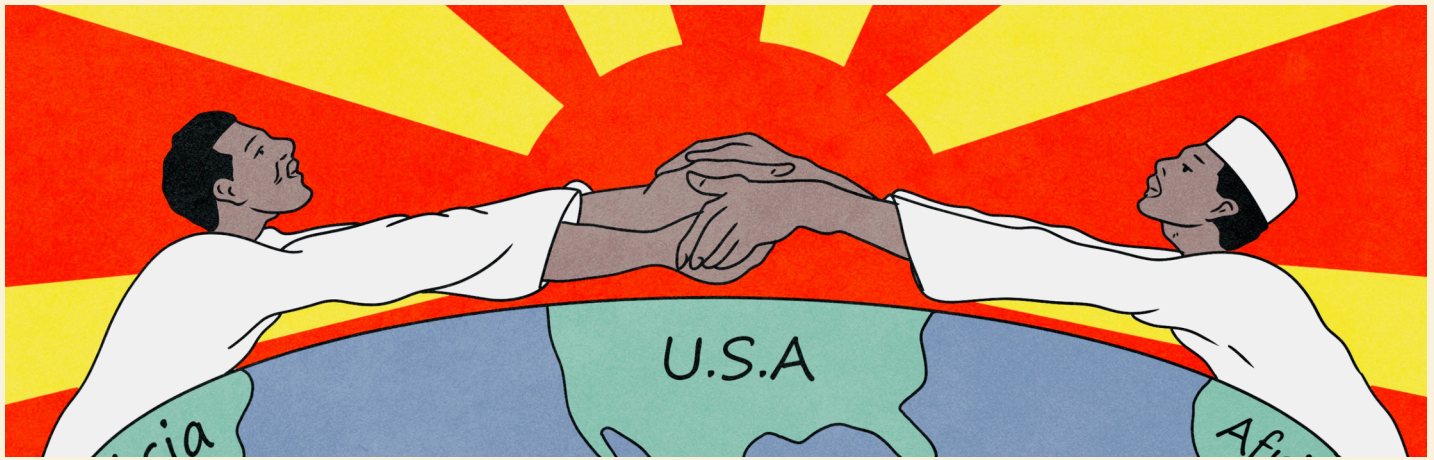




The C.R.O.E. Report

Coalition for the Remembrance Of Elijah

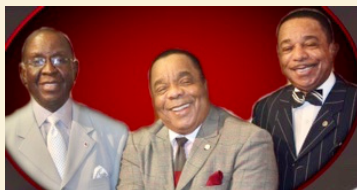
September 2026 • Volume 10 • Issue 6 • 2435 W. 71st Street, Chicago, IL 60629



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formed C.R.O.E., responding on radio shows, giving tours through Nation of Islam history, and building an archive of unpublished works and recordings.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

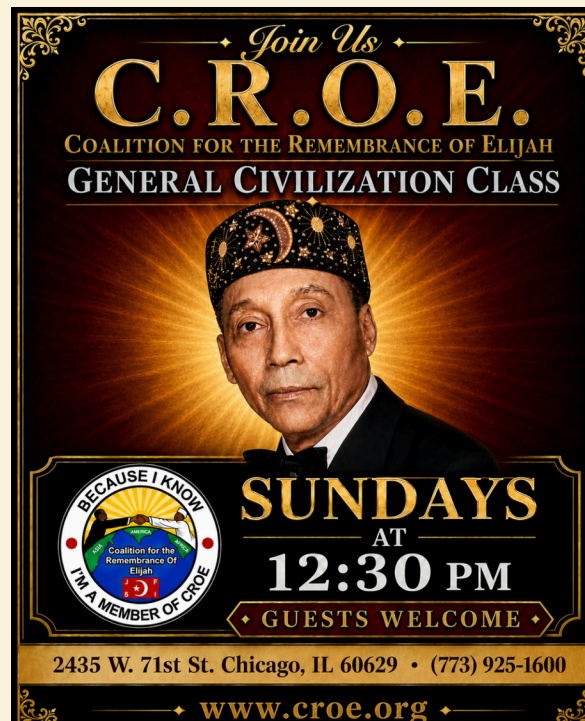
Authentic. Verified. Drawn from the source.

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 —



Subscribe. It is free. Be notified by email the day each new issue is published — www.croe.report/subscribe.html

From the Messenger

Birth of a Saviour

By the Most Honorable Elijah Muhammad · Birth of a Saviour, pages 23–33.



The Most Honorable
Elijah Muhammad

It means this my beloved brothers and sisters. The wonder that this woman is in heaven is not actually a woman of heaven. She originally was not a woman of heaven. But yet she's going to give birth to something of heaven to be sent out of heaven. All praises due to Allah. I hope you don't think I'm an infidel and I hope you don't disbelieve after truth come to you. I don't want you to disbelieve. Truth is simple and it will surprise you when you know that simple truth.

Who is it that it's talking about he sees a woman sitting in heaven? Who is that man? Do you say John the Revelator? Who is John the Revelator? It could not have been Jesus' disciples looking at his own birth after he had been birth. I'm sorry preacher, you should shake hands with me if I'm telling the truth that you did not understand and let us go on together. Don't think hard of me. Thank Allah for revealing it to me, so that you can learn it.

This woman that is sitting in heaven and is seen by someone. It was not a disciple of Jesus two thousand years ago. You say, she's clothed with a child. What are we to understand about that child looking like the sun. If that woman is pregnant with a child that the Sura says to you and I that 'its like the sun.' What does he mean? How are we to understand such? This woman I say was not originally a member of the heavenly people. This woman was one that was not of the people of heaven but yet to bear the child.

You, everyone of you that I see sitting here before me, you are people of heaven. You originally came from heaven. But this woman did not come from heaven. She was not even born in heaven. Her parents was not of the heavenly parents. Not that woman. But yet she's seen in heaven and is clothed with the sun. She's not the sun herself but is clothed with the sun. She's not the stars herself but she has them upon her head. She didn't put the moon at her feet but yet the moon is at her feet. Because she's clothed with the sun. Therefore, the sun and the moon cannot be equal. The moon is always under the sun. All praises due to Allah.

This is a child that is being prepared in heaven to be sent out of heaven to a people that had once been a member of the heavenly family. To bring that people back to heaven, he must have a body from a woman that is not of heaven, but of the people that he's going among to get that people that originally belonged to heaven. I hope that you will have a little patience, I can't tell you this just so.

You and I originally was of heaven and the white man brought us into this part of the earth. Is that right? And have made us like himself. He has made us to practice and do the things that he does. Is that right? The only difference in us and the white man, it is just the color. Now, since that we have been born and reared up, taught and schooled by the white man for four hundred years, it doesn't take the common mother or the common son to go and separate these two people. It takes one more powerful than either side. So that one that is going to separate the two, he must be part of both. He must be part of both, I repeat! So that he can get next to both sides!

Here the woman is seen long before she gives birth to such a child. She was seen six thousand years before the birth of that child. She was seen among the Holy people carrying a child. Who's government was going to be like the sun. Carrying a child who's government or his teachings or his religion as you would call it, would be as clear as the sun. And that his truth, his government, his religion would vanish and block out the old religious world or the old religious teaching as the day sun blocks out the light of the moon. And the old world, or the old prophet's dispensation would become like the moon.

We have lived under the prophets' guidance for six thousand years. Is that right? We have lived under the vision of prophets. God has revealed Himself to prophets in visions and in dreams. We have followed them. Is that right? But now at the end of that time, here is a woman that's going to give birth to a child. Who's word and who's knowledge and wisdom is so superior to that revealed to the prophets that it will outshine their wisdom so much as the sun outshines the moon.

But we are going to live in the sun now. Jesus defines night and day. They are signs of the two worlds. The world of the enemy which are kept with little small light that we may see our way to walk in the way of righteousness by the prophets. The prophets coming to the world of the wicked black stars and like a moon, they give a little light because that world is a world of darkness. But they prophesy and they bear witness that a sun is going to rise one day. They are not needed. They are not necessary after the sun rise. Your moon last night was alright while it was night. The light looked beautiful. Is that right? Because we didn't see nothing else that was superior to her light. The stars rose early in the morning just ahead of the sun, beautiful isn't it? Sometimes look like you almost ought to see a shadow by it. But nevertheless, it was only bearing witness that there is a greater light than I coming up after me. Hold your peace.

We got to give birth to this child. After the duration of the night, there is not anymore need of the moon nor the stars. But we live then in the day time. And I saw a city where God (Himself) was the light, he said. And they need not the sun nor the moon, referring to the old world, referring to the prophets. And the Bible closes, the old Bible closes with the last of the prophets. Is that right? No more prophets after Elijah, (is that right?) according to the Bible.

After Venus or Jupiter or the morning star rises, then you don't need no more star to rise after that star because the sun is going to rise. Is that right? About two hours or a little better than two hours or even less sometimes, the sun is rising. Is that right? That's the last one. Thou your Bible is written pretty good if you understand it. Elijah it says, 'is the last one and behind Elijah it says the Lord whom you seek will suddenly come.' Is that right? Jesus was here two thousand years ago. It didn't say as soon as Jesus is dead or rose again you will see the Lord. But after Elijah, or rather while Elijah is yet preaching comes the Lord. Is that right?

I'm only coming up to that baby. I'm not preaching Elijah. I'm just trying to get up to this baby. What does it say in the Bible. It says this, 'and He will send His Messenger before His face.' He will be there. And He has sent the Messenger (Himself). He's guiding the Messenger before His face. No where in the Bible do you find where any prophet has such prophecy concerning them. Is that right? That God will send them before His face. You find where that God revealed Himself to so and so and so. Or shown Himself to so and so and so and told him to go and prophecy.

But here is a man. He said, 'I will send him before my face.' All praises due to Allah. And he shall do what? He shall prepare the way before me. All praises due to Allah. What is the way that Elijah must prepare for God (Himself)? He must go in front of God like the morning star in front of the sun. All praises due to Allah. The morning star after the moon has begun to fail in her light then we see a bright morning star rising up justifying day break. Is that right? Right behind the morning star we have day. Is that right? It is called the morning star because it is right into the sun light. The sun even as much continues to make her appearance until she blocks out the morning light of the star. Is that right? The morning star light is now absolutely baptized in the sun. She just only was warning us that a better light than I is coming up behind me. So it is with Elijah, he must prepare the way.

You must go and bear witness to the people first that I am God and I am right behind him. You must bear witness to my people that they are my people and I am their God and you must bring them into the knowledge of themselves and into the knowledge of their people and you must bring these two people who are divided from one another by the enemy. You must bring them into the knowledge of each other.

Here you got the old native people whom this people was brought from represented as the father and you represented as the children. Bring these together. Is not it true, that you have been here for four hundred long years and that you have not had contact with your people from the native land where you were brought from?

Isn't it true today as we both look at each other for the first time that if you come and accept Islam, the teachings that I am teaching you that you are soon shaking hands with your people across the water? Is that right? For the first time, you are greeting your people from your native land "As-Salaam Alaikum."

And they are throwing their arms around your neck and you are throwing your arms around their neck for the first time kissing each other. This is the work of Elijah. Turn the hearts of the father to the children and the children's heart to their father.

Not your heart to aliens, not your heart to strangers, but your heart must be turned back to your own Black people from whence you came! And their hearts must be turned to you. For a long time they paid you no attention.

This baby, this woman, the woman there represents a woman and it also have a second meaning. It represents the people. Some of the theologians call it the church but I also would bring you into a more better understanding of it. It doesn't mean a Christian church as you understand it. It means a temple or it means rather the believers, that army of believers in the last day. And again it means a messenger or a prophet in the last day, who is always styled as a type of a woman. Because as a woman gives birth to children, a prophet by his mission or knowledge of God gives spiritual birth to the people. Therefore he's styled with a woman because one brings the child to the birth physically and the other brings a spiritual birth to that child. That's the way to understand it and the proper way.

The woman that he saw is as I say, it was a woman that was out from the world. She was not a woman of heaven. She was a woman of the world but was chosen by heaven out of the world and was claimed from the world to bear a child to be sent back into the world to bring back to heaven that particular child that had gone astray and lost himself in the world. That child is none other than you and I. Who was once in the heavenly family belonging to the Holy people. Now have gotten ourselves lost in the Western Hemisphere among a strange people. And a people that is an enemy to us. A people that is not our people. A people that is no friend of ours. And they have caused us to get lost from our own people and from our own God and from our own religion, by teaching us a false religion and a God that don't even exist under the name of a good one that you have knowledge of.

He put that name, that good name on something that is false, that will make you since you are divinely people or rather inspired or inclined, you will follow the name and at the same time will not be getting the value of the truth that the name actually belongs to. That's what the white man has done for the so-called American Negro and all Black people that follow him.

He uses the name Jesus but you should be wise. The white man doesn't want to recognize no Black prophet, nor any Black angel, nor any God that is Black. He's got to be a white prophet. He's got to be a white angel. He's got to be a white God for him to recognize him. And he has you following that particular color, white. And he's indirectly made you to believe or think that when you go to heaven, you will be white like himself. Therefore that makes you always inclined to that particular color and desire to be that color instead of your own original color. He'll have you like that. He said to you, 'Jesus taught this religion, this is Jesus religion.' But they are very smart. If you would contend with him, how do you make that to be Jesus religion? He says, 'well.' He says, 'uh, Christian means to be one with God. Don't you believe that the prophet was one with God?' Yes. 'Well that's the Christian we are talking about.' Well you're not that. 'I didn't say I was a good Christian.' He'll tell you that. 'But I say that Jesus was a Christian because Christian means to be crystallized into one. He was one and one with his father. And the father was one and one with the son, Jesus.' You can not over take him. But we have over took him and now running him. If you chase him and say, 'where is the heaven you're talking about up there?' He says, 'well all of us refer to the open space as heaven. Don't you read how the astronomers refer to the heavenly bodies, meaning the stars and the other planets.' He says, 'all the space is referred to up in the heaven.' Then you say well what are you talking about man for? He says, 'we didn't mean that the man actually go up into space. Heaven, you know means a place of rest, in peace with God and in the likeness of God and under his protection and a place where there is no wickedness going on. That could be any place.' That's what he will tell you. It would be any place wherever there is peace. You can't chase him so easy unless you are real smart. If he would get you on one point, if you didn't know all the points, you would leave him go. But if he get

me on that point, he's yet got plenty more I'm going to chase him on, you see. I'm not going to let him go with that. I'm going to tell him, since then you know it to be a simple thing, then why do you teach babies to believe something that is not? When that you know the baby is believing he's going up in the clouds or up in the sky some place after he die and you know he's not. Why don't you tell the baby that is not what I am talking about? Then what is your answer for teaching that baby to grow up under you as his teacher, dumb to the knowledge of actually what you are teaching?

Then he will grin, he says, 'well, I give them the Bible.' Yes, but if you give them the Bible and you know the interpretation of the Bible.

The right interpretation why didn't you give him that? Then he will say, 'well maybe I don't know all the interpretation of the Bible. Maybe you know it better than I.' He'll lie like that. Then, you tell him, I tell you the reason you don't do it because you're just a lying devil. That's all.

There is no such thing that God produced a son, two thousand years ago for the Jews to be the redemption Christ for the Jews or to restore the Jews back into the favor of God. No Sir. That never happened and never will happen. God doesn't want the Jew and no other white people. He doesn't want them. It is you that God wants. And it is the white people who have deceived you concerning God. The knowledge of God, you are deceived. You don't even know God. And if you chase the white teacher, he'll tell you, 'no man never seen God.' Then you say, 'well you lying blue eyed devil what are you teaching me to believe in a God when no man never seen him? Know nothing about him.' Then he will say, 'well, you feel God, you seek God through prayer.' Say yes, but how about that baby over there that's down to that statue there? Or how about that one over there in India praying to a monkey, or praying to some hand made carved piece of wood, or praying to the river there? What about that one? He can be caught upward, don't worry about that, you can chase him and make him to admit he's lying. They hate Elijah. They call Elijah every thing they can think of other than good behind his back. Because Elijah has been given the truth and that truth is your salvation, the so-called Negro salvation.

I'll tell you how to overtake it brothers and sisters. You watch all the college students and university students. You don't find them believing to much in Christianity. Why? Because he's getting too intelligent to learn. He sees that there are some mistakes made here some where. What doctors and lawyers and what not educators look like sitting down listening to you to preach to him that when you die, you are going up in heaven, you're going to wear a long white robe and you're going to eat at the welcome table. What does he look like listening to you talk that kind of stuff to him? He's not going to sit there and listen to that kind of stuff. Because he already knows. He has studied life. He already knows that nothing like that happens after a man die. Then he walks out on you. Is that right?

Biggest time you see lots of doctors and educators sitting around in the church is the time when they think that the pastor is going to give them a break. Yeah, that's right. Give them a break. Make some of you his patients. He and the pastor are friends and you are the merchandise. I'm sorry reverend and the lawyer and the doctor. I'm sorry. But Elijah is trying to get rid of all that particular profession anyway. In that day, you won't need doctors and you won't need any lawyers. In that day, you won't need a lot of preachers according to the Bible. It says one will be a shepherd for you. My beloved brothers and sisters, let's give birth to the baby and go home.

He must be part of you and part of your enemy. He must look like your enemy in order to get among your enemy and bring their power to a naught. But yet be a part of you. He must be of you. His father must be your father. He must be one like you. And in that way if the father is of the Black man, he belongs to the Black man!

But the woman that's seen sitting in the sun. In the light of truth and in the midst of the righteous wherein that its a wonder to see such woman sitting because she is not of that particular family. But what happened? The God cleaned her. Is that right? He stripped her of the devil and made her fit to give birth to a child, that he intends to use to go after his people and to redeem that people from her people. I know it's hard for you to believe the way you have been taught but this is truth. I will face all the white scholars and I will prove to you before their face that it is the truth and force them to admit it.

That man that comes after you. He came from a holy place. The Bible gives you this, it says that sin by sin death came upon the people and due to that one man that was of sin. Is that right? And from that man came a lie. He lied! Is that right? And he deceived

the people concerning God. He made the people to disobey God. But now here comes one that is absolutely is of the light of truth. He was not born in the world of unrighteous. He was born in the world of righteous. And this man, he's absolutely clear, he's pure and he is to bring a pure nation back to heaven. Is that right? The untruth, the unrighteous cannot be a redeemer for an unrighteous. Is that right? It takes a righteous person to redeem the unrighteous. Therefore you have here again, that in the first Adam all died. Is that right? And in the second Adam all lived. All praises due to Allah. There you have two men birth, carnal men and some people say earthly people. Some think the second Adam is the Jesus two thousand years ago. Not so. No, not so.

Because if God made Adam from the dust of the earth or from the earth and not from the essence of the heavens but from the earth, and from not the earth but from the dust of the earth, (is that right?) then he's not from the heaven. Is that right? All praises due to Allah. Then Adam is a very low man and he's considered nothing. As the dust is considered nothing.

And another place it says he made him from clay. Well old poor red clay won't produce anything. But if you get that Black loam, (is that right?) that's the rich earth. From it will produce great crops but not old poor red clay. You're wrong. But here is a red devil that has been produced. He's a poor wicked thing that has been brought out of that same earth where that black earth is at. Is that right? As the red clay is the poor part of the black earth. The white race is the poor part of the Black nation. I hope you will have patience. Here comes the redemption for a man or for a people that has been lost among another people so long that they don't even know their own people. Because they have lost knowledge of self. They don't know the people that they are among. They go only by color. They say this is a white people and we are dark people or we are brown people or we are red people. They go only by color. They don't either one.

One must come that knows the tricknology that the other one has played on this one. And teach that one that is dumb to the knowledge of himself the tricks that has been played on him by his wise enemy. And that one must be prepared outside of him. He can't be prepared in the same area. He must be prepared in heaven, so that no sin will touch him until he is absolutely of the age to go after that one of his own people that is now lost and submerged into sin. And he must destroy that one that has destroyed his own people. When the enemy sees him, he will think its one of his own kind. Behold he cometh without observation. All praises due to Allah.

The old writers, one of them said 'I saw him coming.' Says doing what? 'Treading the wine press along by himself.' That was not the Jesus two thousand years ago. He didn't tread the Jews down and crush their life blood out of them. This man coming in the last day must tread the wicked down and crush them as a man treaded grapes under his feet and crush the blood of the grapes out. He must crush men blood out of them. The wicked blood of the people. He said, 'and why's thy garment so red.' He said, 'I looked and I didn't find no one to help me, so I did it alone. Therefore, I have crushed them in my anger. Therefore my garment is spotted or stained with their blood.' Meaning what, meaning this one man is going to destroy a whole race of people. That's what it means.

That man was born in the year eighteen and seventy seven in the holy city. That's your heaven that your Bible is referring to. He was born in the holy city, Mecca. His father went out of Mecca, gotten the woman up into the hills of Asia and brought her, claimed her of her own evil. The evil tendencies of the woman, the very spirit of evil was taken from her. And she was made a perfect, holy and a righteous woman, though yet not by nature. But yet made one.

— *The Most Honorable Elijah Muhammad, Birth of a Saviour, pp. 23–33.*

How to Eat to Live

Chapter 13 · Fruit Is Digested Better When Eaten Raw

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

Since being given knowledge by the All-Wise One in the Person of Master Fard Muhammad on “How To Eat To Live,” we should not confuse ourselves by studying the advice of all the people, doctors, and quacks of the world on what kind of medicine, vegetables, meats, herbs, and fruits we should eat. If we keep getting advice on the above after getting the correct advice, we will never enjoy good health. All will be confusion.

As I mentioned earlier, nearly all vegetables are good to eat that have been classified by the scientists who have studied the poisons that the vegetables contain as well as the non-poisons they contain. We do not need to eat everything just because the Bible (in Genesis) said that Adam (who represents the white race) could eat nearly all of the herbs of the earth (that are not poisonous). Our scientists teach us of that which is poisonous and of that which is not poisonous.

If we are travelers and are stranded, we eat whatever we can find edible, to non-poisonous roots and the bark off trees. But this is not good for us if we wish to live a long time because our stomachs are not made to digest the bark off trees and roots of trees or blades of grass and leaves.

Our stomachs were not made to live off raw foods, except certain raw foods such as fruits, which — beyond a shadow of a doubt — should be eaten raw and never cooked. When we cook fruit, it takes away the vital property that is necessary for our good health. An apple (or peaches or berries) is better eaten raw than cooked, unless our health and body are weak and unable to digest the raw apple.

There is a great need for knowledge on what to cook as well as how to cook it. We can live a long, great and healthy life by just drinking good, wholesome milk and eating good whole wheat bread if the bread is cooked correctly.

Some people will eat whole wheat kernel. But, this is not good to do because it is the hull of the seed and our stomachs are not made to digest the raw wheat seeds, regardless of the great property of vitamins in them. The whole wheat kernel should be milled and ground very fine. When you are ready to make bread, add water and yeast to it and set it aside to sour. This will put it in a better digestive state to be cooked properly for your stomach to digest.

Cook it slowly after it has risen a couple of times in the mold; this must be done thoroughly so that all of the risen cake or loaf is thoroughly cooked through and through under the heat of the oven. After it is cooked, do not eat it until it has set a day or two; even three days is not too long to wait for it. It is never stale because of age if kept in the right place.

Never eat freshly cooked bread of any kind, as it is difficult for the stomach to digest. The same applies to beans and whatever you eat; cook them thoroughly. But, do not cook them in such a way as to destroy the vitamins or proteins that are in them to strengthen and build your bodies and the tissues of your bodies. Some people pull the brown crust off the bread to eat the unbrowned core. But by doing this you are throwing away the most digestible part of the bread and accepting that part which is hard to digest.

Toast that is browned through and through is much easier on the stomach than the slice of bread that is not toasted. We can live longer by eating several varieties of foods.

Never think that you are a great, healthy person just because you eat a lot of meat, white bread, corn bread, sweet pastry, or a lot of peas and beans. You are only taking a quick trip to the cemetery.

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 · SEPTEMBER 2026 —

Muhammad and Friends · May 11, 2018

WATCH · 58 MINUTES · AT WWW.CROE.REPORT

The Record

On May 11, 2018, Brother Munir Muhammad brought Gilad Atzmon into the studio for his appearance on *Muhammad and Friends*. Atzmon was born and raised in Israel. He served in the Israeli army. He left the country after realizing he was living on someone else's land. He is an internationally toured jazz musician and a published author who has debated known American scholars on Israel, Zionism, and Palestine.

On May 8, three days before the broadcast, President Trump withdrew the United States from the Joint Comprehensive Plan of Action, the Iran nuclear agreement, and reinstated sanctions on Iran. On April 14, the United States, the United Kingdom, and France had jointly struck three sites in Syria in response to reported chemical attacks in Douma on April 7 — the same pattern of chemical-attack pretext and immediate strike that Brother Munir examined in last month's On the Record commentary on the 2013 Syria standoff. On May 14, three days after the broadcast, the United States would formally open its embassy in Jerusalem. Also on May 14, at the Gaza border fence, Israeli forces fired on the Great March of Return demonstrations and killed at least sixty Palestinians in a single day.

Why It Matters. Brother Munir conducted this interview as an examination. He set each subject, gave Atzmon room to answer, then pressed on what mattered and moved on when the point was made.

He opened on the man himself. He wanted the audience to understand who they were listening to before they heard him on Syria or Iran. He asked Atzmon to walk through his own transition — his upbringing in Israel, his service in the Israeli army, the moment he realized he was living on someone else's land, and the moment he decided to leave. Brother Munir told Atzmon on air that he had to establish this because the audience needed to know Atzmon was speaking from experience.

He moved to the Syria strike and named the sequence: Netanyahu at his press conference on the Iran deal, Trump killing the agreement, bombs falling on Syria immediately after. He put the question directly to Atzmon: does he believe any of these things happened the way the public was told? Atzmon said no. He had not been in Douma that night, but he had read enough to conclude the strike was the point of the exercise and the chemical attack was the pretext.

He pressed on identity politics next. Atzmon offered an observation. Feminism in America goes back sixty years. Gay

On the Record *(continued)*

rights, fifty. Transgender, twenty. Jewish identity politics has been running for two thousand five hundred years. That head start is why one identity group has a state, atomic bombs, and squadrons of advanced fighters, while the others are still contesting recognition.

He closed on Jerusalem. He asked Atzmon why Trump chose to name Jerusalem the capital knowing how contested the decision would be. Atzmon credited that decision with clarifying for the Palestinians who America actually served. He named the Nakba. He named the right of return. He named the border demonstrations that would produce the mass killings three days later.

What History Proved. Eight years have passed. Those questions are still current in 2026.

Brother Munir asked about the Iran deal. The deal did not come back. Sanctions did not bring Iran to the table on American terms. Iran resumed enrichment. On April 13, 2024, Iran launched more than 300 drones and missiles at Israel from Iranian soil — the first direct state-to-state attack on Israel since the founding of the Islamic Republic. Israel struck back on April 19. Iran struck again on October 1 with roughly 200 ballistic missiles. Israel struck Iran again on October 26. In June 2025, Israel launched Operation Rising Lion against Iran's nuclear sites, opening the Twelve-Day War. The confrontation Atzmon described as sitting on Israel's northern border in 2018 became open state-to-state war by 2025.

Brother Munir asked about the Douma strike. The record supports Atzmon's reading. The Organisation for the Prohibition of Chemical Weapons never verified a chemical-weapons stockpile inside Syria during the years President Assad remained in power. Only after his removal on December 8, 2024 — with Syria under a new caretaker government cooperating with inspectors — did the OPCW begin reporting undeclared weapons and hidden caches. Assad's fall came from a rapid offensive led by Hayat Tahrir al-Sham and the Turkish-backed Syrian National Army after more than a decade of civil war. Turkey backed the coalition that finished the job. The United States, working from a different playbook,

was chief among the outside backers of the broader anti-Assad opposition across those years, including the CIA's Timber Sycamore program from 2013 to 2017.

Brother Munir asked about Jerusalem and about the Palestinians on the Gaza border fence. Three days after the broadcast, the United States opened its embassy in Jerusalem while Israeli forces killed Palestinians at the Gaza fence. On October 7, 2023, Hamas attacked southern Israel. The war in Gaza that followed continued through the January 2025 ceasefire and its collapse, through the October 2025 Trump-brokered ceasefire, and into the current phase in which Israeli forces retain 60 to 70 percent of Gaza and daily strikes continue while the second stage of the Board of Peace plan stalls. Gaza health authorities report at least 1,230 Palestinians killed since the October 2025 agreement was signed. The Palestinian right of return that Atzmon named as the true question in 2018 is now a central demand of the movements visible on American campuses and in the streets.

Brother Munir let Atzmon give his reading of U.S. standing. Atzmon said America was no longer regarded as a negotiator in the Middle East. It was regarded as a party to the conflict. On March 10, 2023, China brokered the restoration of diplomatic relations between Iran and Saudi Arabia in Beijing. The Abraham Accords produced normalization on paper. The Twelve-Day War, the Gaza war, and the Lebanon-Hezbollah confrontation each proceeded on terms set by the parties themselves, not by Washington.

Not every reading Atzmon offered has been settled by events. He hoped an Iranian atomic weapon would produce cold peace instead of hot war. That question is not answered. Weigh it as his hope. His broader forecast — that America would not remain the pivot of the region, that Israel's buffer-zone doctrine would be tested by Iranian forward positioning, that each new war would be built on pretexts the public would eventually see through — has been supported by the record since.

Watch the full conversation at www.croe.report

The full clip of Brother Munir Muhammad's May 11, 2018 *Muhammad and Friends* conversation with Gilad Atzmon is available now at www.croe.report. This page and the video rotate monthly with new selections from the Munir Muhammad Archive.

A COMMENTARY COLUMN

CONTINUING THE CONVERSATION

BY JAMIL MUHAMMAD · EDITOR & PUBLISHER



ESSAY

The Seat Is Not the Result

Support Goes Both Ways

Petitions have been circulating in Chicago wards since the end of July. The names will be filed by the end of October. We will vote in February. Now the question is which candidates to choose.

That is the easy question. The harder one is what we do after the votes are counted.

Two stories get told in our communities about Black elected officials. The first is that getting one of ours into the seat is the accomplishment. The second is that the ones already in the seat have done nothing.

Both stories are comfortable. Neither one requires anything of the person telling it but an opinion.

What shared experience is worth

There is a real reason to want someone of shared experience in office.

A man who grew up on the block does not have to be convinced the block exists. He does not need a study to believe you about the response times, the store that closed, the school that was consolidated, the lot that has sat empty for eleven years. He has stood in the same lines. He has waited on the same buses. When issues reach rooms you will never be inside, he can argue it from the inside of the experience rather than from a briefing memo.

That is worth something. It is worth a great deal. Other groups in this city understand it, which is why they fight to keep their own people in position and fight harder to keep them there once they arrive.

The shared face is the starting point.

It does not always go anywhere. Too often it does not. The man who knows the block goes into the room and the block does not come out of the room with him. The experience is real and it never reaches the vote, the budget, or the ordinance. Nothing about a shared background guarantees that the background will be used on our behalf.

The seat is not the result.

So the question has to be asked. If the experience does not appear in the record, what exactly did the shared experience gain us?

I am asking because the answer depends as much on us as it does on him.

When support becomes management

Shared experience is also the fastest way to get past a person's guard. That is not an accusation. That is a fact, and everyone who works in persuasion for a living knows it.

When we believe someone has lived what we have lived, we stop examining. We extend trust we have not verified. And once we have extended it, we defend it, because withdrawing it would mean admitting we gave it away too easily.

We are told what we stand to lose far more often than we are told what we will gain. Fear moves us faster than a program does, and it costs the person using it nothing, because a warning requires no delivery date. The endorsement arrives from a

platform we already trust, so we transfer that trust without asking whether the platform examined anything itself.

We say a name out loud to a neighbor, and from that moment forward we are defending our own credibility instead of measuring a record. The rally is scheduled for the week before the vote, never the week the budget is voted on. Every one of these arrives looking like support, and that is exactly why it works.

The same shared face produces both outcomes. The record is the only thing that tells us which one we are looking at.

What the work actually requires

I have spent much of my career in and around government, and I have watched measures die in implementation while the announcement of them was still being celebrated.

The person in the seat is our neighbor. He lives in the ward. His children go to school here, his mother is a few blocks over, and he shops where we shop. When he ran, he had a vision for this community and he believed he could deliver it. Nearly all of them start there.

Serving is harder than any of us admit from the outside.

No alderman accomplishes anything by himself. There are fifty of them. An ordinance requires votes he does not control, from colleagues whose wards want different things, and getting those votes takes negotiation and compromise — the very thing we have decided to treat as betrayal. Then it has to be implemented, and implementation is where most legislation quietly dies. A measure that reads well the day it passes can be unfunded, unenforceable, or years away from producing anything, and none of that is visible in the announcement.

We stopped teaching this. Civics left the curriculum and nothing replaced it. A generation has come up with no working understanding of how a law is made, who has to agree to it, what an appropriation is, or why the thing announced in March still has not appeared by December.

So we substituted a standard we could apply without studying anything. We decided that the most effective official is the one with the best and loudest soundbite.

Respectfully, that is foolishness. Volume by itself has not delivered measurable results for us. Disruption with no strategy

behind it produces attention and nothing else, and attention is not an outcome. We have watched people build entire careers on being the angriest voice in the room while our condition stayed exactly where it was.

And we have made peace with accepting the least. We measure our community's success against the least unfavorable outcome available to us and call that a win.

What standard is that? Do we require any qualification for leadership at all — any competence, any preparation, any evidence that the person can do the work? Do we ask? Do we care? If we do not ask, on what grounds do we claim to care about the outcome?

We give opinions without investing the discipline to understand the process. How legislation is presented to us and what it takes to implement it are two entirely different things. We study the presentation. We rarely have the discipline to study the implementation, or to ask whether it will produce what was promised.

Servant leadership is not easy. It takes strategy, study, a team, and a community committed to the same outcome. Anything less than that fails. That is a description of what we were supposed to be supplying.

Who donated the school supplies

Every August there are school supplies. In November there are turkeys. In December there are toys. Residents expect these things, and residents are right to expect them, because they have become the visible proof that someone in office remembers the ward exists.

Who donated them?

Not the alderman. The donations came from a corporation, a utility, a developer, a hospital system, a contractor. Some of those businesses sit inside the ward and some do not. Some have business before the city and some do not. What none of them are is us. And whoever supplies what we will not supply ourselves has a claim on the office that we have never made.

We did not fund the seat. Somebody else did. Then we spend four years wondering why the seat answers to somebody else.

This is not a character problem. It is an arithmetic problem — a question of who put money in and who did not. Money is the

Continuing the Conversation · Continued

one form of support that gets counted, disclosed, and filed. Everything else we offer — the complaint at the meeting, the post, the conversation on the porch — leaves no record and applies little weight. Our people have almost never given money to the people we elect. We have given noise, and we have given it after the fact.

Consider what the smallest possible contribution would produce.

Five dollars a year, from five thousand households in one ward, is twenty-five thousand dollars a year. Over a four-year term, one hundred thousand dollars.

For scale: the average winning Chicago City Council campaign in 2023 spent about a quarter of a million dollars, according to an analysis by Reform for Illinois. One hundred thousand dollars raised inside the ward would be a serious share of that — and it would arrive owing nobody anything.

Five dollars a year is forty-two cents a month. Most households in this city can find forty-two cents a month if they decide the outcome is worth it. And most of us can name three things we waste more than that on before noon.

The Most Honorable Elijah Muhammad did this arithmetic sixty years ago, for the whole nation, in Chapter 34 of *Message to the Blackman in America*:

"In unity, we can accomplish much. Think of the 20 million of your and my kind putting one dollar a year aside for ourselves in a national treasury toward the day of want. Suppose we laid aside one dollar every month against the day of want. Look at the millions that we could build up for ourselves within a few years."

One dollar. He was not asking for sacrifice. He was pointing out that we had confused a small amount of money with a small amount of power.

And this is not only about a campaign. Five thousand households at five dollars produces the same one hundred thousand dollars for a community organization, a school program, a block club, a building fund — and that money does not have to wait for an election to do anything. Which raises a

question we have been avoiding for a long time. How much of what we have been demanding from the political process were we always able to do ourselves?

He gave the instruction on that too, in the economic blueprint He laid out in Chapter 80:

"1. Recognize the necessity for unity and group operation (activities). 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."

Pool your resources. Stop the wanton criticism. Both instructions, in the same list, because He understood they were the same problem.

He left us the blueprint

The Most Honorable Elijah Muhammad addressed this exact subject directly. Not the principle of it — the subject of it, Black politicians and the people who elect them. In Chapter 79 of *Message to the Blackman in America*, He wrote:

"There are many black men and women who make splendid politicians. They could accomplish considerable good if they — like the white politician and his people — were given proper and equal recognition and justice for themselves and their people."

He then named what is required of the officeholder:

"If our politicians are to serve us, they must have no fear of the white man when they lead our case in the white courts before white judges."

And He named what is required of us:

"We must give good black politicians the total backing of our population."

Continuing the Conversation · Continued

Total backing. Not a vote every four years. Not applause. Backing.

What the Messenger described is clear. The official is obligated to serve without fear. The population is obligated to back him so completely that fear costs him nothing. Neither obligation works alone. A fearless official with no base behind him is isolated and eventually removed. A backed official who fears the room is useless to us no matter how much we give him.

He set out the conduct of that relationship in *The Proper Way of Handling People*, written for laborers in the Mosque and applicable anywhere people are led. The agreement He laid down in Section XVII runs in both directions:

"The welfare of the group comes first. The official shall lead the group and be responsible for its welfare... The official shall not take advantage of his position to give harmful orders, play favorites, etc. The official and believers shall each do what he can to make it advantageous to belong to the Mosque."

On correction, in Section XI, He was specific:

"Be sure it's necessary. Correct in private, if possible."

We do the opposite of both. We correct in public, at volume, for an audience, and we rarely stop to ask whether the correction was necessary or whether we simply wanted to be seen delivering it. Then we are surprised when the next person who takes the seat treats his own community as the most dangerous room he has to walk into.

We seek to embarrass and destroy our own.

He also distinguished between leadership built on obedience and leadership built on cooperation — dependence and orders on one side, individual responsibility and consultation on the other. We have accepted the first arrangement and complained about the results of it.

The blueprint is not missing. We are not using it.

...

We are not owed good representation because we showed up once. Nobody gets that. The official carries his half of this and it

is heavy — he answers for the record, the vote, and whether the experience he shares with us ever reaches the ordinance. But we carry the other half. He put the instruction in print sixty years ago, and for the most part we have not acted on it. We withheld the money. We withheld the study that would have let us judge the work honestly. We withheld the correction that could have been useful, and delivered the condemnation that never was. And where we set no standard, we accepted whatever arrived.

Regardless of our political persuasion, our religious denomination, or our economic status, we are all Black people in the same condition. The condition is not going to be voted away in February. It was never going to be.

We cannot change our condition unless we change our way of thinking, so teaches the Most Honorable Elijah Muhammad. That is the whole of it. Thought is what changes a people, and everything else follows from what we have decided is possible.

So before the ballot arrives, the question is not who you are going to vote for.

What does your support actually look like — and if you cannot name it, what is it you believe you are owed?

VOICES FROM THE WITNESS BEARERS

BY AAISHA NAFIS MUHAMMAD · C.R.O.E. MEMBER



GUEST COMMENTARY

My Journey to Becoming Aaisha Nafis Muhammad

Lively and prosperous, precious, and worthy of praise. That is the meaning of Aaisha Nafis Muhammad.

The Most Honorable Elijah Muhammad taught us that one of the first and most important truths that must be established is our identity. As my 28th birthday approaches, I have found myself thinking more and more about who I am, what I have experienced, and, more importantly, the woman I want to be. I want to take the time to share my journey with full transparency to show that both life's trials and tribulations and the teachings of the Most Honorable Elijah Muhammad have not only helped me grow, but have also guided me into becoming a woman who ends each day feeling grateful, proud of who she is, and accepting that Allah is the Best Knower.

Growing up as a Muslim follower of the Most Honorable Elijah Muhammad was something I took for granted in my younger years. I did not truly recognize its value, even though my grandfather would always say, "This teaching will save your life." My early twenties became a lesson in just how true those words really were. Unfortunately, it took many difficult experiences for me to understand them.

When I was 17 years old, my grandfather IC passed away a week before my high school graduation. While I had experienced heartbreak before when my Uncle Lee passed away in 2013, losing my grandfather was a pain I never imagined I would feel. My grandfather and I were very close, and 10 years later, I still cannot think about him without needing a moment to shed a tear.

His passing made me want to spend more time with my family and stay close to home, but I never shared how difficult it was for me or how much I hated that he was no longer here.

Three years later, I lost my grandfather Munir, and this time I was angry and filled with regret. I had just graduated with my

associate's degree and was preparing to begin my bachelor's program that August. I was angry at the world, and I found myself questioning Allah. I began to turn away from the very thing my grandfather loved most: this teaching.

No matter how many times I heard, "The only way to escape death is not to be born," those words meant absolutely nothing to me, and they never eased my pain. I searched for comfort everywhere except in this teaching. For a while, I wore a mask of happiness while, deep down inside, I was depressed, lost, and struggling to find peace of mind. Instead of facing it, I settled for temporary happiness.

When I reflect on that period of my life, I always return to Surah 2, verse 216 of the Holy Qur'an:

"It may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you; and Allah knows while you know not."

I had tunnel vision. I wanted the path that felt easiest. I wanted to be carefree, even when that path was more harmful than the one that would have benefited my growth and development.

Looking back, it was the most insecure I have ever felt in my life. I would wake up in the morning and feel cursed that I had to live another day in my own skin. I did not enjoy school. I did not enjoy working. I felt like every day was meaningless.

I remember going to the doctor and being told that I was suffering from mild depression. I also remember my father telling me that I wasn't depressed, that I just hadn't accomplished anything yet. At the time, I felt that his response was dismissive of my mental health, even though I had never

truly disclosed what I was battling. Deep down, though, I knew there was truth in what he was saying.

What had I really done?

I had not even discovered my purpose. I was pretending every day. I was not living in my truth, nor was I reflecting all of the beautiful things that had been instilled in me. His words got my wheels turning, but they didn't move me entirely. I found myself wanting to graduate simply so I could say I had accomplished something, but I still wasn't where I needed to be.

Unfortunately, it took me getting into a car accident at two o'clock in the morning on Father's Day in 2021 to truly wake me up.

That night was one of the worst nights of my life, and it all happened because I trusted a friend and wanted to keep another one safe. I remember how scared I was. I remember seeing my car catch on fire while I was still inside. I remember fighting to get out of that car because I wanted to save my life.

I wanted to live.

In that moment, I realized just how important life really was. Suddenly, all of those days I had spent angry because I woke up seemed so insignificant because, when the time came, I didn't want to die.

Following that accident, I lost several friends in car accidents, and every time I thought about them, I couldn't help but think, "That could have been me."

I thought about my loved ones. While it made me sad, it also pushed me to become better. My motivation shifted from simply wanting to be successful to wanting to become someone my parents would be proud of. I wanted them to know that they had done their job and that they had done it well.

That became my greatest motivation.

The following summer, I graduated with my bachelor's degree, took a gap year, and found love in a career I never thought I would enjoy. Ironically, it was a career I initially ran away from but eventually returned to a few years later.

During that time, I fell back in love with myself, and I fell back in love with the teachings of the Most Honorable Elijah Muhammad.

I found truth in Surah 65, verse 3:

"And whoever trusts in Allah, He is sufficient for him. Surely Allah attains His purpose. Allah indeed has appointed a measure for everything."

I learned that I could trust Allah during times of doubt and hardship and that I could submit to His will because He truly is the Best Knower.

I also began to enjoy coming to C.R.O.E. It felt like home. I was surrounded by people who had watched me grow up and who had poured so much into me. One day a week, I was able to be in an environment that felt like home outside of my own home.

My journey led me to accept who I am, and the blessings began to pour in. I still experienced difficult times, but I was stronger.

I found myself reading more. My relationships became stronger. I became more confident, and I found myself remembering things my father had said that helped me navigate difficult moments.

I remember finding my favorite verse in the Holy Qur'an. I was so excited that I wanted to share it with everyone because I had finally begun reading with intention. I found something I could always carry with me and use as a reminder.

Surah 94 says:

"Have We not expanded for thee thy breast, and removed from thee thy burden, which weighed down thy back, and exalted for thee thy mention? Surely with difficulty is ease; with difficulty is surely ease. So when thou art free from anxiety, work hard, and make thy Lord thy exclusive object."

To me, it reflected everything I had experienced.

I opened my heart to Allah. I became honest with myself, and everything suddenly felt like a lighter burden to carry. No matter what I experienced, I knew I could put my trust in Allah while also doing the things I was supposed to do, and I would always be okay.

Now, I am one month away from my 28th birthday.

I have just graduated with my master's degree in Applied Behavior Analysis, and I am happy.

I no longer view life as a punishment. Instead, I wake up each day looking forward to helping others. I found my peace of mind, and, most importantly, I became a reflection of what self-love looks like. I became a reflection of what my name means.

For that, I am forever grateful.

There is no question that I have been blessed with an incredible support system made up of family and friends, but I would be doing myself a disservice if I did not acknowledge the two people who have shaped me more than anyone else: my parents.

The Most Honorable Elijah Muhammad wrote in *Message to the Blackman in America*, "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." That quote has taken on a completely different meaning for me over the years because, as I learned more about myself, I also began to better understand my parents, their sacrifices, their experiences, and the many ways they have loved and supported me, even when I did not fully recognize it.

My father, Jamil Muhammad, may not realize it until he reads these words, but he saved me in more ways than one. He has always been my best friend, my biggest protector, and one of the few people I know I can always turn to without hesitation. I have always gravitated toward my father because, in so many ways, I am just like him. The title of "Daddy's little girl" is one I carry close to my heart because it represents a relationship that has helped shape so much of who I am.

I appreciate that I have never felt like I needed to hold back how I was feeling when talking to him. I can be completely honest, even when I know difficult questions or feedback are coming and even when I do not necessarily want to hear them. Over time, I have come to understand the importance of those conversations. He taught me that it is not enough to simply say how you feel. You should also be able to explain why you feel that way and why you make the choices you do. That lesson has helped me become a better communicator and has given me the confidence to advocate not only for myself but for others as well.

I am grateful that he has always trusted me to come to him when I truly need help, even though I did not always do so during some of my most vulnerable moments. There were times

when I chose to carry my pain alone because I did not want to burden him with what I was feeling. Because of how close we are, I also recognized that he was grieving in his own way, and instead of leaning on him, I hid.

Yet, even without knowing the extent of what I was going through, he was still there. That is something I will never take for granted. I know now that there is nothing too heavy for me to bring to him. Even if he cannot solve every problem for me, he can always guide me and help me find my own way through it. Thank you for teaching me independence, for reminding me that strength does not mean carrying everything alone, and for always being someone I can depend on.

My mother, Pantder, has supported me in a completely different but equally meaningful way. She has always been willing to go the extra mile, always found ways to make me feel beautiful, and never stopped reminding me that she was there whenever I needed her. Even when I rejected her attempts to get me to talk about how I was feeling, she remained patient. She continued checking in, continued showing up, and continued reminding me that I did not have to go through life alone.

Through the experiences she has shared with me, I have come to understand her in ways I once did not. I have also learned that her love has always been present, even during moments when I did not fully recognize it. Looking back, I can now appreciate the many ways she has shown that love through her patience, her persistence, and her unwavering support.

Whether they realize it or not, both of my parents have contributed to every part of the woman I have become. They helped shape my confidence, my work ethic, my resilience, and the strength I rely on to navigate this world while remaining true to myself as a Muslim follower of the Most Honorable Elijah Muhammad.

While everything I do is ultimately for my own peace of mind and happiness, they are the reason I am here, and I will always want them to feel proud of the woman I am and everything I have overcome.

They are my foundation, my pillars, and a constant reminder of where I come from. Their love, guidance, sacrifices, and support have helped me become a reflection of what my name means: lively and prosperous, precious, and worthy of praise.

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

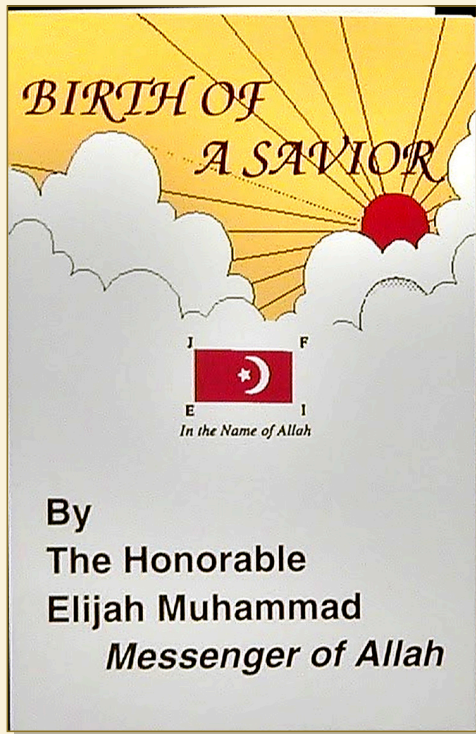


Nurah Speaks *(Weekly Podcast)*

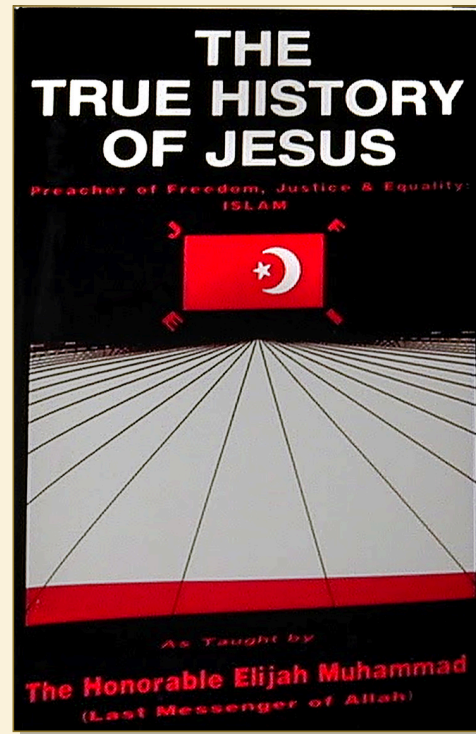
- Hosted by Nurah Z. Muhammad. A weekly podcast that tugs at the soul and consciousness of the Black community. Listeners hear unique perspectives on topics such as education, youth empowerment, women's impact, community engagement, and youth violence prevention.
- Listen on: NurahSpeaks.com · YouTube · Apple Podcasts · Spotify · SoundCloud
- Submit listener questions to info@NurahSpeaks.com

Essential Reading

Books by the Most Honorable Elijah Muhammad, available at C.R.O.E.

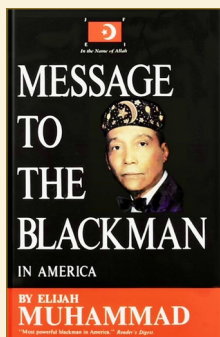


Birth of a Savior

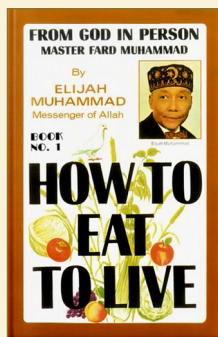


The True History of Jesus

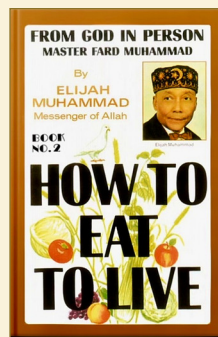
ALSO AVAILABLE



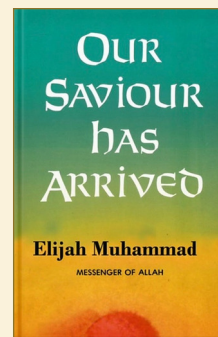
Message to the Blackman in America



How to Eat to Live, Book One



How to Eat to Live, Book Two



Our Saviour Has Arrived



The Fall of America

Get your copies at C.R.O.E. • 2435 W. 71st Street, Chicago, IL 60629 • www.croe.org

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.

SUBSCRIPTION INVITATION

Subscribe. It is free.

Be notified by email the day each new issue is published. Visit www.croe.report/subscribe.html or enter your email at www.croe.report.