RELEASE IN PART B6

From:	Н
Sent:	3/4/2012 3:13:52 PM +00:00
То:	Oscar Flores
Subject:	Fw: H: out of box idea for you. Sid
Pls print.	
From: sbwhoeop Sent: Sunday, March 04 To: H	ł, 2012 10:07 AM

Why not cite Khamenei's words to establish red lines based on his own series of doctrinal statements and to use the parliamentary election results tactically, even as a purely political one at this fraught moment? Khamenei's recent speech can be used to place an additional burden on Iran. And it would be highly useful to raise awareness than Khamenei is in charge and that Ahmadinejad is in decline.

(Juan Cole is a Mideast and Iran expert at the University of Michigan with often interesting analysis. See his publications at end of article.)

http://www.juancole.com/2012/03/khamenei-takes-cont rol-forbids-nuclear-bomb.html

Subject: H: out of box idea for you. Sid

Khamenei Takes Control, Forbids Nuclear Bomb

Posted on 03/04/2012 by Juan Cole Richard P. Mitchell Collegiate Professor of History at the University of Michigan

B6

Early returns in Iran's 9th parliamentary election since the 1979 revolution show that Ahmadinejad's lay populists have taken a drubbing, and that hard line supporters of clerical Supreme Leader Ali Khamenei are ascendant. Ahmadinejad's sister, Parvin, who stood for election from their own hometown of Garmsar, was defeated, a major blow to the president.

Western reporters keep saying that the parliamentary results have no implication for Iran's nuclear program. But they only say this because they either don't pay attention to what Iranian leaders actually say, or discount their statements as lies (treating them much less respectfully than they treated notorious fraud Andrew Breitbart in their fluffy obituaries last week).

A week and a half ago, Khamenei gave a major foreign policy speech in which he said,

""The Iranian nation has never pursued and will never pursue nuclear weapons. There is no doubt that the decision makers in the countries opposing us know well that Iran is not after nuclear weapons because the Islamic Republic, logically, religiously and theoretically, considers the possession of nuclear weapons a grave sin and believes the proliferation of such weapons is senseless, destructive and dangerous."

Now, you could maintain that Khamenei is lying when he says he holds that possessing nuclear weapons is a grave sin. (You could also maintain that the Popes are lying when they say using birth control is a grave matter, but you'd have to explain why they put their papal authority on the line for a lie they weren't forced to utter). But even if you think it is a lie, you have at least to **report what he says**. I guarantee you that Khamenei's speech opposing nukes was not so much as mentioned on any of the major American news broadcasts.

Khamenei has also repeatedly said that Iran has a 'no first strike' policy, that it will not fire the first shot in any conflict.

And if you hold that Khamenei, as a leading clerical authority, is being dishonest on this issue, then surely you should offer some proof. Perhaps he has flip-flopped over time? But no. Here is Khamenei in 2010:

""We have said repeatedly that our religious beliefs and principles prohibit such weapons as they are the symbol of destruction of generations. And for this reason we do not believe in weapons and atomic bombs and do not seek them."

Or 2009, when Khamenei said,

"They (Western countries) falsely accuse the Islamic republic's establishment of producing nuclear weapons. We fundamentally reject nuclear weapons and prohibit the use and production of nuclear weapons. This is because of our ideology, not because of politics or fear of arrogant powers or an onslaught of international propaganda. We stand firm for our ideology."

I could go on providing the same sort of quotes going back years.

It seems to me that one implication of pro-Khamenei hard liners dominating parliament is that the Supreme Leader's authority has been enhanced. And he is deploying his authority to forbid the acquisition of a nuclear warhead.

Warmongers attempting to drag the United States into yet another ruinous (or, rather, infinitely more ruinous) war in the Middle East have typically focused their propaganda on the person of President Mahmoud Ahmadinejad. The president, now nearing the end of his second and last term, is easy to ridicule and easy to demonize, because of his quirky personality and colorful gaffes. He has been called a "Hitler" by Rick Santorum, and the Neoconservatives depict him as a madman bent on bringing the world to an end. (Ahmadinejad, unlike most establishment Shiite clerics, thinks that the Muslim promised one or Mahdi will come soon, and this millenarian belief has been taken advantage of by Neocons, who inaccurately allege that the belief could push the president to support apocalyptic policies.) It has been alleged that Ahmadinejad is a massmurdering hard liner, seeking nuclear weapons with which to destroy Israel.

This puzzling emphasis on Ahmadinej ad comes despite the president's relative lack of power in the Iranian system. The commander in chief of the armed forces is Supreme Leader Ali Khamenei. Who sets nuclear policy? Ali Khamenei. In Iran, the "president" is more like a vice president (think Joe Biden) than a real executive.

Ahmadinejad could not even fire an intelligence minister (Haidar Moslehi) he disliked last spring. Khamenei reinstated him. Ahmadinejad sulked and wouldn't attend cabinet meetings for a while, but eventually got over himself. Hitler indeed.

Just last month, even the old parliament voted to make Ahmadinejad appear before the legislature to explain his economic policies, the first time a president has been interpellated by parliament in the Islamic Republic. Some in parliament have even spoken of impeaching Ahmadinejad, which they'd be in a position to do after these elections.

So, to conclude: Ahmadinejad is not very much like Hitler. He can't give an order to the Iranian military independently of Khamenei, who can overrule him at will. He can't make his own pick of cabinet ministers, and so can't build up an independent power base. He has been threatened by parliament. His party lost the 2012 elections big time. His own sister couldn't win a seat in their home town. He is a lame duck. So there is no point in demonizing him, or pretending he has an atomic bomb, or that he would be the one to deploy a bomb if Iran possessed one, which it does not. For the Neoconservatives, the jig is up.

Khamenei's hand has been significantly strengthened. And he has signalled to the Iranian people yet again that he won't use that strength for belligerent purposes or to pursue a nuclear warhead, which the Iranian ayatollahs consider a tool of the devil— since you can't deploy it without killing large numbers of civilian non-combatants.

That these developments can be commented on in Western media without Khamenei's speech being mentioned or it being noted that he strongly opposes nukes is baffling.

Juan Cole

Richard P. Mitchell Collegiate Professor of History at the University of Michigan

Books

Engaging the Muslim World (New York: Palgrave Macmillan, Mar. 2009).

Napoleon's Egypt: Invading the Middle East (Cairo: American University in Cairo Press, 2008).

Napoleon's Egypt: Invading the Middle East. (New York: Palgrave Macmillan, Aug. 2007).

<u>Sacred Space and Holy War: The Politics, Culture and History of Shi'ite Islam</u> (London: I.B. Tauris, 2002)

Nationalism and the Colonial Legacy in the Middle East and Central Asia. Co-edited with Deniz Kandiyoti. Special Issue of The International Journal of Middle East Studies Vol. 34, no. 2 (May 2002), pp. 187-424.

<u>Religion in Iran: From Zoroaster to Baha'u'llah</u> by Alessandro Bausani. [Editor of this English translation of <u>Persia Religiosa</u>, Milan, 1958, and contributor of afterwords and bibliographical updates]. New York: Bibliotheca Persica Press, 2000. <u>Broken Wings: A Novel</u> by Kahlil Gibran. [Translation of the Arabic novel, al-Ajnihah al-Mutakassirah.] Ashland, Or.: White Cloud Press, 1998.

Modernity and the Millennium: The Genesis of the Baha'i Faith in the Nineteenth-Century Middle East. New York: Columbia University Press. May, 1998.

<u>The Vision</u> [ar-Ru'ya] of Kahlil Gibran [prose poems translated from the Arabic]. Harmondsworth: Penguin, 1998. [Hardcover Edn.: Ashland, Or.: White Cloud Press, 1994.]

<u>Spirit Brides</u> [Ara'is al-muruj] of Kahlil Gibran [short stories translated from the Arabic]. Santa Cruz: White Cloud Press, 1993.

<u>Colonialism and Revolution in the Middle East: Social and Cultural Origins of Egypt's `Urabi Movement.</u>Princeton: <u>Princeton University Press</u>, 1993. Paperback edn., Cairo: <u>American University in Cairo Press</u>, 1999.

<u>Comparing Muslim Societies.</u> [Edited.] (Comparative Studies in Society and History series.) Ann Arbor: <u>University of Michigan Press</u>, 1992. <u>Review</u>

Roots of North Indian Shi'ism in Iran and Iraq: Religion and State in Awadh, 1722-1859. Berkeley and Los Angeles: University of California Press, 1988; New Delhi: Oxford University Press, 1991. [Online at at this University of California site.]

Shi'ism and Social Protest. [Edited, with Nikki Keddie]. New Haven: Yale University Press, 1986.

<u>Letters and Essays 1886-1913</u> [Rasa'il va Raqa'im] of Mirza Abu'l-Fadl Gulpaygani [tr. from Arabic and Persian]. Los Angeles: <u>Kalimat Press</u>, 1985.

<u>From Iran East and West: Studies in Babi and Baha'i History</u>, vol. 2 [Edited, with Moojan Momen, and contributor.] "Baha'u'llah and the Naqshbandi Sufis in Iraq, 1854-1856." Los Angeles: Kalimat Press, 1984.

<u>Miracles and Metaphors [Ad-Durar al-bahiyyah]</u> of Mirza Abu'l-Fadl Gulpaygani [tr. from the Arabic and annotated]. Los Angeles: Kalimat Press, 1982.

Book Chapters and Articles

"The Place of Democracy in the Postcolonial Islamic World," *The Democratic Imaginary in the Era of Globalization*. XXIII Conference of the Academy of Latinity (Academy of Latinity: Barcelona, 2011). Pp. 21-70.

"Islamophobia and American Foreign Policy Rhetoric: The Bush Years and After." In John L. Esposito and Ibrahim Kalin, eds., *Islamophobia: the Challenge of Pluralism in the 21st Century* (Oxford: Oxford University Press, 2011), pp. 127-142.

"Shi'ite Parties and the Democratic Process in Iraq." In Mary Ann Tetreault, Gwen Okruhlik, and Andrzej Kapiszewski, eds. *Political Change in the Arab Gulf States: Stuck in Transition*. (Boulder, Co.: Lynne Rienner Publishers, 2011). Pp. 49-71.

"How Israel's Gaza Blockade and Washington's Sanctions Policy Hurt the Green Movement." In Nader Hashemi and Danny Postel, eds. *The People Reloaded: The Green Movement and the Struggle for Iran's Future*. (Brooklyn, N.Y.: Melville House, Dec. 2010), pp. 315-322.

"Schumer's Sippenhaftung." In Moustafa Bayoumi, ed. *Midnight on the Mavi Marmara: The Attack on the Gaza Freedom Flotilla and How it Changed the Course of the Israel/Palestine Conflict.* (New York: OR Books, 2010), pp. 222-228. "Iran and Islam." In Robin Wright, ed. *The Iran Primer: Power, Politics, and U.S. Policy.* (Washington, D.C.: United States Institute of Peace, 2010). Pp. 31-34.

"Notes on 'Iran Today.' Michigan Quarterly Review. (Winter, 2010), pp. 49-55.

"Playing Muslim: Bonaparte's Army of the Orient and Euro-Muslim Creolization." In David Armitage and Sanjay Subrahmaniyam, eds., *The Age of Revolutions in Global Context, c.* 1760-1840. (New York: Palgrave Macmillan, 2010), pp. 125-143.

"Struggles over Personal Status and Family Laws in Post-Baathist Iraq." In Kenneth Cuno and Manisha Desai, eds., Family, Gender and Law in a Globalizing Middle East and South Asia (Syracuse: Syracuse University Press, 2009), pp. 105-125.

"Iraq and the Israeli-Palestinian Conflict in the Twentieth Century." <u>Macalester International</u>, Volume 23 (Spring 2009): 3-23.

"The Taliban, Women and the Hegelian Private Sphere," in Robert D. Crews and Amin Tarzi, <u>The Taliban and the Crisis of Afghanistan</u> (Cambridge, Ma.: Harvard University Press, 2008), pp. 118-154 (revised version of Social Research article below.)

"Islamophobia and American Foreign Policy" *Islamophobia and the Challenges of Pluralism in the 21st Century*," (Washington, D.C.: ACMCU Occasional Papers, Georgetown University, 2008). Pp. 70-79.

"Marsh Arab Rebellion: Grievance, Mafias and Militias in Iraq," Fourth Wadie Jwaideh Memorial Lecture, (Bloomington, IN: Department of Near Eastern Languages and Cultures, Indiana University, 2008). Pp. 1-31.

"The Decline of Grand Ayatollah Sistani's Influence." *Die Friedens-Warte: Journal of International Peace and Organization*. Vol. 82, nos.2-3 (2007): 67-83.

"Shia Militias in Iraqi Politics." In Markus Bouillon, David M. Malone and Ben Rowswell, eds., Iraq: Preventing a New Generation of Conflict (Boulder, Co.: Lynne Rienner, 2007), pp. 109-123.

"Anti-Americanism: It's the Policies." AHR Forum: Historical Perspectives on Anti-Americanism. *The American Historical Review*, 111 (October, 2006): 1120-1129.

"The Rise of Religious and Ethnic Mass Politics in Iraq," in David Little and Donald K. Swearer, eds., *Religion and Nationalism in Iraq: A Comparative Perspective* (Cambridge, Mass.: Center for the Study of the World Religions/ Harvard University Press, 2006), pp.43-62. "The Ayatollahs and Democracy in Iraq." (ISIM Papers Series) (Amsterdam: Amsterdam University Press, 2006). Pp. 1-27.

"Muslim Religious Extremism in Egypt: A Historiographical Critique of Narratives," in Israel Gershoni, et al., eds. Middle East Historiographies: Narrating the Twentieth Century (Seattle: University of Washington Press, 2006), pp. 262-287.

"Of Crowds and Empires: Afro-Asian Riots and European Expansion, 1857-1882." [Extensively revised.] In Fernando Coronil and Julie Skurski, eds. States of Violence. Ann Arbor: University of Michigan Press, 2006, pp. 269-305.

"Empires of Liberty? Democracy and Conquest in French Egypt, British Egypt and American Iraq." In Lessons of Empire: Imperial Histories and American Power. Ed. Calhoun, Craig, Frederick Cooper and Kevin W. Moore, eds. New York: The New Press, 2006. Pp. 94-115.

"A 'Shiite Crescent'? The Regional Impact of the Iraq War." Current History. (January 2006): 20-26.

Juan Cole et al., "A Shia Crescent: What Fallout for the U.S.?" *Middle East Policy* Volume XII, Winter 2005, Number 4, pp.1-27. . (Joint oral round table).

"The Baha'i Minority and Nationalism in Contemporary Iran." In Maya Shatzmiller, ed., *Nationalism and Minority Identities in Islamic Societies*. Montreal: McGill-Queen's University Press, 2005. Pp. 127-163.

"The Reelection of Bush and the Fate of Iraq," Constellations, Volume 12, no. 2 (June 2005): 164-172.

"Globalisation and Religion in the Thought of Abdu'l-Baha ." In Margit Warburg, Annika Hvithamar and Morten Warmind, eds., *Baha'i and Globalisation*. Aarhus: Aarhus University Press, 2005, pp. 55-75.

"Blogger Hits the Hundredth Monkey Phase." In Kristina Borjesson, Feet to the Fire: The Media After 9/11, Top Journalists Speak Out (New York: Prometheus Books, 2005), pp. 395-426. (Transcribed interview.)

"The Evolution of Charismatic Authority in the Baha'i Faith (1863-1921)," in Robert Gleave, ed., Religion and Society in Qajar Iran (London: RoutledgeCurzon, 2005), pp. 311-345.

"The Azali-Baha'i Crisis of September 1867." In Moshe Sharon, ed. Studies in Modern Religions, Religious Movements, and the Babi-Baha'i Faiths. Leiden: E. J. Brill, 2004. Pp. 227-251.

"World Theology and the Baha'i Faith," in Thomas Ryba, George Bond and Herman Tull, eds., *The Comity and Grace of Method: Essays in Honor of Edmund R. Perry* (Evanston, Ill.: Northwestern University Press, 2004), pp. 391-414.

"The United States and Shi'ite Religious Factions in Post-Ba'thist Iraq," The Middle East Journal, Volume 57, Number 4, Autumn 2003, pp. 543-566

"The Taliban, Women, and the Hegelian Private Sphere," Social Research, Volume 70 No. 2 (Fall 2003).

"The Iraqi Shiites: On the history of America's would-be allies," Boston Review, Fall, 2003.

"The Imagined Embrace: Gender, Identity and Iranian Ethnicity in Jahangiri Paintings." In Michel Mazzaoui, ed. Safavid Iran and her Neighbors (Salt Lake City: Utah University Press, 2003), pp. 49-62.

"Mad Sufis and Civic Courtesans: The French Republican Construction of Eighteenth-Century Egypt." In Irene Bierman, ed. Napoleon in Egypt. (London: Ithaca Press, 2003), pp. 47-62.

"Al-Tahtawi on Poverty and Welfare," in Michael Bonner, Mine Ener and Amy Singer, eds. Poverty and Charity in Middle Eastern Contexts (Albany, NY: State University of New York Press, 2003), pp. 223-238.

"The Provincial Politics of Heresy and Reform in Qajar Iran: Shaykh al-Rais in Shiraz, 1895-1902." Comparative Studies of South Asia, Africa and the Middle East. Vol. 22, nos. 1-2 (2002 [2003]), pp. 119-126.

"Iranian Culture and South Asia, 1500-1900," in N. Keddie and R. Matthee, eds., Iran and the Surrounding World: Interactions in Culture and Cultural Politics (Seattle: University of Washington Press, 2002), pp. 15-35.

"Printing and Urban Islam in the Mediterannean World, 1890-1920," in Leila Tarazi Fawaz and C. A. Bayly, eds., Modernity and Culture from the Mediterranean to the Indian Ocean (New York: Columbia University Press, 2002), pp. 344-364.

"Fundamentalism in the Contemporary U.S. Baha'i Community." Review of Religious Research, Vol. 43, no. 3 (March, 2002):195-217.

- "Shaikh al-Ra'is and Sultan Abdulhamid II: The Iranian Dimension of Pan-Islam," in Israel Gershoni, Hakan Erdem, and Ursula Wokoeck, eds. Histories of the Modern Middle East: New Directions (Boulder, CO: Lynne Rienner Publishers, 2002), pp. 167-185.
- "Millennialism in Modern Iranian History," in Abbas Amanat and Magnus Bernhardsson, eds. Imagining the End: Visions of Apocalypse from the Ancient Middle East to Modern America (London: I.B. Tauris, 2002), pp. 282-311.
- "Individualism and the Spiritual Path in Shaykh Ahmad al-Ahsa'i," in Lynda Clarke, ed., Shi'ite Heritage: Essays on Classical and Modern Traditions (Binghamton, N.Y.: Global Publications/S UNY Binghamton, 2001):345-358.
- "Shaykh Ahmad al-Ahsa'i on the Sources of Religious Authority," in Linda Walbridge, ed., The Source for Emulation in Shi`ite Islam, (New York: Oxford University Press, 2001): 82-93.
- "Comment" [on chapter of Lucette Valensi], in Andre Burguiere and Raymond Grew, eds., The Construction of Minorities (Ann Arbor: University of Michigan Press, 2001), pp. 121-125.
- "Casting Away the Self: The Mysticism of Shaykh Ahmad al-Ahsa'i," in Rainer Brunner and Werner Ende, eds., The Twelver Shi`a in Modern Times (Leiden: E. J. Brill, 2001), pp. 25-37.
- "New Perspectives on Sayyid Jamal al-Din al-Afghani in Egypt," in Rudi Matthee and Beth Baron, eds., Iran and Beyond: Essays in Middle Eastern History in Honor of Nikki R. Keddie (Costa Mesa, Ca.: Mazda Publishers Inc., 2000), pp. 13-34.
- "Race, Immorality and Money in the American Baha'i Community: Impeaching the Los Angeles Spiritual Assembly." Religion 30, no. 2 (2000):109-125, 141-147.
- "The Indian Subcontinent," Iranian Studies, vol. 31, numbers 3-4 (Summer/Fall 1998 [1999]), 583-593.
- "Religious Dissidence and Urban Leadership: Baha'is in Qajar Shiraz and Tehran." Iran: Journal of the British Institute for Persian Studies 37 (1999): 123-142.
- "Autobiography and Silence: The Early Career of Shaykh al-Ra'is Qajar," in Johann Christoph Burgel and Isabel Schayani, eds., Iran im 19. Jarhundert und die Entstehung der Baha'i-Religion (Zurich: Georg Olms Verlag, 1998), pp. 91-126.
- "The Baha'i Faith in America as Panopticon, 1963-1997." Journal for the Scientific Study of Religion, vol. 37, no. 2 (June 1998): 234-248. "Shi'ite Noblewomen and Religious Innovation in Awadh," in Violette Graf, ed., Lucknow through the Ages (New Delhi: Oxford University Press, 1997), pp. 83-90.
- "Behold the Man: Baha'u'llah on the Life of Jesus." Journal of the American Academy of Religion vol. 65, no. 1 (1997): 47-71.
- "Baha'u'llah and Liberation Theology," in Jack McLean, ed. Revisioning Theology. (Los Angeles: Kalimat Press, 1997), 79-98.
- "Sacred Space and Holy War in India," in Khalid Masud, Brinkley Messick and David Powers, eds., Fatwa: Muftis and Interpretation in Muslim Societies (Cambridge, Mass.: Harvard University Press, 1996), pp. 173-183.
- "Marking Boundaries, Marking Time: The Iranian Past and the Construction of the Self by Qajar Thinkers," Iranian Studies 29, nos. 1-2 (Winter/Spring 1996 [1997]):35-56.
- "Mirror of the World: Iranian `Orientalism' and Early 19th-Century India." Critique: Journal of Critical Studies of Iran and the Middle East (Spring 1996) pp. 41-60.
- "Power, Knowledge and Orientalism," [Feature Review Article], Diplomatic History 19, no. 3 (Summer 1995):507-513.
- "Colonialism and Censorship," in Roger Long, ed., The Man on the Spot: Essays on British Empire History (Westport, CT: Greenwood Publishing, 1995), pp. 45-62.
- "Gender, Tradition and History," in Fatma Muge Gocek et al., eds., Reconstructing Gender in the Middle East (New York: Columbia University Press, 1995), pp. 26-31.
- "The World as Text: Cosmologies of Shaykh Ahmad al-Ahsa'i," Studia Islamica 80 (1994):145-163.
- "I am All the Prophets': The Poetics of Pluralism in Baha'i Texts," Poetics Today 14, no. 3 (Fall 1993): 447-476.

"Invisible Occidentalism: 18th-Century Indo-Persian Constructions of the West," Iranian Studies, 25, nos. 3-4 (1992 [1993]): 3-16. Persian trans. Darius Shayegan, "Gharb-Shinasi-yi Avvaliyyih," Guftigu (Summer 1373):23-37.

"Iranian Millenarianism and Democratic Thought in the Nineteenth Century." International Journal of Middle East Studies 24, no. 1 (February 1992):1-26.

"Ideology, Ethics and Philosophical Discourse in Eighteenth Century Iran." Iranian Studies 22, no. 1 (1989 [1990]):7-34.

"The Baha'is of Iran." History Today 40 (March 1990):24-29.

"Of Crowds and Empires: Afro-Asian Riots and European Expansion, 1857-1882." Comparative Studies in Society and History 31, 1 (1989):106-133.

"Rival Empires of Trade and Imami Shi`ism in Eastern Arabia 1300-1800." International Journal of Middle East Studies 19, 2 (1987):177-204.
"Mafia, Mob and Shi`ism in Iraq: The Rebellion of Ottoman Karbala 1824-1843." [w/ Moojan Momen.] Past and Present 112 (August 1986):112-43.

"`Indian Money' and the Shi`i Shrine Cities of Iraq 1786-1850," Middle Eastern Studies 22, 4 (1986):461-80. Persian tr. as "Pul-i Hindi va `atabat," Chishmandaz (Paris) no. 5 & 6 (Autumn 1988 and Winter 1989).

"Shi'i Clerics in Iraq and Iran 1722-1780: The Akhbari-Usuli Controversy Reconsidered." Iranian Studies 18, 1 (1985):3-34.

"Rashid Rida on the Baha'i Faith: A Utilitarian Theory of the Spread of Religions." Arab Studies Quarterly 5 (1983):276-91.

"Imami Jurisprudence and the Role of the Ulama." Religion and Politics in Iran. N. Keddie, ed. (New Haven: Yale University Press, 1983), 33-46.

"Feminism, Class and Islam in Turn-of-the-Century Egypt." International Journal of Middle East Studies 13 (1981):387-407.

"Rifa'a al-Tahtawi and the Revival of Practical Philosophy." The Muslim World 70 (1980):29-46.

Message Headers:	
	From: H <hdr22@clintonemail.com></hdr22@clintonemail.com>
	To: Oscar Flores Date: Sun, 4 Mar 2012 10:13:52 -0500
	Subject: Fw: H: out of box idea for you. Sid

В6

.....

PR_RIM_PAGER_TX_FLAG: true

PR_RIM_MSG_REF_ID: -1559504172

PR_RIM_MSG_FOLDER_ID: -3
PR_RIM_DELETED_BY_DEVICE: true
PR_RIM_MSG_ON_DEVICE_3_6: true
PR_RIM_MSG_STATUS: 1

PR_RIM_INTERNET_MESSAGE_ID:

B6