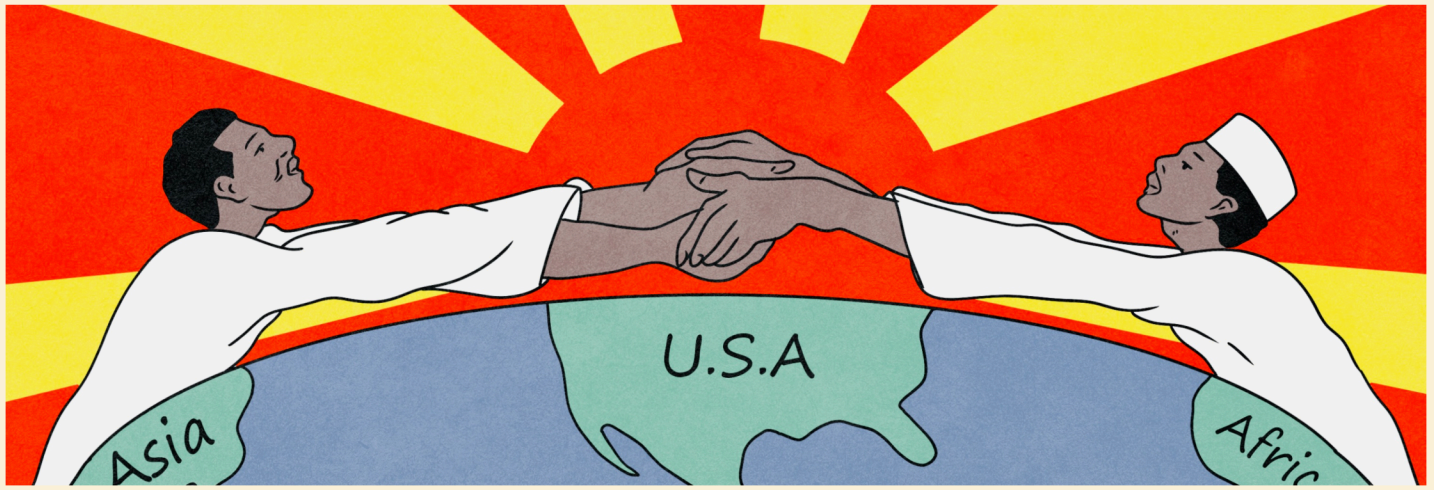




The C.R.O.E. Report

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

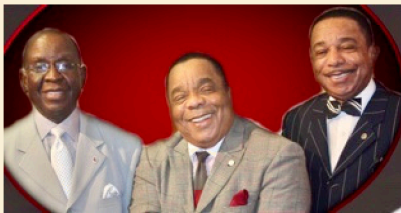
July 2026 • Volume 10 • Issue 4 • 2435 W. 71st Street, Chicago, IL 60629



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 (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.

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formed C.R.O.E., responding on radio shows, giving tours through Nation of Islam history, and building an archive of unpublished works and recordings.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.

In Memoriam

Mother Khadijah Farrakhan

N O V E M B E R 2 6 , 1 9 3 5 — J U N E 2 7 , 2 0 2 6



Mother Khadijah Farrakhan, born Betsy Ross on November 26, 1935, was the beloved wife of the Honorable Minister Louis Farrakhan, his devoted helpmeet, and a revered servant of the Nation of Islam. She and Minister Farrakhan were married in 1953, and she joined the Nation of Islam with him in 1955, placing her service to Allah, the Most Honorable Elijah Muhammad, her husband, and the Nation within the formative years of their adult life together.

For more than seven decades, Mother Khadijah stood beside Minister Farrakhan as wife, mother, companion, and First Lady of the Nation of Islam. She was a faithful supporter of the rebuilding work of the Nation, a contributor to the early labor behind *The Final Call*, and a woman whose dignity, sacrifice, refinement, and quiet strength helped shape generations of believers.

On June 27, 2026, the Nation of Islam announced that Mother Khadijah Farrakhan returned to Allah at the age of 90. Her life remains an example of devoted Muslim womanhood, faithful marriage, and service to the Nation of Islam. On behalf of the Coalition for the Remembrance of Elijah (C.R.O.E.), we extend our deepest and most heartfelt condolences to the Honorable Minister Louis Farrakhan, the Farrakhan family, and the Nation of Islam on the passing of Mother Khadijah Farrakhan, praying that Allah grants her His mercy and grants them comfort and strength as we mourn this great loss.

May Allah be pleased with her.



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.

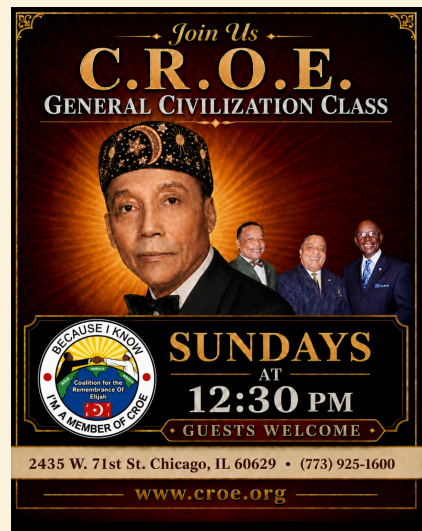
Authentic. Verified. Drawn from the source.

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 —



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?

A N S W E R S

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

C.R.O.E. Media: Watch & Listen

Tune in to our television and radio programs.

TELEVISION



The Munir Muhammad Show

- Chicago -- Cable Channel 25
- Monday-Friday at 6:00 p.m. CST
- Online: www.CROETV.net

Muhammad & Friends

- Chicago, IL (CAN TV), Cable Channel 19 -- Sundays at 7:30 p.m. CST; repeats Mondays at 2:30 p.m. CST
- Stream at cantv.org by selecting Channel 19
- Manhattan, NY (Manhattan Neighborhood Network / MNN), Channel 67 -- every other Thursday at 11:30 a.m. EST
- Brooklyn, NY (Brooklyn Free Speech TV), Channel 1 -- Tuesdays and Thursdays at 1:00 p.m. CDT
- Minneapolis, MN (SPEAK MPLS), Channel 75 -- Mondays at 7:30 p.m. CDT
- Fairfax, VA (Fairfax Public Access TV) -- Tuesdays at 12:00 p.m.; Fridays at 3:00 p.m. and 9:00 p.m.; Saturdays at 5:00 a.m. CDT
- Prince George's County, MD (PGC TV) -- Mondays at 6:30 p.m. CDT; Wednesdays at 9:30 p.m. CDT; Saturdays at 2:00 p.m. CDT
- Online: www.CROETV.net

RADIO & PODCAST



CROE Radio -- The Time

- CROE Radio / www.CROERadio.net
- Available via Radio Garden (search "CROE Radio")
- Wednesdays at 2:00 p.m. (Live) and 8:00 p.m. CST
- Saturdays at 9:00 a.m. and 9:00 p.m. CST

Muhammad Speaks Radio

- WTMR 800 AM
- Tuesdays at 8:00 p.m. EST / 7:00 p.m. CST
- Streaming on iHeartRadio, TuneIn, YouTube, Facebook, and WTMRRadio.com



Nurah Speaks (Weekly Podcast)

Hosted by Nurah Z. Muhammad. A weekly podcast that tugs at the soul and consciousness of the Black community. Listeners hear unique perspectives on topics such as education, youth empowerment, women's impact, community engagement, youth violence prevention and more.

- Listen on: NurahSpeaks.com · YouTube · Apple Podcasts · Spotify · SoundCloud
- Also available on major podcast streaming platforms
- Submit listener questions to info@NurahSpeaks.com

From the Messenger

Independence Day & Independence

By the Most Honorable Elijah Muhammad — From The Fall of America, Chapters 16 & 17 · (This text is reproduced verbatim from the original published work, without alteration of grammar or typography present in the source)



The Most Honorable
Elijah Muhammad

Chapter 16: Independence Day

Whose Independence? Since 1776 you, Black man, have been worshipping the 4th of July along with the real author of the 4th of July... (the white man) as a day of Independence for themselves. It is the white slave-master and his children who enjoy setting forth the 4th of July as a day of rejoicing over achieving this country's Independence from any other foreign source.

Now, the history of the 4th of July shows that it is the Independence Day of the American white man. They wrote the Declaration of Independence for themselves. The white man did not put anything in the Declaration of Independence for the benefit of the Black Man, who was the servitude — slave of the white man at that time.

The joy which the black slave experienced on these holidays of the white man was due to the Black man getting a rest from his labor and the days which the white man had set aside for celebration. That is all the Black slave was rejoicing over...that he did not have to work that day.

But you are free now; and you do not need this for an excuse for your worship of the 4th of July. There is no further need for us to worship the gaining of the white man's independence.

Let us look again at our own Black independence and how it came on this same day of the 4th of July....at the Coming of Allah (God) Who came in the Person of Master Fard Muhammad, to Whom praises are due forever, on July 4, 1930.

The significance of His coming to us, on the Independence Day of the white man, is very great. It is their day of great rejoicing. As with former peoples and their governments, their destruction took place when they were at the height of their rejoicing.

So, it was with the coming of Allah (God) in the Person of Master Fard Muhammad, to Whom praises are due forever, on His coming to us, on the 4th of July 1930. His presence meant the destruction of the independence of the white race and especially, America...over the Black man.

Allah (God) visited the Black slave, for he is more in need of help to enjoy freedom of self. Since Allah (God) came for the purpose of bringing self-independence to the Black slave, then His going forth is with justice (Bible Rev. 19:11th).

Ever since that day, the 4th of July 1930, has meant the doom of American domination over the Black man of America and the Black people of the earth. Ever since that day, America has been falling.

Let us rejoice on this day, the 4th of July, in the coming of Allah (God) Who came in the Person of Master Fard Muhammad to Whom praises are due forever and give thanks to Him. Let us enjoy the independence he brought to us and the freedom, justice and equality. He brought these things to us not by killing off the red Indian nor any original settlers. Justice and righteousness are the ammunition used by Allah (God).

Chapter 17: Independence

Independence means to be free of the dominance of others. It is a very happy feeling for one to enjoy self-freedom!

The white race, in the Western Hemisphere, takes this day, July 4, 1972, to be a day to worship in remembrance of their achieving Independence from other people. The white race in the Western Hemisphere had to conquer the Indians who had an independent claim on the country called America. Then the white race in America cut off the tie of England and France and became the independent holder of the present country called America, in the Western Hemisphere.

“As thou hast done so shall it be done unto thee.” Someone is about to take away your enjoyable independence. The white race here in America has done the worse to the Black people who helped the white man to build up the country of America and to make it suitable and to bring in this enjoyable independence.

Now the time of God has arrived — the time that Allah (God) must separate the Black slave and his white master and bring freedom to the Black slave. So, we see the power of our enemy being broken by God in destroying the power of the white man: power to maintain his sway over the whole world.

The only time that we the Black people have a day to worship and are able to call a day ‘our day of freedom,’ is when we are free from white America and free from any other nation and become independent with some of this earth that we can call our own.

Then we can say that this is a freedom day and a holiday for us. Black sister, Black brothers, let us unite and get together and try and go from that which binds us to others.

HOW TO EAT TO LIVE

Do Not Eat Scavengers

From How to Eat to Live, Book 2 · by the Most Honorable Elijah Muhammad

Eat the best food you can obtain. Never deprive yourself of good health, at the price of cheap food. Just remember, when you are feeding your stomach with cheap, poison foods trying to keep a dollar in your pocket, you are not saving a dollar in your pocket.

IT WILL only go to the hospital, the undertaker, and for the ever increasing drain on the families' savings in purchasing drug pacification's for the ill body from eating the wrong food.

There is not one of you who would not like to live a long, long time. That long time depends on what you eat and drink. So, eat and drink that which is good. Go to the farm and try raising your own food or have collective farming. However, try seeking some of this earth that you can call your own; and raise on it the necessities of life.

And, in this way, you may be able -- if you can keep your lurking enemy from slipping poison into your good and innocent crops -- to grow pure food. We cannot blame the white man for his evils, because by nature he was made like that. But we can blame ourselves for accepting such evil.

"I have received many questions in regard to meat, fish, and poultry that have not been mentioned. The main thing Allah, as well as the Holy Quran, reminds us of is that when it comes to meat and fish, Allah forbids us to eat the flesh of a swine and a fish weighing over 50 pounds (or even weighing 50 pounds).

SOME PEOPLE will not even eat fish at all. There are many fish that we can eat; some even weighing as little as one or one and a half pounds. When

eating fish, we should confine our fish-eating to those fish weighing between one and ten pounds. As I previously said on "HOW TO EAT TO LIVE," do not eat the scavengers of the sea such as oysters, crabs, clams, snails, shrimps, eels, and catfish.

The fish last mentioned (catfish) is a very filthy fish. He loves filth and is the pig of the water. Some people write in complaining about the fish that swim on their sides, but these fish can be eaten.

ALLAH HAS Taught me that chicken is not good to eat. They are quite filthy (in-as-much as they do not eat the cleanest of food), but we eat them.

We eat beef and lamb; but Allah also said that it is not so good for us. It is not a sin for us to eat it. It is not a sin for us to eat camels. But if we can find better food, we should not eat the above mentioned food. Many write and ask if they should eat meat at all. It is not a sin for you to eat meat, but it is a sin for you to eat the hog-meat.

If we want to prolong our lives, it is best that we do not eat meat or do not eat it so often. Beef is very coarse and many of our people do not eat it because of that. Horsemeat can also be eaten. It is cleaner than the average meat. But we should not eat it unless we are extremely hungry and have nothing else to eat because it is a domestic animal and is gentle and close to the home.

IT IS NOT A sin to eat even, rabbit. But since Allah said that the rabbit is so near kind to the house cat that they are relatives, we do not eat it. The rabbit, however, is cleaner than the house cat because he eats vegetables, roots, and herbs and he does not eat anything alive.

A COMMENTARY COLUMN

CONTINUING THE CONVERSATION

BY JAMIL MUHAMMAD · EDITOR & PUBLISHER



ESSAY

We Are Owed

Sixty years of evidence sit on the table to be measured.

Black people in America have placed their confidence in the American political system for two hundred and fifty years. The Republican Party has held that confidence at times. The Democratic Party has held it more often. Through every shift in which party we trusted, the harder question is: has the system itself ever actually delivered on a single one of its foundational promises to us? The Most Honorable Elijah Muhammad answered that question sixty years ago, in writing, on the record. His answer has been ignored. The evidence of the last two hundred and fifty years has only confirmed it.

For sixty years, Black people have been instructed to hold up the Civil Rights Act of 1964 as the proof — the fulfillment, the receipt. The Act's passage was paid for in blood. The marchers beaten at the Edmund Pettus Bridge. The children hosed in Birmingham. The four little girls killed in the 16th Street Baptist Church. That courage is unquestioned. But the courage of those who fought for the Act is one question. What the Act, and the political system that passed it, has actually delivered in the sixty years since is a separate question entirely.

The Most Honorable Elijah Muhammad refused that conflation while the Act was still being debated. In *Message to the Blackman in America*, published in 1965 — within months of the Act's passage — He wrote: "*The Civil Rights Bill and integration will not stand and can never bring independence to you and your people, no matter who is President.*" He did not write that out of bitterness. He wrote it as a forecast. And in *Our Saviour Has Arrived*, He stated the underlying principle in eleven words: "*We cannot hope for justice from the devils when by nature there is none in them.*"

If the Civil Rights Act of 1964, the Voting Rights Act of 1965, and the Fair Housing Act of 1968 were the deliverables of the modern political system to us, then six decades of measured economic outcomes constitute the audited financial statement of that delivery. In 1960, the average wealth ratio between white and Black households stood at approximately 8 to 1. In 1970, two years after the Fair

Housing Act, the Black homeownership rate stood at 41.6 percent against 65.2 percent for white households — a gap of 23.6 percentage points.

Sixty years later, the gap has not closed. It has widened. For every dollar of wealth held by a white family, a Black family today holds approximately thirteen cents. The median white household holds approximately \$184,000 in wealth. The median Black household holds less than \$23,000. A Black college graduate today holds less wealth than a white household headed by someone with only a high school diploma. The Black homeownership rate sits at 44 percent against 73.2 percent for white Americans — a gap wider than it was in 1970.

The Civil Rights Act passed in 1964. It is now 2026. The gap is wider. The promise has not been delivered. It has been measured, every year, and it has been allowed to stand. The Most Honorable Elijah Muhammad named the reason before the gap had been formally measured: "*Ownership of producing land is a prime and necessary part of freedom. A people cannot exist freely without land, and the so-called Negro in America is evidence of that fact.*"

The pattern is older than the Civil Rights Act. The pattern is consistent: the promise is made, the enforcement is dismantled, the promise becomes paper. In January 1865, General Sherman's Special Field Order No. 15 redistributed 400,000 acres of confiscated Confederate land to formerly enslaved families. A follow-on order added the loan of an Army mule. By June of 1865, 40,000 freed people had received land titles. By year's end, President Andrew Johnson — a man who had owned enslaved people — rescinded the order and returned every acre to the same Confederate slaveholders. The value of what was taken in that single act has been estimated at \$640 billion in today's dollars.

One hundred and forty-eight years later, the pattern repeated. On June 25, 2013, in *Shelby County v. Holder*, the Supreme Court struck down the coverage formula of the Voting Rights Act of 1965. Under

Section 5, states with documented histories of racial voter suppression had been required to obtain federal approval before changing any voting law. For nearly fifty years, this had been the most effective civil rights enforcement mechanism in American history. The Court invited Congress to write a new coverage formula. Twelve years have passed. Section 5 sits on the books today, intact in its language and inoperative in its effect. What Andrew Johnson did in 1865, the Supreme Court did in 2013. Same pattern. Same result.

A holiday for the delay.

Consider the most quietly damning example of this pattern, and the only one we have made into a federal holiday. The Emancipation Proclamation was issued on January 1, 1863. General Order No. 3 reached Galveston, Texas on June 19, 1865 — two and a half years later. For thirty additional months after they had been legally freed, the enslaved people of Texas were held in bondage because the federal government did not enforce the order it had already issued. That day, June 19, is now Juneteenth — a federal holiday signed into law in 2021. The original emancipation date was never made a federal holiday. What was made into a holiday was the date the federal government's own delay was finally corrected. The deeper question is this: why would a people celebrate the day that someone else gave them their freedom? Every other people on earth that achieved liberation commemorates what they took. We commemorate what was finally handed to us. That is not liberation. That is permission.

The through-line of the record.

The Fourteenth and Fifteenth Amendments guaranteed equal protection and the vote. Both were nullified for the better part of a century — not by repeal, but by non-enforcement. Between 1877 and 1950, nearly 4,000 Black people were lynched on American soil, the vast majority without federal prosecution. A federal anti-lynching bill was introduced for the first time in 1900 and was defeated, filibustered, or quietly killed approximately two hundred times across one hundred and twenty-two years. It was not until March 2022 that the United States finally enacted a federal law making lynching a hate crime.

In late May and early June of 1921, the prosperous Black community of Greenwood in Tulsa — Black Wall Street — was attacked by armed white mobs that included as many as 10,000 men, some deputized by city officials. Thirty-five city blocks were burned. As many as 300 Black residents were killed. In January 2025 — one hundred and four years later — the Department of Justice issued its first official federal accounting and concluded that what happened in Tulsa was “a coordinated, military-style attack,” that “no perpetrator was ever held accountable, then or now,” and that victims were “never compensated for the loss of their homes or businesses.” The report carried no prosecutions and no compensation. The same pattern accounts for Rosewood, East St. Louis, the Red Summer of 1919, and dozens of

other documented attacks. The system did not lack the authority to intervene. It lacked the will. The absence of will, repeated across a century and a half, is not an oversight. It is a policy.

The Most Honorable Elijah Muhammad named the cause of the resulting anger in *Our Saviour Has Arrived*: “The lack of justice to the Black slave is the cause of this anger.” Not the lack of laws. Not the lack of speeches. The lack of justice. Every massacre unprosecuted, every land claim unhonored, every lynching unanswered — each one a separate withholding.

The international arena has rendered the same verdict. The 2001 UN Durban Declaration acknowledged slavery and the transatlantic slave trade as crimes against humanity. The 2016 UN Working Group of Experts on People of African Descent called for reparations. The 2021 UN Human Rights Council adopted a resolution calling for accountability. The 2022 UN Permanent Forum on People of African Descent was established. Each produced declarations, recommendations, and reports. Not one has produced a single binding consequence for the United States. No enforcement. No sanction. No payment. No transfer of any kind.

This is the result the Most Honorable Elijah Muhammad predicted. He understood that no political system — foreign or domestic — would do for Black people the work that Black people had not first done for themselves: “Let us do for ourselves that which we are begging the slave-master to do for us. Do not be fooled by the false promise of civil rights and the softening of their language. It is offered to you now to keep you from becoming free.”

I write this from a particular standing. I have worked closely with, and in, the political system, and I serve within it still. The work I do day to day is the work of trying to move a system that does not move easily, on behalf of people the system does not serve easily. The American political system is not our salvation. Our salvation is the work we do for ourselves. The system is, at best, a limited tool we can use to win incremental gains while the real work proceeds elsewhere — in our institutions, in our economy, in our unity, in the production we have not yet built. The system is a component. It is not the engine.

The second indictment.

If even those of us inside the system understand what the system cannot deliver, the harder question is the one we owe ourselves. What have we done with the years spent waiting on a debt that was never going to be paid? In the 2020 presidential election, Black voter turnout was 62.6 percent — below the 2008 peak of approximately 65 percent and well below the white voter turnout of 70.9 percent. Only 27 percent of Black adult citizens voted in all three of the most recent national elections compared to 48 percent of white adult citizens. At the local level — where the police are funded, the schools run, the prosecutors chosen, the housing zoned — the numbers tell a worse story. In the 2023 Chicago mayoral runoff, total citywide turnout was approximately 35 percent.

This is not a statement about insufficient numbers. Blacks are 14 percent of the national population, 28 percent of Chicago, the plurality or the majority in dozens of major American cities. The Most Honorable Elijah Muhammad's diagnosis was not that we lacked the population. His diagnosis was that we lacked the unity to act on the population we have: *"Men everywhere are seeking unity among themselves. Every race of people want unity with their own kind first, except my people, the so-called Negro in America."* The data does not indict the numbers. The data indicts the unity. We have been fighting each other for crumbs. Crumbs of political access. Crumbs of representation. Crumbs of cultural validation. While we have been arguing, the table itself has been cleared. The first indictment is the system's. The second is ours. Both are real. Neither cancels the other.

The Most Honorable Elijah Muhammad outlined a concrete program, ten points strong, which He named *What the Muslims Want*. Full freedom. Equal justice. Equality of opportunity. A separate state or territory. An end to police brutality. Equal education

taught by our own teachers. He laid out an economic blueprint: *"1. Recognize the necessity for unity and group operation. 2. Pool your resources, physically as well as financially. 3. Stop wanton criticisms of everything that is black-owned and black-operated. 4. Keep in mind — jealousy destroys from within. 5. Observe the operations of the white man. He is successful. He makes no excuses for his failures. He works hard in a collective manner. You do the same."* Unity. Pooling. Producing. Owning. Building. He told us to build.

So the question I am leaving with the reader is the one the Most Honorable Elijah Muhammad asked from the beginning: What are we doing for self? Not what is the party doing. Not what is the court doing. Not what is the United Nations doing. Not what is the next administration promising. What are *we* doing? What are *we* building? What land, what production, what schools, what unity of purpose are we leaving for our children's children's children? We are owed. The work we owe ourselves is the only payment that has ever been coming.

"The political system was never going to deliver. The years spent waiting on a debt that was never going to be paid have been years our children will not get back."

VOICES FROM THE WITNESS BEARERS

BY BROTHER MUNIR MUHAMMAD · CO-FOUNDER, C.R.O.E.



FROM BIRTH OF A SAVIOUR

Introduction

*July marks the anniversary of Master Fard Muhammad's coming on July 4, 1930. To honor that occasion, we share Brother Munir Muhammad's introduction to the book *Birth of a Saviour*, a writing that explains the significance of His coming and why this truth must be known.*

Brother Munir Muhammad, Co-Founder of C.R.O.E. and a fierce advocate and defender of the teachings of the Most Honorable Elijah Muhammad.

MARCH 27, 1950 — JULY 9, 2019

This introduction is published in his honor.

In the name of Allah, the Beneficent, the Merciful, who came in the Person of Master Fard Muhammad, To Whom All Praise is due Forever, the Great God who was to come and indeed has come, Seeking to Find that which was Lost, the So-Called American Negro and taking one from among those that were considered dead and raising him up and that one is none other than the Most Honorable Elijah Muhammad, the Messenger of Allah.

I'd like to give thanks to God (Master Fard Muhammad) and to the Most Honorable Elijah Muhammad. Also I'd like to thank Sister Kim X and Brother George X for their tenacity in forcing us to bring this book about. I'd personally like to thank the cofounders (Brother Halif Muhammad and Shahid Muslim) and the members of C.R.O.E. for allowing me to serve as the Business Manager of this distinguished organization. This is a great and honorable position.

Also, I would like to thank Brother Woodrow X, Love (The Historian for the Honorable Elijah Muhammad and the Nation of Islam) for maintaining the historical films so the followers of the Honorable Elijah Muhammad and the people at large could be reacquainted with him (The Last Messenger of Allah).

There are many people today who pride themselves as being the Saviour, God in Person, or the manifestation of God. Some even refer to the God as just the Truth, not housed in a body or form. Approximately 35 years ago, the Honorable Elijah Muhammad delivered his 1958 Saviour's Day Address entitled "The Birth of a Saviour," to remind the people that God has not let any of His truth be destroyed. Every time the people deviated, he always gave them something to remind them of the truth that he gave.

On page 99 of *Our Saviour Has Arrived* it says: "the Present God's, (Master Fard Muhammad's) wisdom is infinite." (Now just think of that!) It's infinite! It says, "no scientist can see an end to This Man's wisdom coming in the future. That is why the Bible and the Holy Quran refer to Him as The Greatest and Wisest of Them All and say that He would set up a Kingdom (Civilization) that would live forever."

As we reclaimed the teachings of the Honorable Elijah Muhammad, we discovered how misinformed our people actually were concerning the early history and teachings of the Honorable Elijah Muhammad. In his 1959 Saviour's Day Address, the Honorable Elijah Muhammad emphatically stated, that God (Himself) in the person of Master Fard Muhammad would be among us for four hundred years. This corresponds with our sojourn here in America, (according to the Bible Genesis 15:13).

But little did we know that there would be men who would come up and say that they (themselves) had the power of that same God (Allah) who came in the person of Master Fard Muhammad. We watched these people (whose names will not be mentioned) insidiously develop various programs based on the teachings of the Honorable Elijah Muhammad. The Honorable Elijah Muhammad specifically states: "the Black man in America is not an example of the original Black man for he has been used by his slavemaster for four centuries in what we call experimentation, through the experimentation by the wicked slavemasters who were made without love or mercy for Black people. They have the Black man in America

before the world as a wrecked, robbed, and spoiled human being without knowledge of himself or anyone else and he is used by the white man as a tool for whatever purpose the white man sees fit."

This eliminates imposters, substitutes, and thieves. Why would God give up His position of power to an imposter. So if you reexamine the words of the Honorable Elijah Muhammad and his God, there would be no need for another. Others can only echo what has already been taught.

Today many people are representing the Honorable Elijah Muhammad's teaching. But when they alter that teaching or see themselves as a superior we come into conflict. It is very easy for us to seek something of ourselves. We the members of C.R.O.E. state in our editor's note that: *"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, just the plain truth as given to us by our leader and teacher. No one else will keep us from stumbling and falling for this world has exhausted its wisdom."*

In an article (March 11, 1965) entitled "A Letter to my Ministers," the Honorable Elijah Muhammad stated: *"you have not seen God but you believe I have seen Him, you are teaching this to the people. This way you will make progress. Do not make the mistake of not keeping the Messenger in front... It is very tempting to make people think you got something from yourself. Allah is watching you. He is the one who exalts you."*

The Birth Of A Saviour details the birth of this God, His aim, and His purpose. What He would do? How He would do it? This eliminates thieves and robbers as the scripture in Isaiah says, *"before me they were all thieves and robbers."* Why is this put in the book, if we are not going to adhere to the book?

The Holy Qu'ran 14:4 states: *"And we send no messenger but with the language of his people, so that he might explain to them clearly. Then Allah leaves in error whom He pleases and He guides whom He pleases. And He is the mighty, the wise."*

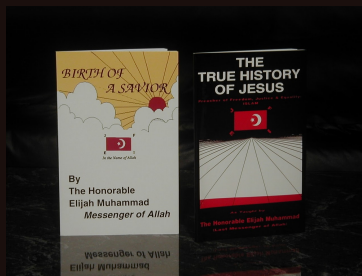
That makes it pretty clear. It didn't say that God throws them out in bunches. He doesn't need a thousand or a hundred messengers, just one. This is what makes you know that He's God. If it's one God, why should it be two messengers? Then that means He's not God. If He can't reproduce Himself, then we don't need that God.

So I'm forever thankful, the real Jesus as they had been looking for appeared among us in 1930. He was born for us February 26, 1877 as it was written. He left all of His glory to come among us to encounter the filth of this world to save the so-called American Negro who has been lost in the wilderness of North America for four centuries. But we should rejoice that we were made slaves in order that we may be made whole again.

Thank you. As-Salaam Alaikum.

Munir Muhammad

Co-Founder & Business Manager, C.R.O.E.



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A SPECIAL EDITORIAL FEATURE

BY JAMIL MUHAMMAD · PUBLISHER & EDITOR



Captain Wali Bahar

The Messenger's Captain. The Protecting Friend.

In the Nation of Islam, there were many captains. Every Temple had one. The Fruit of Islam was led by them. Above them stood the Supreme Captain. The titles were known. The chain of command was known. The men who held those posts were known.

Captain Wali Bahar holds none of those titles.

He is not the captain of a Temple. He was not the Supreme Captain of the Nation. He is the Most Honorable Elijah Muhammad's personal Captain. No one else holds that title.

Captain Bahar puts it plainly. He was never the captain of any FOI. There was no one between him and the Messenger on the instruction.

Captain Bahar is also one of the very few men still living who walked closely with the Most Honorable Elijah Muhammad and remained personally close to three of His most recognizable students — the Honorable Minister Louis Farrakhan, Imam W.D. Mohammed, and Brother Silas Muhammad. He served beside them and loved them, and he disagreed with some of them where he had to. None of those relationships displaced the post the Messenger had placed him on.

He has stood at that post for half a century while the Nation around it has rearranged itself three different ways.

The correction

Captain Bahar did not seek the title. He says so himself. What brought him to the Messenger's side was a correction, not a promotion.

He had wanted to be a minister. He wrote the Messenger asking for the position. The reply was a test. "Don't tell me you want to be something," the Messenger told him. "Go catch me a fish, and then come back and I'll tell you what fish to catch." Captain Bahar was sent to Santa Barbara, California, where the Black population was small enough that he knew them by name. He converted a local family and helped them establish a Black Muslim bakery. After Santa Barbara he was sent to Ohio, where he served in Akron, Youngstown, and Columbus.

It was in Ohio that the second turn came. Minister Theodore Hamza, out of Cleveland, charged him with teaching that the Messenger was the Father — not in the biological sense, but as the spiritual Father of the Nation — and with addressing Him as Father in his teaching. The Most Honorable Elijah Muhammad called him in. The conversation was short. The Messenger corrected him on the title and on the teaching, plainly.

Later He called him in again. He told him not to call himself minister anymore. Call himself Captain.

He went back to Akron as Captain, still doing the work of the minister. Later the Messenger called him to Chicago. That is when Captain Bahar understood what he had been given. He was being placed. There was no one between him and the Messenger on the instruction. He repeats that line whenever he tells the story. He wants you to hear it.

He does not tell this story to be admired. He tells it the way a man tells the story of being corrected. The position came directly from the Messenger, and it came with a duty.

That duty has never ended.

The name

The Most Honorable Elijah Muhammad named him Wali Bahar. Captain Bahar asked Him what it meant.

“It means a friend,” the Messenger said. Then He added: “More than a friend. It means a protecting friend.”

Captain Bahar answered back that Allah is the greatest protector.

The Messenger looked at him.

“When you come to me other than what I say you are, you won’t have a friend to keep me from killing you.”

Captain Bahar tells that story today without dressing it up. He understands now what he could not understand then. The Messenger had given him an identity, not a compliment. To depart from it was not a small thing.

“

*All I am is
what he made me be.*

CAPTAIN WALI BAHAR

Proximity

Most of what Captain Bahar saw, he does not describe as event. He describes it as proximity. He was where the Messenger was. He was at the meals. He was in the room when no one else was in the room.

He guarded the Messenger. That meant guarding the man and the teaching at the same time. Not from the public enemies. Those were known. From the closer threats. The labors of the day. The visitors. The believers who wanted the affection of the Messenger and could not understand why one quiet man kept being near Him when so many louder men were not.

The assignments Captain Bahar was given as the Messenger’s personal Captain were the assignments that required someone the Messenger could trust without question. The first major one was Newark. When Minister James of the Newark Temple was murdered, the Messenger dispatched Captain Bahar to investigate. That is the kind of work a personal Captain does. Sent quietly, because there is no one else to send. Reporting back to one man only.

Captain Bahar acknowledges what those believers must have wondered: what is Wali doing here? He does not answer the question. He does not need to. The Messenger had answered it once, by His instruction.

The darkest morning

Captain Bahar calls it the darkest moment of his life.

Before five o’clock in the morning, Imam W.D. Mohammed called him. He asked Captain Bahar to come with him to the hospital. Captain Bahar went.

In the parking lot, the Imam stopped him. He prepared him for what he was about to see. Then they went up.

The Messenger was behind a sheet. The Imam went in first. Then he came out and asked Captain Bahar if he wanted to go in. Captain Bahar said yes.

Captain Bahar went to the bedside. He found the Messenger's eyes and mouth still open. He was able to close His eyes. He could not close His mouth. He stood there with the understanding that the man he had served was gone. The life in that man was the only life he had. His post had become permanent.



Captain Wali Bahar

SAVIOUR'S DAY · FEBRUARY 26, 1975
The day following the departure of the Most Honorable Elijah Muhammad

The path he did not take

The years that followed are the years many believers will not speak about. Captain Bahar speaks about them. He is direct.

He accepted Imam W.D. Mohammed at the beginning. He had heard the Messenger speak of his son. He did not begin in opposition.

Then they went to Hajj.

On the plain of Arafat, Captain Bahar and Imam W.D. Mohammed had a conversation. The conversation was about the kissing of the Black Stone. Captain Bahar had not kissed it. The Imam asked him why. He told the Imam the Black Stone represented his father. The Imam asked him what Allah meant. He told the Imam Allah is the wisdom and knowledge of all understanding. There was no further question.

He saw, at the same Hajj, King Faisal break through the crowd with his entourage to kiss the stone. He noted it. He did not change his mind.

After 1978 Captain Bahar and Imam W.D. Mohammed began to drift. There was no argument. There were two different paths. He had a love for the Imam, and still has a love for him, and the disagreement did not change that.

But Captain Bahar did not stop teaching the Messenger. He could not stop. The Messenger had named him Wali Bahar. The name was not negotiable. To stop teaching the Messenger was to come to the Messenger as something other than what the Messenger had said he was. The Messenger had warned him, once, in a room a long time ago, what that would cost.

The books were banned in those years. The lectures were silenced. The recordings disappeared. Captain Bahar did not move.

Why it matters now

This is why Captain Wali Bahar matters now. The title is rare, but that is not the reason. He matters because he is the man who did not leave the post the Messenger assigned him, even when the Nation around the post changed shape and direction.

The Most Honorable Elijah Muhammad stands alone. His students do not stand with Him. They stand under Him. Any change of direction after His departure in 1975 was a change among His students, not in Him.

Three of those students gathered communities of believers in the years after 1975. The Honorable Minister Louis Farrakhan rebuilt the Nation of Islam on the Messenger's teachings. Imam W.D. Mohammed led the believers who came with him into Sunni Islam. Brother Silas Muhammad led his own community based on the Messenger's teachings.

Captain Bahar did not gather a community. He did not join one. He remained personally close to all three brothers without becoming a follower of any of them.

He came into the Nation in California alongside Brother Silas Muhammad. They were not blood brothers. They were brothers in the teaching and friends before either of them had a title. They stayed close as men for decades after. Brother Silas went on to lead his own community. Captain Bahar stayed where the Messenger had placed him. The friendship did not need them to be in the same room to remain what it was.

He served alongside the Honorable Minister Louis Farrakhan in the Nation under the Messenger Himself. He knows the work the Minister did then. He knows the work the Minister continued to do. His regard for the Minister is the regard of a man who watched another man stand for the Messenger when standing was not easy.

He accepted Imam W.D. Mohammed at the transition. He went to Hajj with him. He had the conversation on Arafat. He drifted from the Imam's direction after 1978. He uses the word *drift* on purpose. The love did not change.

Most accounts of what came after 1975 were written from inside one of the paths. Captain Bahar's witness was not. He was close enough to each of the three brothers to speak about them honestly. He stayed under the Messenger the whole time. That is the discipline that makes the record he carries irreplaceable.

The man

Captain Bahar does not call himself a religious man. He calls himself a man who believes in nature. The order of God is the order of things as they are. He focuses on the righteous way of life.

That is consistent with everything else he says. He is not interested in performance. He is not interested in being a star. When the conversation tries to flatter him, he turns the compliment outward and refuses to accept it inward.

When pressed on what made him stay, what made him keep the discipline for fifty and now sixty years, he does not embellish. His relationship with everyone he has ever met is the same. With the Messenger. With Joseph Bey, before he died in prison. With Brother John Ali. With those still living. With those gone. His experience, he says, has always been sincere. Whether the outcome was good or bad.

The Messenger, Captain Bahar believes, did not look at him as a believer. The Messenger knew that Captain Bahar trusted Him and would give his life for Him. The Messenger received that as a thing in itself.

Captain Bahar does not consider himself worthy of anything particular. He says so plainly.

That is the discipline that kept the title from corroding into vanity. He has held the post for half a century without converting the post into status.

Home

Captain Wali Bahar is eighty-nine years old. He claims C.R.O.E. as his home.

He says C.R.O.E. is the only place that focuses exclusively on the remembrance of Elijah. That is why he is here. Not because of any building. Not because of any social network. Not because of any inheritance of position. Because of the work.

C.R.O.E. has preserved the books that were banned. The lectures. The recordings. The teaching of the Most Honorable Elijah Muhammad in His own words, without alteration. Captain Bahar — who heard those words from the Messenger Himself, who can tell you which Saviour's Day a particular lecture was delivered and what the room looked like — recognizes the work he was given.

The Messenger's personal Captain has chosen C.R.O.E. as his home because C.R.O.E. preserves the Messenger's teaching.

There is no clearer credential for what C.R.O.E. exists to do.

The renaming

Captain Bahar's service to the Messenger reached into ordinary moments in believers' lives. One of them was the renaming of my family.

After the Messenger's departure in 1975, Imam W.D. Mohammed reassigned the Honorable Minister Louis Farrakhan from Temple No. 7 in Harlem to Chicago's West Side. The Minister served there under the Imam's authority for the next few years, until he made the public break in 1977 and 1978 to rebuild the Nation of Islam on the Messenger's teachings.

In that window, my father, Brother Munir Muhammad, served as secretary at the West Side Temple under Minister Farrakhan. I was six years old. I attended classes at the Temple with my father. At one of those classes I asked the Minister directly for a holy name. I asked him face to face, a child in the audience during class.

The Minister delivered the request to Imam W.D. Mohammed. The Imam answered it. Captain Wali Bahar was present when the answer came. He knew what had been asked and he saw it granted. The Imam conferred the names. A six-year-old boy named Anthony X. Waller became Jamil Muhammad. The whole family took the surname in one grant — mother, father, and child.

The clipping that recorded the moment exists. It ran in the Bilalian News in 1977 under the headline *First grader proud of new name*, written by Brother Malik Hakim. The clipping names the Imam. It does not name the Minister or the Captain. The article was about the child.

First grader proud of new name

By Malik Hakim

CHICAGO — The brown-haired youth beams when you call his name, "Jamil Muhammad." Just five months ago he was Anthony X. Waller. A first-grader at Clara Muhammad School, Jamil told B.N. how he requested and received a name from Chief Imam Wallace D. Muhammad. "Jamil" means "handsome" in Arabic. The whole family received names as a result of that request.

His father's name, "Munir," translates as "shining with faith" his

mother's, "Ameenah," means "loyal and trustworthy."

Jamil emphasized that he preferred his new name "because the old one is Caucasian." The bright-eyed six-year old said his mother's expecting a baby, and if she's a girl, she'll be called Aginah (growing) Musherah (counselor).

"Muhammad" means praiseworthy and much praised. Jamil's favorite subjects are math, reading and penmanship, and he hopes to be a lawyer when he grows up.



JAMIL MUHAMMAD, first grader.

First grader proud of new name

BILALIAN NEWS • 1977 • BY MALIK HAKIM

Jamil Muhammad, first grader

Decades later, Captain Bahar tells me he never forgot that child. He says I was the only child he ever knew who got his entire family a surname. He remembered because he was present. That is what a personal Captain does. He stands where the work is happening, including in the hour when the work is the renaming of one family.

The record

Captain Wali Bahar is still here. He still answers the telephone. He still bears witness when he is asked. His memory is intact. The record is intact in him.

The men who walked with the Most Honorable Elijah Muhammad daily — who lived in the houses, who stood at the meals, who guarded the body, who heard the small remarks — are not many. The number gets smaller every year. Each one who departs takes a record with him that no archive can fully reconstruct.

Captain Bahar's words deserve to be recorded while he is still able to give them, and to be listened to before any of us interpret them. The words he uses are not interchangeable with the words we might choose for him; the accuracy of his language is part of the testimony. The post he holds is not a relic. He has held it since the Messenger named him, and he will hold it for as long as he draws breath.

*Captain Wali Bahar is the Messenger's personal Captain. That is what
the record will say.*



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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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