

# **KEHF (THE CAVE) SURAH – SUBCONSCIOUS AND HYPNOSIS VERSES**

By Yalkin Tuncay

## **Foreword**

Sacred texts are believed to hold profound secrets that reach into the depths of the human soul. This book offers a fresh perspective by intertwining the metaphorical richness of Surah Al-Kahf with the processes of subconscious exploration and transformation.

The Cave delves into the journey of humanity through its inner caves and the transformative power of this introspection. The story of "The Companions of the Cave" in Surah Al-Kahf is not merely a historical narrative but a guide to understanding the spiritual depths of the human experience. By deciphering the hypnotic and psychotherapeutic messages embedded in this story, the book opens new paths to personal enlightenment and spiritual growth.

This book examines each verse of Surah Al-Kahf, connecting it to modern practices of subconscious work and hypnosis, and extracts timeless lessons from sacred narratives for contemporary humanity. By merging the complexities of human psychology with the eternal wisdom of the Quran, this work invites readers on a journey of both spiritual and mental discovery.

Deep caves, layers of the subconscious, the seven stages of the soul, hypnotic processes, and more await within these pages. This book serves as a compass for those who seek to unlock the truths of existence, guided by the profound teachings of Surah Al-Kahf.

Dear reader, this book invites you on a journey—both inward and outward. As you gaze into the caves where light and shadow dance, you may find yourself

stepping closer to your truth and inner peace.

Wishing you an enlightening read,

Yalkın Tuncay

\*\*\*

## THE CAVE

The Surah Al-Kahf derives its name from the term Ashab al-Kahf, or "The Companions of the Cave," as mentioned in its verses.

According to a widely known narrative, a group of young men lived during the reign of a ruler who worshipped deities other than Allah. Most of the people followed the ruler's practices. According to one account, six of these young men were palace officials, close to the ruler, and part of his advisory council. The ruler, described as a pagan who persecuted those who refused idol worship, learns through an informant about these non-idol-worshipping youths in his palace. He summons them and threatens them, but they refuse to abandon their faith. Instead, they invite him to embrace their belief.

The ruler gives them a short time to reconsider and return to their old ways. The youths, determined to protect their faith, leave for a mountain near the city. On their journey, they are joined by a shepherd named Kefeştetayyuş and his dog, Qitmir. The group seeks refuge in a cave on the mountain shown to them by the shepherd and prays for divine mercy.

The ruler, upon hearing about their escape to the cave, orders its entrance sealed. According to belief, the youths do not die but remain asleep for centuries. Surah

Al-Kahf states this duration as 309 lunar years. At the end of this period, they are awakened by divine intervention. Unaware of how much time has passed, they assume they have slept only briefly. Feeling hungry, they decide to send one of them, named Yemliha, to the city to buy food. They advise him to disguise himself and avoid drawing attention.

Upon arriving in the city, Yemliha finds it transformed. The people now believe in Prophet Jesus. Realizing the passage of time, he is brought before the ruler of that era, who is of the same faith as the youths. Yemliha narrates their story to the ruler and later informs his companions. Afterward, the youths fall asleep again, and the people decide to build a mosque at the entrance of the cave to honor them.

### **A Hypnotic Process Described in the Verses:**

The verses between 9-19 of Surah Al-Kahf detail all the stages of a hypnotic process. Furthermore, verse 27 provides a Suggestion Verse (Telkin Ayeti) linked to these passages, offering significant insights.

By reciting these verses, which create a psychotherapeutic effect, one can perform a complete therapeutic practice. This process aims to reorganize subconscious records, erase past traumatic experiences, and implant new emotional states.

### **Verses from Surah Al-Kahf and Their Interpretations in Relation to Hypnosis:**

9. "Or have you thought that the companions of the cave and the inscription (Rakim) were, among Our signs, a wonder?"

Interpretation: "Kahf" (cave) symbolizes caverns or corridors within mountains, while "Rakim" refers to the inscription placed near the cave. Some scholars also interpret Rakim as the name of the village or city the youths belonged to, or as denoting a high mountain or hill. This verse emphasizes that Allah's miraculous

signs are not limited to the Companions of the Cave. Ordinary, seemingly mundane events are also manifestations of divine power.

10. “When the youths took refuge in the cave, they said, ‘Our Lord, grant us mercy from Yourself and facilitate for us our affair in the right way.’”

Interpretation: The cave metaphor here is fascinating, symbolizing the human inner world and subconscious. A cave represents an unknown, mysterious space where one confronts both their darkness and light. It reflects an internal journey of enlightenment and transformation.

This metaphor is used to explore the subconscious, confronting darkness to achieve clarity and insight. The subconscious is akin to a personal cave, where individuals retreat and find support. Within this space, people face the fundamental elements of their being. Depending on their choices, they can experience either divine grace (paradise-like states) or severe retribution (warnings).

During such introspection, an individual’s subconscious communicates with their Creator, expressing sentiments like: “Our Lord, grant us mercy from Yourself and facilitate for us our affair in the right way.” This reflects the desire to cleanse the subconscious of inherited negative imprints and seek the correct path.

In hypnotherapy, this verse can be used to initiate a trance state, making the subject more receptive to suggestions. Achieving the alpha wave state facilitates this openness to suggestions (a trance state: alpha mode – suggestibility).

11. “So We cast [a cover of sleep] over their ears within the cave for a number of years.”

Interpretation: The phrase "cast over their ears" symbolizes entering a hypnotic state or trance. Hypnosis is not ordinary sleep but a heightened state of suggestibility. This verse metaphorically represents the creation of this hypnotic

condition (suggestion acceptance during the hypnotic state).

12. "Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time."

Interpretation: Awakening here signifies emerging from a hypnotic state. During hypnosis, a common phenomenon is the distortion of time perception. This aligns with the therapeutic concept of "time distortion," where subjective experience of time speeds up or slows down, often utilized in hypnosis to facilitate therapeutic interventions.

13. "We relate to you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance."

Interpretation: This can be seen as the subconscious revealing memories of past events. It evokes regression therapy in psychotherapy, where individuals recall traumatic experiences while in a hypnotic state. This verse provides a beautiful example of time regression, as the subconscious vividly recalls past occurrences.

14-15. "And We made firm their hearts when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression. These, our people, have taken besides Him deities. Why do they not bring for worship clear authority? And who is more unjust than one who invents about Allah a lie?'"

Interpretation: These verses describe how, through the right suggestions, the subconscious can be purified, opening the path to righteousness. The individuals' hearts were strengthened, allowing them to speak the truth and align themselves with divine guidance. The verse highlights the effect of properly implanted positive suggestions, leading to internal fortitude and a cleansed subconscious.

16. “[The youths said:] And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility.”

Interpretation: This verse reflects transitioning into a deeper hypnotic state through further suggestion. After this declaration, the Companions of the Cave fall asleep, marking the beginning of a more profound state of transformation.

Deepening (Somnambulistic State): In hypnotic practice, deepening refers to intensifying the trance state. Each successful suggestion leads the subject into deeper levels of trance, enhancing their openness to therapeutic interventions. Deepening ensures the mind becomes more receptive to constructive suggestions.

17. “And you would have seen the sun, when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof. That was from the signs of Allah. He whom Allah guides – he is the [rightly] guided; but he whom He sends astray – never will you find for him a protecting guide.”

Interpretation: This verse can be associated with the somnambulistic state in hypnosis. It implies that in such a deep trance, those who lack guidance may remain lost. However, those blessed with divine guidance navigate this internal journey successfully.

18. “And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror.”

Interpretation: This verse clearly describes a hypnotic state. Though hypnosis is not ordinary sleep, individuals in this state may appear to be asleep while their awareness is heightened. Even with closed eyes, the mind in a trance (alpha

mode) is more receptive than during normal wakefulness.

The act of turning the youths right and left signifies their responsiveness to suggestions, where the body unconsciously obeys commands given by the hypnotist. This reflects the subconscious mind's direct acceptance of instructions.

The mention of the dog at the cave's entrance, with its loyal posture, could symbolize anchors used in hypnotherapy. Anchors serve as a means of accessing the subconscious mind. The cave entrance, in this context, represents the pathway into subconscious records. However, the dog's watchfulness suggests a protective mechanism within the subconscious, preventing harmful or erroneous suggestions.

19. "And similarly, We awakened them that they might question one another. Said a speaker from among them, 'How long have you remained [here]?' They said, 'We have remained a day or part of a day.' They said, 'Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it. And let him be cautious. And let no one be aware of you.'"

Interpretation: This verse illustrates the process of emerging from the hypnotic state. The awakening has a specific purpose: for them to engage in conversation and reflection. The distortion of time perception during hypnosis is evident here. Despite centuries having passed, the youths perceive their sleep as lasting only a day or part of a day.

The body and mind, influenced by the hypnotic state, perceive time as instructed. This suggests why their bodies did not age or experience hunger and thirst during the extended period.

27. "And recite, [O Muhammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge."

Interpretation: This verse emphasizes a powerful suggestion—to recite (or read) what has been revealed. Those who "read correctly" (from right to left in alignment with divine instructions) are promised paradise-like states, as highlighted in earlier verses (2-3). Conversely, those who misinterpret or deviate ("reading backward" or incorrectly) are destined for despair, creating their own internal torment.

The command to "read" (suggestion: "Recite!") symbolizes humanity's journey into the material world. In this world, humans participate in scenarios they perceive as real, acting as authors, performers, or mere bystanders. Sometimes in the spotlight, other times in the background, their roles vary.

The essence of this verse lies in its suggestion to "read" (or understand) correctly, enabling one to align with the divine system. Those who grasp the essence of existence and perceive the truth of creation live in a state of perpetual paradise. The words of the revealed Book remain unchangeable, and ultimate refuge lies only in Allah.

This verse's connection to the subconscious is profound. It reminds humanity to align their understanding with divine truth and seek refuge in the Creator. During hypnosis, this verse can be recited to address the subconscious mind, directing it toward righteousness.

## **Conclusion:**

The current era is one in which the deceptive system of Dajjal (Antichrist) has reached its peak. In this time, truth is presented as falsehood, and falsehood as truth. According to Hadith, this is a hallmark of Dajjal's influence—a grand illusion and hypnotic deception. Only those with genuine faith will remain unaffected.

Surah Al-Kahf is a powerful tool recommended centuries ago to combat the trials of Dajjal. Reciting this Surah daily is advised to protect the subconscious (symbolized by the "cave") from satanic rituals and influences.



## **Symbolism of the Seven Sleepers:**

The story of the Seven Sleepers, also known as Ashab al-Kahf, can also be interpreted as an allegory for the seven stages of the soul (nafs). Each stage corresponds to a level of awakening, leading to broader perceptions of reality. Each youth represents a stage of the soul's journey, while the dog (Qitmir) symbolizes the nafs al-ammarah (the commanding self). Like the loyal dog, this lower self ultimately becomes subservient, following its master's commands without resistance.

Through repeated hypnotic sessions, one descends deeper into their personal "cave." The innermost depths of this cave house unknown stories, symbols, and secrets, hidden even from the individual. Only by reaching these depths can the treasures within—the pearls and corals—be uncovered. Each awakening allows these hidden gems to surface, reflecting the Quranic verse: "From both emerge pearls and coral" (Surah Ar-Rahman, 55:22).

## **Hadith and Additional Insights:**

It is narrated that Bara bin Azib reported: A man recited Surah Al-Kahf, and as he did, a cloud descended, approaching him closer and closer. His horse, tied with two ropes, became restless due to the cloud. The man told the Prophet (peace be upon him) of this event the next morning, and the Prophet replied: "That was tranquility (Sakina), which descended due to the Quran."

Other Hadith emphasize that reciting Surah Al-Kahf offers protection against the trials of Dajjal. The Dajjal represents not only a literal figure but also a metaphor for deception, presenting falsehood as truth and vice versa. The subconscious mind, often clouded by such illusions, can be cleansed and guided through the correct recitation of verses like 14 and 15:

"Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression."

**Practical Recommendation:**

Reciting Surah Al-Kahf daily is advised, as it shields the subconscious from misleading influences and aligns it with divine truth. This practice is a powerful means of protection and spiritual growth in an era dominated by deception and illusion.