



# The People of the Cave

Friday Khutbah by Abu Hakeem Bilaal Davies, al-Masjid as-Salafee

(The brother begins with the Khutba tu-Haja and then continues):

“Indeed Allaah (subhaanahu wa ta’aalaa) in revealing to us this Qur’aan and in revealing to us this Kitaab al-Atheem, has blessed us with that which is filled with much wisdom for those who reflect.

And Allaah (tabaaraka wa ta’aalaa) has mentioned in His Book a number of stories – all of these stories not being for play and amusement, or not being for the sake of merely quoting and mentioning stories, or tales of those who came before – rather they were stories of brothers, which were filled with much wisdom for those who reflect.

As Allaah (tabaaraka wa ta’aalaa) has said:

**‘We relate unto you (Muhammad – sallallaahu alaihi wassallam) the best of stories through Our Revelations unto you, of this Qur’aan. And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Qur’aan).’** (Surah Yusuf 12:3)

And Allaah (tabaaraka wa ta’aalaa) informed us, o brothers, of a story that the salafi youth, those who walk the way of Ahlus Sunnah wal Jamma’ah, Ahlul Athar, Ahlul Hadeeth, can reflect upon. Particularly those living, in a place like this place, Britain, or the likes of America and other than that from the lands of the Kuffar.

Allaah (tabaaraka wa ta’aalaa) has informed us of a group of youth. A group of youth who were upon right guidance. A group of youth who were in essence Salafiyoon. A group of youth following the way of the Prophets that came before them, clinging to Tawheed, clinging to the Sunnah of their Messenger and upon the path of the righteous.

Allaah (tabaaraka wa ta’aalaa) has said:

**‘Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?’** (Surah Al-Kahf 18:9)

Indeed that is the case, that the companions of the Cave were a wonder from amongst the wonders of Allaah (subhaanahu wa ta'aalaa) and was a Sign from amongst the Signs of Allaah.

**'(Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave, they said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!'** (Al-Kahf 18:10)

And Allaah (subhaanahu wa ta'aalaa) likewise mentions:

**'We narrate unto you (O Muhammad – sallallaahu alaihi wassallam) their story with truth: Truly! They were young men who believed in their Lord (Allaah), and We increased them in guidance. And We made their hearts firm and strong (with the light of Faith in Allaah and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilaah (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.'** (Al-Kahf 18: 13-14)

So Allaah (subhaanahu wa ta'aalaa) informed us of them:

**'These our people have taken for worship aaliha (gods) other than Him (Allaah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allaah.'** (Al-Kahf 18:15)

So they continued and retreated to the Cave, fleeing with their Tawheed – fleeing with that which they were upon, from following the guidance of the Messenger that came before them and the way of the Messengers. Seeking to worship Allaah (tabaaraka wa ta'aalaa).

So Allaah (tabaaraka wa ta'aalaa) informs us of their case and informs us that as a Sign – He let them to go to sleep for a number of years, as Allaah (tabaaraka wa ta'aalaa) has informed us:

**'And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years).'** (Al-Kahf 18:25)

Ahlul Ilm have mentioned concerning the mention of those years:

'Why did Allaah (tabaaraka wa ta'aalaa) mention **'...adding nine...'** ? Because the years that they were working with were solar years and for every 100 solar year there are 103 lunar years.'

So for this ummah to be precise in regards to their calculation of exactly how many years they dwelled in the Cave we must increase another nine years as Allaah (subhaanahu wa ta'aalaa) informed us in the Qur'aan.

So Allaah let them to sleep for three hundred and nine years o brothers. Allaah mentioned concerning the state of their affair:

**‘And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Ayaat (proofs, evidences, signs) of Allaah.’** (Al-Kahf 18:17)

Allaah likewise informed us concerning them:

**‘And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides...’** (Al-Kahf 18:18)

While they were asleep – their eyes being open, and Allaah (subhaanahu wa ta’aalaa) throughout the three hundred and nine years, turning them to the left and turning them to the right.

And some of Ahlul Ilm have mentioned that the reason for that was for the protection of their body and for the protection of their eyes. And that that was better from stopping them and their bodies from fortifying in a particular manner.

And Allaah (tabaaraka wa ta’aalaa) mentioned:

**‘...and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.’** (Al-Kahf 18:18)

So Allaah (tabaaraka wa ta’aalaa) informs us concerning them that He let them to sleep for that period, in that manner, the like of which if we were to see them, that we would have been frightened from them. You would have believed them to be awake – meanwhile they were asleep.

Then Allaah (tabaaraka wa ta’aalaa) informs us that they awoke, asking each other concerning how long they had slept. Some of them saying to each other:

**‘...We have stayed (perhaps) a day or part of a day...’** (Al-Kahf 18:19)

Others from amongst them saying:

**‘...Your Lord (Alone) knows best how long you have stayed (here)...’**  
(Al-Kahf 18:19)

So one of them sent another to the city in order to buy something from food, commanding him:

**‘So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you. For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful.’** (Al-Kahf 18:19-20)

If you return back to the way of Shirk and back to the way of Kuffar and back to the way of those people, the people of Shirk and Kuffar, then indeed you will never be successful.

And then Allaah (tabaaraka wa ta’aalaa) mentions;

**‘And thus We made their case known to the people, that they might know that the Promise of Allaah is true, and that there can be no doubt about the Hour...’** (Al-Kahf 18:21)

The people of the Book concerning the story differ. And Allaah (tabaaraka wa ta’aalaa) tells us concerning their differing:

**‘(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad – sallallaahu alaihi wassallam): "My Lord knows best their number; none knows them but a few.’...’** (Al-Kahf 18:22)

So Allaah (tabaaraka wa ta’aalaa) informs us concerning them and concerning their story - and that their story was an amazing story for those who reflect. And all praise is to Allaah the Lord of the Aalamin.”

(The brother praises Allaah and sends peace and blessings upon His Messenger – sallallaahu alaihi wassallam and continues):

“Concerning their story, o brothers, there is no doubt that there are a number of benefits and fawaa’id that can be taken from their ‘qisah’ (story):

The first of those benefits is that, no doubt, the companions of the Cave, as we mentioned, were a group of young people who were Salafiyeen. A group of young people who were on the way of Tawheed, concerning themselves with the da’wah to Tawheed. Concerning themselves with protecting their Tawheed. Concerning themselves with protecting that which was given to them from the way of their Prophets, the way of their Prophet, the Messenger that was sent to them and was relevant to them. Protecting their aqeedah – and for that reason – in their desire to protect their aqeedah, they fled o brothers to the hills.

They fled and took refuge in a cave, protecting themselves from that Kuffar and from that Shirk. And that would indicate to us, that which occurs o brothers, in the hadeeth

of Hudhaifa (radiallahu anhu). The hadeeth that you are all familiar with, wherein the Messenger (sallallahu alaihi wassallam) was asked by Hudhaifa concerning this 'good' :

'...and will there be after this good any evil?'

And the Messenger (sallallahu alaihi wassallam) said: 'Yes'...'

And he informed us, when Hudhaifa (radiallahu anhu) asked and questioned concerning the evil and the good that has taint in it – on both accounts, we find that the Messenger (sallallahu alaihi wassallam) informed us of that which is the evil, concerning that which he asked about.

And likewise the taint that was present in the good, all of that, all of that o brothers, revolved around the callers. All of that revolved around callers! Some of them calling with other than the guidance of the Messenger (alaihi salaatu wassalaam), some of them calling to the Hell-Fire – if one answers to them, then they will throw them into the Hell-Fire.

But the Messenger (sallallahu alaihi wassallam) on both accounts responded and informed Hudhaifa, that on both accounts, that which is evil, that will come after the good. And that which is going to taint that which is good – on both accounts – the Messenger (sallallahu alaihi wassallam) informed concerning the callers.

And for that reason Ahlus Sunnah, Ahlul Hadeeth, the Salafiyoon – likewise – warn against the callers. Warn against the callers to dalaalah – warn against the callers of misguidance. Warn against the people of bid'ah and misguidance and Shirk. Warn – protecting that Tawheed, protecting that Aqeedah and doing as the people of the Cave did – in doing so.

Likewise o brothers, we have that which will clarify to us, the statement of Ahlul Ilm, that:

'An innovation is that thing which leads to Kufr and leads to Shirk.'

That if one was to analyse those nations that came before, you will find o brothers, that the beginning of their deviancy and the beginning of their path to Kuffar and Shirk was with the bid'ah.

It wasn't that they were a nation upon Tawheed and upon following their Messenger then all of a sudden they saw that Shirk was something nice and was something that they should be upon! Rather it was a gradual process. A process that began with bid'ah, began with that thing that resembled the deen, that resembled the religion. Until the Shaytaan tricked them into believing that, that which they were upon from Shirk was in actuality deen and was good.

Likewise o brothers, from that which can be taken from the story of the people of the Cave is the 'fadl' of our Salaf. Is the 'fadl' of our Salaf upon us. Because our Salaf o

brothers, have clarified to us and by way of them we have clarity concerning that which the people of the Book differ concerning.

Because indeed the people of the Book differ concerning the number of the people of the Cave. But we have with us, in a narration of Ibn Abbas (radiallahu anhu) that was collected by Imaam at-Tabari in his Tafseer – the statement of Ibn Abbas that clarified to us the exact number of the people of the Cave.

That he mentioned concerning the statement of Allaah (subhaanahu wa ta'aalaa):  
**'(Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad – sallallaahu alaihi wassallam): "My Lord knows best their number; none knows them but a few.'...'** (Al-Kahf 18:22)

Ibn Abbas (radiallahu anhu) mentioned concerning that statement:

'And I am from the few, they were seven.'

So we have that which will clarify to us the 'fadl' of our Salaf. That which the people of the Book differed concerning was an 'amr' that was 'waadih' (clear) for this ummah.

Likewise we have in the story of the people of the Cave, from benefits, that which will clarify to us, o brothers, the importance of this Aqeedah and the importance of this Tawheed. And that is that Allaah (tabaaraka wa ta'aalaa) has informed us:  
**'And thus We made their case known to the people...'** (Al-Kahf 18:21)

And as some of Ahlul Ilm have said:

'That was when the individual from amongst them went with a coin, that the people had realised that the coin was an old coin – and then became aware of the affair of those people.'

That Allaah (tabaaraka wa ta'aalaa) mentioned that likewise:

**'And thus We made their case known to the people, that they might know that the Promise of Allaah is true, and that there can be no doubt about the Hour...'** (Al-Kahf 18:21)

So here Allaah (tabaaraka wa ta'aalaa) informs us that from the major reasons that Allaah let them to sleep for three hundred and nine years, that Allaah let the sun deal with their cave in that manner and Allaah let their bodies move and preserved their eyes – was for the purpose of establishing an 'asl' from the 'usool' of the Aqeedah of Ahlus Sunnati wal Jamma'ah. The belief in the Hour!

Establishing to us the importance of this Aqeedah, establishing to us the importance of that which the Ulema of Ahlus Sunnah have encouraged the ummah with. And have

mentioned that it is upon the ummah to turn to that and concentrate upon that. And have that firmly established in one's heart. The Aqeedah of Ahlus Sunnati wal Jamma'ah!

And Allaah likewise informs us that the creations of the Heavens and the Earth and that which is between that, likewise was for the purpose of establishing some of the points of Aqeedah. And some of the issues of Aqeedah:

**'It is Allaah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allaah has power over all things, and that Allaah surrounds (comprehends) all things in (His) Knowledge.'** (At-Talaq 65:12)

That you may know that Allaah (tabaaraka wa ta'aalaa) has ability over everything al-Qadeer and that Allaah is al-Aleem. So that the creation therefore of the Heavens and the Earth – and that which is between them – from the purposes of that was establishing two of the names of Allaah (tabaaraka wa ta'aalaa) – al-Qadeer and al-Aleem.

Establishing to us, o brothers, clearly, the importance of this Aqeedah and the importance of knowledge. Because in both cases Allaah (subhaanahu wa ta'aalaa) mentioned that Allaah did that (created the Heavens and the Earth) **'so that you may know'** – have knowledge.

And Allaah made the people become aware of the people of the Cave – He made the people become aware of them so **'that they would know that the promise of Allaah is true.'** Both cases indicating to us the 'fadl' and the importance of knowledge!

So Allaah (tabaaraka wa ta'aalaa) established to us all of those affairs o brothers, for the purpose of establishing knowledge and establishing aspects of the Aqeedah.

So there is no doubt, o brothers, that the benefits that can be taken from that story are many. From that, likewise, is that the 'tawfeeq' upon a servant is in the Hands of Allaah (tabaaraka wa ta'aalaa). That Allaah (tabaaraka wa ta'aalaa) has said concerning them:

**'...They were young men who believed in their Lord (Allaah), and We increased them in guidance....'** (Surah al-Kahf 18: 13)

And Allaah has said concerning this ummah and has mentioned to this ummah:

**'As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allaah's Religion - Islamic Monotheism). And verily, Allaah is with the Muhsinoon (good doers).'** (Al-'Ankabut 29:69)

And likewise Allaah (tabaaraka wa ta'aalaa) has mentioned:

**‘While as for those who accept guidance, He increases their guidance, and bestows on them their piety.’ (Muhammad 47:17)**

So the ‘tawfeeq’ is from Allaah and the ‘tawfeeq’ and guidance upon a servant is in the Hands of Allaah. And it is upon that servant, o brothers, to return to Allaah – asking Him for the guidance, asking Him to protect him from Shirk and from the different types of bid’ah and hizbiyyah and other than that from the things, which misguide a servant and lead him to the path of dalaalah! And lead him to the path of destruction!”

(The brother supplicates to Allaah, praising Allaah and sending peace and blessings upon His Messenger – sallallaahu alaihi wassallam).