

Light upon Light

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Light upon light

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All the praise be to Allah, we seek his help and apologize to him and find refuge in him from the mischief of ourselves and whom Allah guided none can mislead him and whom he sent astray none can guide him and I witness that there is no God except Allah and that Muhammad is his slave and prophet.

Some deviated sects among Muslims, claim with no evidence that Allah is based on Noor (light). He is energy who is moving this static Universe¹. On the contrary Allah said in Quran, surah Shura 11:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

Allah has created the Light and Darkness. In surah Al-Anam, Allah said:

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ (1)

All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.

His Veil is Noor (Light)

Thus Allah is the Creator of all seen and unseen including the darkness and light. In hadith it is further explained as (Sahih Muslim, chapter نورا وفي قوله رأيت نورا):

حدثنا أبو بكر بن أبي شيبة حدثنا وكيع عن يزيد بن إبراهيم عن قتادة عن عبد الله بن شقيق عن أبي ذر قال: سألت رسول الله صلى الله عليه و سلم هل رأيت ربك؟ قال نور أبي أراه

Abdullah bin Shaqeeq narrated from Abi Dharr that he said: I asked Messenger of Allah peace be upon him, whether he has seen his Lord? He said: Light, I saw!

حدثنا محمد بن بشار حدثنا معاذ بن هشام حدثنا أبي ح وحدثني حجاج بن الشاعر حدثنا عفان بن مسلم حدثنا همام كلاهما عن قتادة عن عبد الله بن شقيق قال قلت لأبي ذر: لو رأيت رسول الله صلى الله عليه و سلم لسألته فقال عن أي شيء كنت تسأله؟ قال كنت أسأله هل رأيت ربك؟ قال أبو ذر د سألت فقال رأيت نورا

Abdullah bin Shaqeeq said to Abi Dharr, Have I seen Messenger of Allah peace be upon him I would have asked something? He said: What you would like to inquire about? Said. I would have asked whether he has seen his Lord? Abu Dharr said I asked this and he (Prophet) said I saw light.

¹ Allah is controlling this Universe, through His Wisdom and Command (Amr). He is nor energy sweeping in the galaxies. God as energy is a belief in Hinduism and they have a goddess Shakti i.e. Energy.

حدثنا أبو بكر بن أبي شيبة وأبو كريب قالوا حدثنا أبو معاوية حدثنا الأعمش عن عمرو بن مرة عن أبي عبيدة عن أبي موسى قال : قام فينا رسول الله صلى الله عليه و سلم بخمس كلمات فقال إن الله عز و جل لا ينام ولا ينبغي له أن ينام يخفض القسط ويرفعه يرفع إليه عمل الليل قبل عمل النهار وعمل النهار قبل عمل الليل حجابه النور (وفي رواية أبي بكر النار) لو كشفه لأحرقت سبحات وجهه ما انتهى إليه بصره من خلقه

Abi Musa said: (On one occasion) Stood among us Messenger of Allah peace be upon him (i.e. addressed us) and said five things. He said: Indeed Allah does not sleep and it is not for him to sleep, (He) lowers and elevate the Balance; ascend towards him the deeds of nights before the deeds of afternoon, and deeds of afternoon before the deeds of night, His veil is Light (and in narration of Abi Bakr bin Abi Sheeba) if it (veil) is removed, Subhat from His Face would scorch His Creation till His eyesight! (i.e. all His Creation)

From these narrations it is clear that Messenger of Allah peace be upon him saw the veil which lies between Allah and His Creation and it is made up of light.

Allah is the Light of the heavens and the earth

Deviated people also twist the meaning of following verse of surah An-Noor.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي

اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (35)

Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.

In this verse of surah An-Noor it is informed allegorically that it Allah who is guiding the Humanity. His Guidance is self illuminating and His Guidance does not require any other source for its elaboration. We know that His Guidance is Quran. All the earliest statements from Sahabah and Tabaeen on this verse said similar to what is stated here².

It is further explained in the very next verse that this Noor (light) is present in many houses, in which His Guidance is followed.

فِي بُيُوتٍ أُذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ (36) رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ (37) لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (38)

In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings, Men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection). That Allah may reward them

² See Tafseer Tibri, juz 19, pg 181

according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He wills.

So the Noor is Quran, as Allah said that O prophet, We sent you like a lamp for people. Prophet said his companions are like stars. So all such allegories are made to compare Truth (light) with Falsehood (Darkness). Allah said in surah al-Ahzab 41-43:

O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon. He it is Who sends Salat (His blessings) on you, and His angels too (ask Allah to bless and forgive you), that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.

Allah said in surah Al-Shura:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ
نُورًا نَهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path

Hence Allah is Noor in the sense that He is the source of real Guidance, which only comes through Him. Allah has sent us His Guidance in form of Quran. Allah is not a light energy or any other energy as He is the creator of all physical and metaphysical energies. If we utter that Allah is energy then this is Kufr, as we have made Him equivalent to Creation

Prophet is Noor

Another deviated approach of such people is than to declare origin-wise Prophet as Noor. When we call Allah and his Prophet coming out of same substance than this is basically the Gnostic³ faith of Homoousios⁴ that Allah and Jesus in substance are same. In Sahih Muslim a hadith is reported that:

Prophet peace be upon him said that angels are created from Noor (light).

Allah commanded the Angels (beings created from Light) to prostrate to Adam (Being created from dust), which reflects the importance of humans in Allah's creation. Allah also exhibited to all Angels that Adam knows more names than what Angels know.

قَالَ يَتَّادُمُ أَنْبِيئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ
السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

³ Gnostics were the sect of Christianity now extinct.

⁴ In Gnostic texts the word "Homoousios" is used to suggest that God and Jesus were made out of same substance. This word is later used in Nicene creed in which finally the concept of Trinity is invented.

He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

Therefore a Human has more importance over beings created from Noor. Then is it not degradation when one claims Noor as substance of creation for Prophet?

Vision of Our Lord

Strangely those who believe that Allah is Noor also claimed that Prophet and Saints can see Allah in a form like a human. However it is explained in Quran that it is not possible. Why in their vision or dreams Allah is not in Noor,?

Allah said in surah Al-Anam:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (103)

No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.

Prophets cannot see Allah

Moses insisted on seeing Allah when he was at Mount Tur. Allah informed us in surah Al-Araf:

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (143)

And when Musa (Moses) came at the time and place appointed by Us, and his Lord spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Musa (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."

Therefore Musa was unable to see Allah Almighty. As the condition of vision was not fulfilled. The mountain becomes dust when Allah did his *Tajali* on it and Musa fainted before that when he saw the mountain turning into dust.

It is reported in Bukhari that Mother of Believers Aisha, may Allah be pleased with her totally denied the concept that Prophet saw Allah.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا -
قَالَتْ مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَأَى رَبَّهُ فَقَدْ كَذَبَ وَهُوَ يَقُولُ (لَا تُدْرِكُهُ الْأَبْصَارُ)
وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ الْغَيْبَ فَقَدْ كَذَبَ ، وَهُوَ يَقُولُ لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ

Narrated Masrooq from Aisha may Allah be pleased with her that she said who said that Muhammad peace be upon him saw his Lord, has lied. And she said Eyes cannot reach Him and who said that he knew Ilm-ul-Ghayb has also lied and she said No one knows Ghayb except Allah

حَدَّثَنَا يَحْيَى حَدَّثَنَا وَكَيْعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ عَامِرٍ عَنْ مَسْرُوقٍ قَالَ قُلْتُ لِعَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - يَا أُمَّتَاهُ هَلْ رَأَى مُحَمَّدٌ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَبَّهُ فَقَالَتْ لَقَدْ قَفَّ شَعْرِي مِمَّا قُلْتَ ، أَيْنَ أَنْتَ مِنْ ثَلَاثٍ مَنْ حَدَّثَكُنَّ فَقَدْ كَذَبَ ، مَنْ حَدَّثَكَ أَنْ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَأَى رَبَّهُ فَقَدْ كَذَبَ . ثُمَّ قَرَأَتْ (لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ) . (وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ) وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ مَا فِي غَدٍ فَقَدْ كَذَبَ ثُمَّ قَرَأَتْ (وَمَا تَدْرِي نَفْسٌ مَادَا تَكْسِبُ غَدًا) وَمَنْ حَدَّثَكَ أَنَّهُ كَتَمَ فَقَدْ كَذَبَ ثُمَّ قَرَأَتْ (يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ) الْآيَةَ ، وَلَكِنَّهُ رَأَى جِبْرِيْلَ - عَلَيْهِ السَّلَامُ - فِي صُوْرَتِهِ مَرَّتَيْنِ

Masrooq narrated that she said to Aisha may Allah be pleased with her, O Mother: Has Muhammad peace be upon him, saw his Lord? She said: indeed my hairs are raised on what you said! One who utters these three things to you is a liar- one who say to you that Muhammad peace be upon him saw his Lord, that one has lied. Then she recited Vision can not grasp Him, but His Grasp is over all vision, and a Human is not that worthy that Allah talk to him except through revelation or behind the veil- and one who said to you that he (Prophet) knew what would happen tomorrow that (person) has lied then she recited and No Nafs knows what it would do tomorrow and one who said to you that he (Prophet) hid (something from Truth) that one has lied then she recited O Prophet give to others what has been sent down to you from your Lord, He (Prophet) saw (angel) Gabriel may Allah's blessings be on him- in his form twice.

Did Prophet saw Allah in his dream?

Hadith of Ibn-Abbas:

It is reported in Tirmidhi hadith that:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي قِلَابَةَ عَنْ خَالِدِ بْنِ اللَّجْلَاجِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « أَتَانِي رَبِّي فِي أَحْسَنِ صُوْرَةٍ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّي وَسَعْدَيْكَ قَالَ فِيمَ يُخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ رَبِّي لَا أَدْرِي فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيْ فَوَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيْ فَعَلِمْتُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قَالَ يَا مُحَمَّدُ. فَقُلْتُ لَبَّيْكَ رَبِّ وَسَعْدَيْكَ قَالَ فِيمَ يُخْتَصِمُ الْمَلَأُ الْأَعْلَى قُلْتُ فِي الدَّرَجَاتِ وَالْكَفَّارَاتِ وَفِي نَقْلِ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ وَإِسْبَاغِ الْوُضُوءِ فِي الْمَكْرُوْهَاتِ وَانْتِظَارِ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَمَنْ يُحَافِظْ عَلَيْهِنَّ عَاشَ بِحَيْرٍ وَمَاتَ بِحَيْرٍ وَكَانَ مِنْ ذُنُوْبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ ». قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. قَالَ وَفِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ وَعَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated Ibn Abbas that Messenger of Allah peace be upon him said: Allah cam to me in a beautiful form and said to me O Muhammad, I said At Thy service, my Lord. He said: What these highest angels contend about? I said: I do not know. He repeated it thrice. He said: Then I saw Him put his palms between my shoulder blades till I felt the coldness of his fingers between the two sides of my chest..... (Tirmidhi said) this hadith is Hasan Gharib with this chan. (Also) Said: there is another narration in this context narrated by Muadh bin Jabal and Abdurrehaman bin Ayyish from Messenger of Allah peace be upon him.

Also narrated in Musnad Ahmed with chain:

حدثنا عبد الله حدثني أبي ثنا عبد الرزاق أنا معمر عن أيوب عن أبي قلابة عن بن عباس ان النبي صلى الله عليه و سلم قال : أتاني ربي عز و جل الليلة في أحسن صورة أحسبه يعني في النوم

Ibn Abi Hatim wrote in his book Illal ul hadith (علل الحديث)

وسألت أبي عن حديث ؛ رواه معاذ بن هشام ، عن أبيه ، عن قتادة ، عن أبي قلابة ، عن خالد بن اللجلاج ، عن ابن عباس ، عن النبي صلى الله عليه وسلم : رأيتُ ربي عز وجل وذكر الحديث في إسباغ الوضوء ونحوه .
قال أبي : هذا رواه الوليد بن مسلم وصدقة ، عن ابن جابر ، قال : كُنَّا مع مكحولٍ فمرَّ به خالد بن اللجلاج ، فقال مكحول : يا أبا إبراهيم ، حدَّثنا ، فقال حدثني ابن عائش الحضرمي ، عن النبي صلى الله عليه وسلم .
قال أبي : وهذا أشبه ، و قتادة يُقال : لم يسمع من أبي قلابة إلا أحرَّفًا ، فإنه وقع إليه كتابٌ من كتب أبي قلابة ، فلم يميزوا بين عبد الرحمن بن عايش ، وبين ابن عباس .
قال أبي : وروى هذا الحديث جهضم بن عبد الله اليمامي ، وموسى بن خلف العمي ، عن يحيى بن أبي كثير ، عن زيد بن سلام ، عن جدِّه : ممطور ، عن أبي عبد الرحمن السكسكي ، عن مالك بن يخامر ، عن معاذ بن جبل ، عن النبي صلى الله عليه وسلم .
قال أبي : وهذا أشبه من حديث ابن جابر

And I asked my father about the hadith: narrated by Muad bin Hashsham from his father from Qattadah from Abi Qallabah from Khalid bin Al-Lajjaj from Ibn Abbas from Messenger of Allah peace be upon him: I saw my Lord and talked about the hadith on the Ablution and similiar.

My father said: This is narrated by Al-Waleed bin Muslim and Saddaqah from Ibn Jabir said: We are with Makhool and Khalid bin Al-Lajjaj passed by us, So Makhool said: O Abu-Ibrahim (Khalid bin Al-Lajjaj) narrate to us, so he (Khalid) narrated that Ibn-Ayish Al-Hadrami from Messenger of Allah peace be upon him.

May father said: and I liked and Qattadah said: (Khalid) has not heard a single word from Abi Qallabah, he got a book from books of Abi Qallbah and has not differentiated between Abdurrehman bin Ayish and Ibn-Abbas.

And my father said. And narrated this hadith Jahdhum bin Abdullah Al-Yamami and Musa bin Khalif Al-Ammi from Yahyah bin Abi Katheer from Zayd bin Salam from his grandfather Mamtoor from Abi Abdurrehman Al-Saksaki from Malik bin Yukhamar from Muadh bin Jabal from Messenger of Allah. My father said liked this one than hadith of Jabir

Thus Imam Ibn Abi Hatim rejected the narration of Tirmidhi narrated by Khalid bin Al-Lajjaj. He preferred hadith of Muadh.

Hadith of Abdurrehamn bin Aayish

Narrations from AbdurRehman bin Ayish from Prophet are not correct.

وقال أبو حاتم الرازي هو تابعي وأخطأ من قال له صحبة وقال أبو زرعة الرازي ليس بمعروف

And Abu Hatim Al-Razi said: He is Tabeyee and it's a mistake to call him companion of Prophet and Abu Zarra Al-Razi d'said he is not well known

Both Ibn Abbas's and Aburrehman bin Aayish's narrations are weak.

Hadith of Muad bin Jabal

The narration from Muadh is reported in Musnad Ahmed as:

حدثنا عبد الله حدثني أبي ثنا أبو سعيد مولى بني هاشم ثنا جهضم يعني اليمامي ثنا يحيى يعني بن أبي كثير ثنا زيد يعني بن أبي سلام عن أبي سلام وهو زيد بن سلام بن أبي سلام نسبه إلى جده أنه حدثه عبد الرحمن بن عياش الحضرمي عن مالك بن يخامر أن معاذ بن جبل قال : احتبس علينا رسول الله صلى الله عليه و سلم ذات غداة عن صلاة الصبح حتى كدنا نترأى قرن الشمس فخرج رسول الله صلى الله عليه و سلم سريعاً فنوب بالصلاة وصلّى وتجوّز في صلاته فلما سلم قال كما أنتم على مصافكم ثم أقبل إلينا فقال اني سأحدثكم ما حبسني عنكم الغداة اني قمت من الليل فصليت ما قدر لي فنعمت في صلاتي حتى استيقظت فإذا انا بربي عز و جل في أحسن صورة فقال يا محمد أتدري فيم يختصم

الملا الأعلى قلت لا أدري يا رب قال يا محمد فيم يختصم الملا الأعلى قلت لا أدري رب فرأيتنه وضع كفه بين كتفي حتى وجدت برد أنامله بين صدري فتجلى لي كل شيء وعرفت فقال يا محمد فيم يختصم الملا الأعلى قلت في الكفارات قال وما الكفارات قلت نقل الاقدام إلى الجمعات وجلوس في المساجد بعد الصلاة وإسباغ الوضوء عند الكريهات قال وما الدرجات قلت إطعام الطعام ولين الكلام والصلاة والناس نيام قال سل قلت اللهم اني أسألك فعل الخيرات وترك المنكرات وحب المساكين وأن تغفر لي وترحمني وإذا أردت فتنة في قوم فتوفني غير مفتون وأسألك حبك وحب من يحبك وحب عمل يقربني إلى حبك وقال رسول الله صلى الله عليه و سلم انها حق فادرسوها وتعلموها

Narrated Mu'adh ibn Jabal: Allah's Messenger (peace be upon him) was detained one morning from observing the dawn prayer (in congregation) along with us till the sun had almost appeared on the horizon. He then came out hurriedly and Iqamah for prayer was observed and he conducted it (prayer) in brief form. When he had concluded the prayer by saying As-salamu alaykum wa Rahmatullah, he called out to us saying: Remain in your places as you were. Then turning to us he said: I am going to tell you what detained me from you (on account of which I could not join you in the prayer) in the morning. I got up in the night and performed ablution and observed the prayer as had been ordained for me. I dozed in my prayer till I was overcome by (sleep) and lo and lo, I found myself in the presence of my Lord, the Blessed and the Glorious, in the best form. He said: Muhammad! I said: At Thy service, my Lord. He said: What these highest angels contend about? I said: I do not know. He repeated it thrice. He said: Then I saw Him put his palms between my shoulder blades till I felt the coldness of his fingers between the two sides of my chest. Then everything was illuminated for me and I recognized everything. He said: Muhammad! I said: At Thy service, my Lord. He said: What do these high angels contend about? I said: In regard to expiations. He said: What are these? I said: Going on foot to join congregational prayers, sitting in the mosques after the prayers, performing ablution well despite difficulties. He again said: Then what do they contend? I said: In regard to the ranks. He said: What are these? I said: Providing of food, speaking gently, observing the prayer when the people are asleep. He again said to me: Beg (Your Lord) and say: O Allah, I beg of Thee (power) to do good deeds, and abandon abominable deeds, to love the poor, that Thou forgive me and show mercy to me and when Thou intendst to put people to trial Thou causes me to die unblemished and I beg of Thee Thy love and the love of one who loves Thee and the love for the deed which brings me near to Thy love. Allah's Messenger (peace be upon him) said: It is a truth, so learn it and teach it [Sunnan Tirimdhi Volume 5 Hadis No 3235 and Ahmed as well]

Imam Darqutini wrote about hadith of Muadh in his work Illal ul hadith. - علل الدارقطني juz 6,pg54:

وسئل عن حديث مالك بن يخامر عن معاذ عن النبي صلى الله عليه وسلم قال رأيت ربي في أحسن صورة فقال لي يا محمد فيم يختصم الملا الاعلى الحديث بطوله فقال قال ليس فيها صحيح وكلها مضطربة

And I asked (Imam Darqutini) about the hadith of Malik bin Yukhamir from Muadh from Messenger of Allah peace be upon him that I saw my Lord ... long narration, said [after a lengthy discussion of different chains of this narration including Muad bin Jabal narration, Daqutini said] none of them is Sahih and all are Mudhtarib !

Thus the narration of seeing Allah in dream is not authentic. All chains are unclear and Mudhtarib.