

September 7, 1987, in which a boy was supposed to have secured a *video picture* of a UFO. But in fact what the boy actually got was *only a taped record of its sound*. As far as I know, the French media never reported anything about a "video picture" in this case. In other words, that part of the report was an *invention* added by somebody in Spain.

It is perhaps useful to add that the case at Nort-sur-Erdre is very much disputed. Some folk say that the recording secured by the boy might have been a combination of Morse-type signals plus the effects of a very powerful Soviet radar. Others maintain that it genuinely was a recording of a UFO. Both sides employ the results of physical analyses to support their thesis. Furthermore, there are charges that the boy might have had a reason for concocting a lie or at any rate "embellishing" his story. But the analysis made *did* indicate that there had been biochemical effects on vegetation, just as in the famous case at Trans-en-Provence. What, then are we to conclude?

Finally, let me seize this opportunity to correct an error made in FSR 29/1 — an error which, once again, was due to an incorrect newspaper account. On pages 22-23 of the FSR in question, in the article on GEPAN by your anonymous French reporter "Sextus Empiricus", it was stated that a landing case with effects on vegetation, investigated by G.E.P.A.N., had occurred in the *French Département of Gard, and in summer*. This is not correct, for it was quite definitely the same famous Trans-en-Provence case of January 8, 1981, in the *Département of Var*. J.J. Velasco, the Head of G.E.P.A.N., confirmed to me that both accounts refer to the same case.

Yours very sincerely,
Claude Maugé,
 29 rue Lecuyer,
 93300 Aubervilliers,
 France.
 January 30, 1989.

[Many thanks for these *précisions*. In the last-mentioned case, we ourselves had taken it for granted that the *Trans* landing was under discussion, but we had not noticed that, "somewhere along the line", the monosyllabic VAR had got changed into the equally monosyllabic GARD. (These are, after all, subtleties which we poor "English beekeepers" can scarcely be expected to notice!) — EDITOR]

The Jinns (Extract from letter)

Dear Gordon, — I have recently spent a year in Egypt with Egyptian friends, Dr El Ghar and family.

I have enjoyed your last two issues of FSR very much — in particular Vol. 33, No. 3. I sent a photocopy of your article, "A Brief Account of the True Nature of the UFO Entities", to Dr El Ghar, who has replied to me as follows:-

"I surely thank you very much for sending me such a valuable article as was published in FSR about JINNS. The Editor was so honest in his translation from the Qur'an, *except on two points where he may be confused*.

1. He said it was not clear in the Qur'an where the JINNS are located. It has been stated however that JINNS live among us everywhere on the Earth, in our homes, streets, even in our bedrooms, but we do not see them. According to their nature, they are able to live under the ground, in the bottom of the seas, and on the tops of mountains.
2. He said that Satan is described in the Qur'an as a JINN, and elsewhere as an ANGEL, but that is absolutely wrong. SATAN was never described in the Qur'an as an ANGEL. What precisely is said in the Qur'an is that IBLIS (SATAN) was a JINN living among the ANGELS during the creation of ADAM. It means that the JINNS originated from fire, a long time ago, before ADAM, the Father of human beings.

Anyway, I must admire the Editor of FSR for his honest, wonderful translation. I disagree with him totally however on his attempt to correlate JINNS with UFO entities. In my opinion, JINNS are more or less a copy of mankind, only *hidden away from us*. They share our life. We don't see them, because their body vibrations are very high, due to their origins".

There ends my quotation from Dr El Ghar. The only other thing that I can add is that a certain Sufi has stated that the difference between JINNS and human beings is that we possess the capacity to go the whole way, spiritually speaking, to *Nirvana*, whereas the JINNS do not.

Yours sincerely,
Geraldine Proctor,
 c/o S. G. Archibald,
 10 Ave. de Messine,
 75008 Paris,
 France.
 March 6, 1989.

Note by Editor

I am sorry if I did not make it clear enough in my article that Jinns are reputed to dwell *everywhere* among us and around us, but on a *plane* or *level* or *dimension* that is unknown to us, since we cannot normally perceive them.

On the more important point of whether IBLIS (SATAN) was or was not originally one of the ANGELS, I am afraid that I must still disagree with Dr El Ghar. The Qur'an does make it clear, in nearly all of its many references, that IBLIS was a JINN. As the learned Muslim scholar Hassan El-Banna confirms in his work "In the Shade of the Qur'an", IBLIS was not one of the ANGELS, although he "was with them".

As FSR's readers no doubt know, Islam does not possess an organized

priesthood, as most other religions do, and for the exposition and interpretation of the meaning of the texts of the Qur'an and of the *Hadith*² (Traditional Sayings and Quotations from the Prophet Muhammad) Muslims are dependant upon the opinions expressed by the scholars and wise and learned men the *Ulema*.³ And it does happen to be a fact that, down through the centuries, there has been quite a bit of argument among the Ulema on this very point of whether or not SATAN had *started out* by actually being one of the ANGELS himself. And I cannot do better than refer Dr El Ghar, and any other readers who are interested, to a book which discusses all these matters, and which has just been published (1989) by the Egyptian scholar Mustafa Ashour. The title of the book is "THE JINN IN THE QUR'AN AND THE SUNNA", and it is published by the DAR AL-TAQWA PUBLISHING HOUSE,⁴ CAIRO. What this book says about the argument over IBLIS is too lengthy to quote in full here, but it does say: "The books of Qur'anic commentary and history have transmitted to us statements from a group of scholars who mention that Iblis was one of the Angels. These scholars say that he was a Guardian of the Garden, or the Lower Heaven, and that he was one of the noblest of the Angels and from the noblest tribe among them."

Finally, in proof of what I say, namely that the Qur'an *itself* is vague, because although it says in numerous passages that Iblis was not an Angel but only a Jinn, there is also one passage where the text indicates quite clearly that Iblis *was* an Angel after all, and I will quote it here in full:-

"When we said to the Angels, 'Prostrate to Adam',

They prostrated, except for Iblis.⁴
 (QUR'AN, Surah 2:34)

FOOTNOTES

2. علماء
 1. حديث
 3. دار التقوى
 4. وَإِذْ قُلْنَا لِلْمَلَكِ
 أَخْلُدُوا الْأَ
 فْسِدُوا
 إِلَّا إِبْلِيسَ

Finally, on the matter of my equation of the UFO entities with the Jinns, may I simply add that I claim to be in excellent company, for I understand that many of the officers of the Royal Saudi Arabian Air Force thoroughly agree with me. (And I have the impression that plenty of *them* can tell a few good stories about "UFO encounters"!). — G.C.

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