are members of the nation of good? Why should we not practice that which is good for us?

It has come to us and Allah (God) has said that it is ourselves that He is giving to us. Should we not accept the good for ourselves, instead of accepting evil and disobedience to the law of goodness, when the bible verifies this truth?

Why should you and I not accept such good teaching and practice it? It will do away with sickness and keep death standing outside our doors for a long time — for many years. Think over Methuselah and Noah who kept death standing outside of the door for nearly one thousand years. Now we cannot stay here one century, which is one tenth of that time. We invite death inside the door, instead of obeying a law of God that will keep it outside for a long time.

Eat one meal a day. Stay away from the hog, of which 10 ounces takes away from you. God has said, three one-hundredths percent of the beauty appearance.

This civilization has a thousand and one things for you to eat. It is not necessary for you to go around trying to eat everything people say to eat to have good health. But, what you eat, let it be good and do not eat yourself to death at that one meal a day. This book has described to you good, common food. You do not have to be rich to purchase it.

And I would not like you to follow the Bible in Genesis where Adam is told to go and eat of all the herbs of the earth. There are some poisonous herbs that would have killed Adam. This is a mistake that the theologians put in the Bible. You cannot eat all herbs; some of them will kill you. But, eat the best of herbs that God approves for you and me and do not think He approved of Adam eating all the herbs of the earth.

Text preserved verbatim from How to Eat to Live, Book 1 · Chapter 35, “Beautiful Appearance and Long Life” · Source phrasings “Beauty appearance” and lowercase “bible” retained as they appear in the Messenger's original.

On the Record.

From the Munir Muhammad Archive



Brother Munir Muhammad · Co-Founder, C.R.O.E.

March 27, 1950 — July 9, 2019

THIS MONTH · AUGUST 2026

Muhammad and Friends · September 15, 2013

WATCH · 10 MINUTES 12 SECONDS · AT WWW.CROE.REPORT

The Record

On September 15, 2013, Brother Munir Muhammad went before his live audience on *Muhammad and Friends* in Chicago and reported firsthand on his recent travels to Great Britain, where he had met the parliamentarian George Galloway.

The timing matters. He recorded the commentary during the most serious foreign-policy standoff of President Obama's second term. On August 21, 2013, a chemical attack in the Ghouta suburbs of Damascus killed hundreds. It fell almost exactly one year after Obama had declared that the movement or use of chemical weapons in Syria was a "red line" that would change his calculus. The administration moved toward a military strike on the Assad government. Then the plan came apart. On August 29, the British House of Commons voted down participation, and Prime Minister

David Cameron said the government would act accordingly. On August 31, Obama said he would seek authorization from Congress, and the vote was never held. On September 10, the strike was averted when Syria accepted a U.S.–Russian deal to surrender its chemical-weapons stockpile. Brother Munir spoke five days later, with the war "somewhat averted" and the reasons still being sorted out in public.

He did not offer opinions. He offered what he had seen. That a man carrying the teachings of the Most Honorable Elijah Muhammad could travel to Great Britain, sit with an elected member of Parliament, and be received with respect is itself the evidence — proof that those teachings open doors all over the world.

"He did not offer opinions. He offered what he had seen."

On the Record *(continued)*

Why It Matters. Three lines of argument run through Brother Munir’s commentary. The first concerns the prevailing narrative. His charge was that the American public is handed a story and rewarded for repeating it without examination — people condemning foreign leaders they had never studied, working only from what the Sunday-morning broadcasts had given them. His objection was not that people disagreed with him. It was that so many repeated the script without testing it.

The second concerns instability abroad. On Syria, he refused the word “accident.” An accident is unintended and unforeseen. What was being done to Syria — and what had already been done in Iraq, Egypt, Libya, and Yemen — was, in his account, planned: countries destabilized on purpose, with a resource waiting at the end of each war. He credited the British Parliament’s August 29 vote against the strike with giving diplomacy room, and he read the retreat from war as a rebuke to a President who had committed himself to force and then found no allies and no vote behind him.

The third concerns the duty to seek knowledge. His counsel was that wise men travel, and those without the means to travel read books, and it is best to do both. A person is responsible for seeking knowledge beyond what is placed in front of him, and ignorance is no defense when the means to learn are available.

What History Proved. Measured against the years since, the commentary holds up. He said the case for war on Syria was being built by the same apparatus that had prepared the public for Iraq. The immediate record supports the reading: the President had drawn a public “red line,” moved toward a strike, and was left without Great Britain, without a Congressional vote, and without

the coalition he had counted on. The war was averted not by the strength of the case for it, but by a foreign parliament’s refusal and a last-hour diplomatic deal. In the years that followed, the stated justifications for one intervention after another were revised, withdrawn, or abandoned. The pattern held.

He said the public repeats what it has not examined. The wider culture has since named that condition “media distrust” and treated it as a problem to be studied, which is a concession that the concern was accurate.

There is also the matter of how it ended. The September 2013 deal was sold to the public as a resolution, and for the years Assad was in power no chemical-weapons stockpile was ever verified inside Syria. Only after his removal in December 2024 — with the country under a new government cooperating with inspectors — did the OPCW report finding undeclared weapons and a hidden cache. That timing is itself part of the record and worth weighing carefully. Assad ruled eleven more years after this broadcast and was removed by rebel forces inside Syria — forces armed, funded, and resourced from outside the country over the preceding decade, with the United States chief among the backers. The strike prepared in 2013 was not the end of the effort; it was the beginning of a longer campaign that reached its object by other means.

So the lesson stands, and it carries a question every reader should take into the media on the site: who wrote the story I am repeating, and have I done the work to verify it myself? Brother Munir answered it by his own method. He traveled, he observed, he returned, and he put what he saw on the record.

“The strike prepared in 2013 was not the end of the effort; it was the beginning of a longer campaign that reached its object by other means.”

Watch the full commentary at www.croe.report

The full clip of Brother Munir Muhammad’s September 15, 2013 *Muhammad and Friends* commentary is available now in the On the Record section of www.croe.report. This page and the video rotate monthly with new selections from the Munir Muhammad Archive.

In Memoriam

Brother John W. Ali

National Secretary of the Nation of Islam, 1960 — 1970

— Transitioned July 26, 2026 · May Allah be pleased with him —

Featured clip: Brother Munir Muhammad — Muhammad and Friends, August 8, 2018

WATCH · THE FULL INTERVIEW AT WWW.CROE.REPORT



The Most Honorable Elijah Muhammad, seated, with (standing, left to right) Brother Herbert Muhammad, Brother John W. Ali, and Brother James Shabazz.

The Record

Brother John W. Ali passed on July 26, 2026. He served the Most Honorable Elijah Muhammad as National Secretary of the Nation of Islam from 1960 to 1970, by his own record.

Brother Munir Muhammad, Co-Founder of the Coalition for the Remembrance Of Elijah, conducted three interviews with him before Brother Munir's transition in July 2019. His obituary in the *Chicago Crusader* named the sit-down as one of Brother Munir's contributions: "a rare interview with former Nation of Islam Secretary John Ali."

He was born in Avery, Georgia. His family relocated to Philadelphia when he was small. He served in the United States Army, then graduated from Bryant College in Providence, Rhode Island in 1948 with a degree in accounting, finance, and economics. His

childhood friend Brother Jeremiah Shabazz introduced him to the teachings of the Most Honorable Elijah Muhammad. He accepted Islam in 1954. He met the Most Honorable Elijah Muhammad in 1955. He served as secretary in Philadelphia, then in New York at Temple No. 7. He assumed the office of National Secretary of the Nation of Islam in 1960.

He was, by his own account, the first Black graduate of Bryant College. He chose to join the Nation of Islam during a time when the country still treated a Black man with his education as an exception. He was not recruited to Islam out of desperation. He came in with what the world of his day considered a credential and stayed the rest of his life.

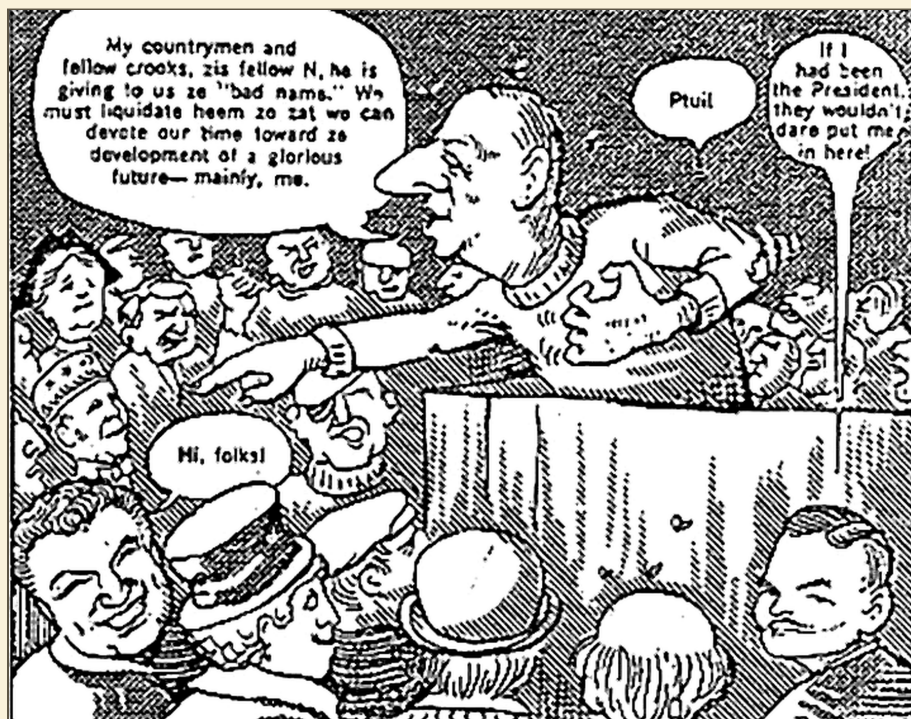
Brother John W. Ali (continued)

Why It Matters. Five throughlines run through Brother John W. Ali's interview with Brother Munir Muhammad. The first concerns the teaching itself. Brother John W. Ali came into the Nation through the ministry of Malcolm X, whom he described as one of the Messenger's greatest teachers at that time and an expounder of the Most Honorable Elijah Muhammad's teachings. He said plainly he did not come in expecting to meet the Most Honorable Elijah Muhammad in person — his belief was strong enough for the teaching alone. The teaching itself was the anchor. He met the Most Honorable Elijah Muhammad in 1955.

The second concerns the deviation of Malcolm X. Brother John W. Ali and Malcolm X had shared an apartment in New York with their families. Brother Jeremiah Shabazz was in the same circle. Their children grew up together. When Malcolm left the teachings,

Brother John W. Ali cut his ties. He described his continued respect for Malcolm as a follower — not as one who had followed him out.

The third concerns the labor of building the record. He named what he helped compile: *Message to the Blackman in America*, *The Fall of America*, *How to Eat to Live*, and the transcription of the 1958 Saviour's Day address that became *Birth of a Saviour*. He described the 1964 *Esquire* magazine cartoon that placed the Most Honorable Elijah Muhammad among the world's condemned figures. Brother John W. Ali brought a copy of the magazine to the Messenger. The Messenger placed it in the pocket of His jacket and, in Brother John W. Ali's words, "he kept it with him all the time." Brother John W. Ali understood what many did not: the Messenger's words had to be preserved as He spoke them, in His lifetime, or they would be preserved by someone else and no longer be His.



Esquire magazine, October 1964 — Charles de Gaulle cartoon depicting the Most Honorable Elijah Muhammad among the world's condemned figures. Brother John W. Ali brought a copy of the magazine to the Messenger, who placed it in the pocket of His jacket and, in Brother John W. Ali's words, "kept it with him all the time."

Integrity Under the Law. In March 1969, Brother John W. Ali went to the Most Honorable Elijah Muhammad on his own accord and confessed that he was not living the righteous life. He was not caught; no one brought the matter to the Messenger before he did. He was put out of the temple. He accepted the discipline without

protest, and his belief in the Most Honorable Elijah Muhammad did not waver during the year he was out.

Later in 1969, while he was still out, the Most Honorable Elijah Muhammad was out of the country being treated for asthmatic bronchitis. Brother Herbert Muhammad called Brother John W. Ali on a Saturday evening. The Messenger was in crisis and had to

be brought back to Chicago. Brother John W. Ali reached a white pilot he did not know, who owned a Learjet. He had no money and offered no deposit. The pilot agreed to fly out of the country, collect the Messenger, and bring Him back. The Learjet landed at Butler Aviation at O'Hare. The Messenger was moved by ambulance to Mercy Hospital and admitted to the sixth floor. Days later Brother Raymond Sharrieff summoned Brother John W. Ali to the hospital, and the Most Honorable Elijah Muhammad said to him: "Brother, I heard [what] you done, and you saved my life. [Go] out to see the laborers on Saturday, be reinstated." He called it "divine clemency." He was restored by the direct order of the Messenger Himself.

What He Witnessed. The fifth throughline concerns what he saw the world do at the Messenger's door. In the August 13, 2018 sitting, Brother John W. Ali described foreign dignitaries who came to sit with the Most Honorable Elijah Muhammad in Chicago. He named muftis — the Mufti of Syria among them. Political leaders from Nigeria and from Ghana. In 1966, the daughter of the Prime Minister of Lebanon. He said he saw Muslim leaders of standing bow to the Most Honorable Elijah Muhammad at His door as they left His home. The Messenger's response: "No, brother. You don't have to do that to me. I'm only your little brother." The world's Muslim leadership recognized His rank. He refused the honor. Brother John W. Ali stood witness to both.

Brother Munir Muhammad also raised the public characterization by Wallace D. Muhammad that the Most Honorable Elijah Muhammad had "agonized so much over Malcolm." Brother John W. Ali disputed it. The Messenger, he said, did not agonize over Malcolm. He felt anguish when any of His followers violated the law, because He had put His time into teaching them the law. Firsthand testimony carries weight that later reframings do not.

What History Proved. Every man who served near the Most Honorable Elijah Muhammad in the years the Nation rose has been

the subject of a hostile secondary literature. Brother John W. Ali carried more of it than most. The two most persistent charges — that he worked as an informant for the Federal Bureau of Investigation, and that he had foreknowledge of the assassination of Malcolm X — trace principally to the journalist Louis E. Lomax and to Karl Evanzz's 1992 book *The Judas Factor*. Neither claim was ever charged. Neither claim was ever adjudicated in court. The three men convicted in the killing of Malcolm X were Talmadge Hayer, Muhammad Abdul Aziz, and Khalil Islam. Aziz and Islam were exonerated in November 2021 after a joint reinvestigation by the Manhattan District Attorney's office and the Innocence Project.

Brother John W. Ali answered the informant allegation directly. He said he had been interviewed by the Federal Bureau of Investigation as a young Bryant College graduate, including once by Director J. Edgar Hoover himself, as a member of an educated class the Bureau was recruiting. He said he was never hired. That is the account the man gave with his own name attached, while he was alive to answer for it.

We measure a man by results proven in fact — not by the allegations of those who offer prayers for hypocrites. The results in the record are these: he served the Most Honorable Elijah Muhammad as National Secretary for a decade. He helped compile the books by which the Messenger's words survive Him. He was disciplined under the law, accepted it, was called upon in the Messenger's hour of need, and was restored to the temple by the Messenger's own order. He stood witness while foreign heads of state and Muslim scholars bowed to the Most Honorable Elijah Muhammad. He returned in his last years to bear witness for the Messenger while he was still able to speak. That is the record of his service. It is above the reach of allegation.

Watch the full interview at www.croe.report

Brother Munir Muhammad's August 8, 2018 *Muhammad and Friends* interview with Brother John W. Ali is available now in the On the Record section of www.croe.report. Weigh what you see against what history has shown.

May Allah be pleased with Brother John W. Ali.

CONTINUING THE CONVERSATION

BY JAMIL MUHAMMAD · EDITOR & PUBLISHER



E S S A Y

Not a Crisis. A Duty.

We are not weak by nature. We have been put to sleep, and we must first wake up.

Public conversations about Black men are conducted almost entirely in the language of crisis. We hear it on health, education, employment, mortality, and fatherhood. The framing is offered as sympathy with a bit of disgust. In practice it treats us as a population to be studied, funded, and managed by people who are not us. The convenient part of that arrangement is that it removes us from the work of changing our own condition. If we are described as a crisis, the responsibility for addressing it shifts to whoever has the resources, and we are left out of the work. It reinforces our dependence on a people and a government that have never had our best interest at heart.

We are in a moment that requires urgent action, and that action has to be driven by us. No people in history has been raised up by their oppressors, and we will not be the first. The Most Honorable Elijah Muhammad — who was raised among us as the Messenger of Allah (God) — did not ask anyone to save us. He gave us a program to save ourselves. That program produced an array of businesses, including schools, restaurants, supermarkets, banks, farms, and a national newspaper. It produced Black men and women who knew who they were. The question for us is not whether a program is needed. The question is whose program we are following.

As Black men, we have to unite and do for self. Waiting on better conditions or new leadership has not produced anything for us, and there is no reason to expect that it will. Every one of us has to answer for himself — where is my accountability, what am I contributing, and am I creating a better future for my family and people?

The man is the foundation of the family, and the family is the foundation of a nation. When the man fails in his role, everything built above him gives way. The Most Honorable Elijah Muhammad taught manhood as a matter of survival, not as a negotiable option. He gave us specific guidance on what manhood requires.

Knowledge of self comes first

Our duty as Black men does not begin with what we owe our women or our children. It begins with knowledge of self. A man who does not know himself cannot stand at the head of anything.

The Messenger said it plainly:

“First, my people must be taught the knowledge of self. Then and only then will they be able to understand others and that which surrounds them. Anyone who does not have a knowledge of self is considered a victim of either amnesia or unconsciousness and is not very competent.”

A Black man who does not know himself — his origin, his inheritance, his position in the order of human civilization — cannot lead, because he does not know what he is leading from.

We are not weak by nature. We have been put to sleep, and we must first wake up.

The Honorable Elijah Muhammad emphasized this point throughout *Message to the Blackman in America* — “Original Man — Know Thyself,” “First Love Yourself,” “Understand

Self,” “Knowledge of Yourself.” He repeated it because He understood what we are up against. A man who hates himself cannot build anything that lasts. A man who does not know himself will accept any identity assigned to him.

We hold the key.

Discipline

No man can lead anything if he cannot discipline himself. Self-mastery comes before mastery of any household, any business, any community. The Messenger reduced this to three lines that every Black man should keep with him:

*“Self-control is strength. Right thought is mastery.
Calmness is power.”*

A man who has no control over his temper, his appetite, or his mouth will not be trusted to lead anything.

Master your thinking

A man is not what he says he is. He is what he thinks, and what he thinks, over time, he becomes. The Messenger said:

“Circumstances do not make the man; it reveals man to him... Men do not attract that which they want, but that which they are.”

The conditions in our lives are not making us who we are — they are revealing who we already are. A man with discipline of thought attracts conditions that reflect discipline. A man with disorder of thought attracts disorder. To change what surrounds us, we have to change what we allow to take root in our minds.

This is why the Messenger demanded continuous study of us. A man who stops learning has stopped growing. Casual interest is not the standard. Obsession with our own independence is.

How we exhibit character

A man’s character is measured by how he treats others — not just his own family, but everyone he meets. The Messenger taught us:

“Have a genuine concern for our people. Make a person feel wanted. Make a weak Muslim strong. Let a person speak up. Do not suppress ideas... Listen to people’s problems.”

That is the character we were taught to exhibit. Genuine concern. Listening. Strengthening the weak. The civilized man does not waste time criticizing, condemning, or complaining. He does not spend his energy on winning arguments. He gives appreciation honestly, and he commands respect because he gives it first.

Knowledge of self, discipline, mastery of thought, and the way a man conducts himself shape his character. Without that internal work, we cannot be builders, protectors, maintainers of our communities, or sources of strength for one another.

Produce

The Black man must produce. The Messenger said:

“As a people, we must become producers and not remain consumers and employees. We must be able to extract raw materials from the earth and manufacture them into something useful for ourselves.”

A man who spends his life consuming what other people produce, working for a wage from people who despise him, has fallen short of the duty.

The Messenger did not leave this as a slogan. He laid out a working program in *Message to the Blackman in America* — “A Program For Self Development,” “An Economic Blueprint,” “A Sound Economic Plan,” “Build Our Own Society.” The instruction was specific. Pool our resources. Spend our money among ourselves. Build the businesses our community needs. Recirculate the dollar inside the community before it leaves.

The Most Honorable Elijah Muhammad built real economic infrastructure for a people who had been told they could not build, and He did it with the same Black men the world said were unable to learn. That is what one Black man with knowledge of himself and discipline of thought can do.

Protect what is yours

A man who knows himself, disciplines himself, and has produced something is in a position to protect what is his. The Most Honorable Elijah Muhammad treated protection as a duty of the civilized man — He wrote entire chapters on “The Persecution of the Righteous — Protection of the Faithful” and “The Right of Self-Defense.” Protection of the believer, protection of the family, protection of the home, and protection of the community are not optional postures. They are the work of the man.

A man who protects knows where his children are. He knows what is being taught in the schools where he sends his sons and daughters. He inspects the food coming into his house. His door closes against what is destroying the community outside.

Strengthen the brotherhood

The lone Black man cannot survive. We need the brotherhood. A man has to support the brothers coming up behind him. He has to build community. He has to strengthen the weak ones around him.

Make a weak Muslim strong. That was the teaching in His own words. As individuals, it is not enough to be strong ourselves — we must make the man next to us stronger. Dignity, self-respect, discipline, and a sense of responsibility for every Black man within our reach.

The Honorable Elijah Muhammad asked a hard question of us in *Message to the Blackman in America* — whether we had the qualified men and women to govern ourselves. The answer is yes. We have to do the work consistently to prove it, and the proof will come from what we make of each other.

The cost of failing

The Messenger asked us a direct question in *Message to the Blackman in America* — “If the Civilized Man Fails to Perform His Duty, What Must Be Done?” That is not a rhetorical question. There are consequences when the man who knows better refuses to act. The family pays. The children pay. The community pays. A nation cannot rise on the backs of men who are not fulfilling their duty.

That is the weight on us — not just what we owe ourselves, but what is lost when we refuse to do the work.

Our responsibility to ourselves

What we owe ourselves is to do the work consistently, whether anyone is watching or not, and whether the conditions favor us or not.

Knowledge of self determines how we carry ourselves. Discipline is the choices we make when no one is asking us to make them. Production is measured by what we leave behind at the end of the week, the end of the year, the end of our lives. Protection means the home we keep, the women by our side, the children we raise, and the community we refuse to abandon.

The outcomes we are seeking — strong families, real economic independence, children who know who they are, a nation that can stand on its own — are the direct result of consistent action by Black men.

The Most Honorable Elijah Muhammad left us a blueprint. C.R.O.E. preserves the audio and video recordings, the books, the lectures, and the record. The information is available to anyone who wants it. The conditions are hard. The system is unjust. Neither changes what is required of us. We are not a crisis to be managed. We are men with a duty.

We must be the foundation our future is built upon.

“We are not a crisis to be managed. We are men with a duty.”

Direct quotations of the Most Honorable Elijah Muhammad in this commentary are drawn verbatim from *Message to the Blackman in America* (Chapters 23 and 31), *Reorient Your Thinking*, and *The Proper Way of Handling People*. Chapter titles cited by name are from *Message to the Blackman in America*. C.R.O.E. preserves these works as the authoritative record of His teaching.

Voices from the Witness Bearers

What Islam Has Done For Me · A historical testimony from the pages of Muhammad Speaks

Islam Solution to Family's Problems

By Ruby X Thompson — Fort Lauderdale, Florida

From the "What Islam Has Done For Me" section of Muhammad Speaks, January 31, 1964, p. 10.

Like most Negroes, I thought the answer to our problem was integration; that all we had to do was qualify ourselves and we would be totally accepted by the white race. Some of my high school teachers also insisted that this was the solution to the Negro problem. I was destined to learn the error of this kind of reasoning.

I was married after I completed my high school studies. Before long, I took a course in practical nursing. This, I thought, would give me a little more status than those who worked as housemaids, cooks, etc.

After finishing the practical nursing course, I received my license and was employed by a newly-built, modern hospital.

However, I soon found out that I didn't receive any more respect than the maid or kitchen help. We all were "looked down" on and treated the same.

Furthermore, the white practical nurse working beside me received more pay when she started work than I already was earning, though I had been there longer and had been given three pay raises.

I also soon learned that my white co-workers expected me to do my share of the patients assigned to me and care, in addition, for theirs. I complained to the supervisor, but she took no action, which kept up a constant friction between my white co-workers and me.

My friends, who also were nurses, also complained about this treatment — but behind the whites' backs and never to their faces.

After my friends saw me trying to stand up for my rights, they seemed afraid to talk to me in the presence of whites. Apparently they did not want to be seen acting on a friendly basis with someone the whites considered a "trouble maker."

During this time, my husband had been attending the Mosque, and he started to tell me about the teachings of the Honorable Elijah Muhammad. I got such a thorough understanding of the Messenger's program that I knew this was the only solution to my problem and the problem of so-called Negroes.

No matter how many colleges or universities you have attended, or how many degrees you may own—without having a true knowledge of your God and yourself and following the teachings of the Honorable Elijah Muhammad, you never will attain full freedom, justice or equality.

I always have loved my husband, but I love him even more for bringing to me the knowledge of the great and wonderful teachings of Islam.

I'm now 26 and he is 34, and we own our own home. We also have two fine children. We all are working in the cause of Islam. We forever thank Allah for sending to us our dear beloved leader and teacher, the Honorable Elijah Muhammad.

"... without having a true knowledge of your God and yourself and following the teachings of the Honorable Elijah Muhammad, you never will attain full freedom, justice or equality."

Reprinted verbatim from the "What Islam Has Done For Me" section of Muhammad Speaks, January 31, 1964, page 10. — The C.R.O.E. Report

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- Submit listener questions to info@NurahSpeaks.com

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 mineral 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 suppression.

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.

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