



رَیاضُ السَّلَامِ

Gardens of Peace

Charity Registration No. 1152922

Visitor Guide



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The Purpose of Visiting the Cemetery

Through the teachings of the Prophet ﷺ, we find that there are two purposes of visiting the cemetery:

1. To be reminded of the Hereafter.

It has been narrated by *Abū Hurayrah* ؓ that the Prophet ﷺ said:

زُورُوا الْقُبُورَ فَإِنَّهَا تَذَكِّرُكُمُ الْآخِرَةَ

Translation:

"Visit the graves, for they remind you of the Hereafter."

(*Nasāi 2034, Ibn Mājah 1569*)

There are numerous benefits in remembering death, the chief of which is a person is reminded of his own mortality, and purpose in the *Dunyā*.

2. To benefit the deceased.

In many *Ahādīth*, the Prophet ﷺ explained that the deceased benefits by the actions of the living.

Upon entering the cemetery, we have been taught by the Prophet ﷺ to send salutations upon the inhabitants.

Abū Mūsā alAsh'arī ؓ has narrated that the Prophet ﷺ said:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ
وَإِنَّا إِن شَاءَ اللَّهُ لَلَاحِقُونَ
أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

Translation:

**Peace be upon you oh dwellers of the graves, among the believers, and Muslims,
and we shall be joining (you) Allāh ﷻ willing.
I seek well-being from Allāh ﷻ for you and us.**

(*Sahīh Muslim 975*)

When making the above greeting, not only is a person reminding himself of his own ultimate destination but he is also making a *Du'ā* for all of the inhabitants of the cemetery.



In another *Hadīth*, Abū Hurayrah رضي الله عنه has narrated that the Prophet ﷺ said:

إِنَّ الرَّجُلَ لَتَرْفَعَ دَرَجَتُهُ فِي الْجَنَّةِ فَيَقُولُ: أُنَى هَذَا؟
فَيُقَالُ: بِاسْتِغْفَارِ وَلَدِكَ لَكَ

Translation:

"A man will be raised in status in Paradise and will say,
'Where did this come from?' It will be said, 'From your son's praying
for forgiveness for you.'"

(Ibn Mājah 3360)

This theme (benefiting the deceased) has been reiterated in numerous *Ahādīth*, through different righteous actions. The scholars of *Hadīth* have deduced that all good deeds of the living can benefit the deceased.

If a person wishes to supplicate to *Allāh* ﷻ for the deceased, there are a few things that must be borne in mind:

- When making *Du'ā*, it is recommended that one faces the *Qiblah*. If one stands facing the *Qiblah* with the grave in front of him then this is also acceptable.
- When making *Du'ā*, one must pray to *Allāh* ﷻ for the deceased. Supplicating to anyone other than *Allāh* ﷻ is completely prohibited.



Conduct in the Cemetery

Visiting the cemetery isn't confined to attending a *Janāzah*. The Prophet ﷺ would himself attend, and would encourage his companions to attend to ponder over death, not just for a burial. There has been no time or day prescribed by the *Sharī'ah* for visiting the cemetery. One should visit as often as possible to contemplate about death and benefit the deceased.

When visiting the cemetery, there are a few guidelines that should be followed. These guidelines help to both increase the benefit to the visitor as well as the deceased; they also assist in making the experience for others a pleasant one.

- One should make *Du'ā* for all of the deceased and not just his own relatives/acquaintances. We should do unto others that which we hope is done unto us.

It has been narrated by *Anas ibn Mālik* ؓ that the Prophet ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Translation:

"None amongst you (truly) believes until he loves for his brother that which he loves for himself."



Cemetery Etiquette

Please do...



carshare



supervise
children at all
times



dress modestly



respect the
surroundings
and use the
bins provided



be respectful of
graves and tread
carefully



take time to
reflect and think
of the hereafter



use seating
provided



be considerate of
others, particularly
during funerals



be quiet



Cemetery Etiquette

Please don't...



consume,
distribute or sell
refreshments



take
photographs or
videos



smoke or vape



wail or lament,
tears that come
naturally are
acceptable



place pictures,
flags, ornaments,
or flowers on the
graves



leave food for
the birds or
animals



burn Bākhūr /
incense sticks
at the grave



call out the
Adhān over the
grave



recite or play
recordings of the
Qur'ān

Virtues of Performing Janāzah Salāh and Participating in the Burial

It is the right of a Muslim that when he passes away other Muslims should perform the *Janāzah Salāh* for him.

Abū Hurayrah ؓ has narrated that the Prophet ﷺ said:

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ :
رَدُّ السَّلَامِ ، وَعِيَادَةُ الْمَرِيضِ ، وَاتِّبَاعُ الْجَنَائِزِ ،
وَإِجَابَةُ الدَّعْوَةِ ، وَتَشْمِيتُ الْعَاطِسِ

Translation:

"The rights of a Muslim on the Muslims are five:
to respond to the Salām, visiting the sick, to follow the funeral
processions, to accept an invitation, and to reply to those who
sneeze."

(Sahīh alBukhārī 1240, Sahīh Muslim 2162)

Although it has been made a right upon the Muslims to attend the *Janāzah* of another, the reward associated with it is also significant.

Abū Hurayrah ؓ has reported that Allah's Messenger ﷺ said:

مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ عَلَيْهَا فَلَهُ قِيرَاطٌ ،
وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ .
قِيلَ : "وَمَا الْقِيرَاطَانِ" قَالَ : "مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ"

Translation:

"Whoever attends the funeral procession until he offers the funeral
prayer for it, will get a reward equal to one Qīrāt, and whoever
accompanies it until burial, will get a reward equal to two Qīrāts." It was
asked, "What are two Qīrāts?" He replied, "Equal to two huge mountains."

(Sahīh alBukhārī 1325)

The reward given to a person for attending the *Janāzah Salāh* and burial is enormous. Therefore one should endeavour to attend the cemetery as often as possible.

Method of Janāzah Salāh (Hanafī)

- a) Like other prayers, facing the *Qiblah* is a necessary condition. The *Imām* should advise the people to straighten the rows.
- b) *Niyyah* (intention): Making intention is necessary for the *Janāzah Salāh* just as it is necessary in other prayers. Before beginning the prayer, the intention should be made in the heart that one is performing the *Janāzah Salāh* for Allāh ﷻ behind the *Imām*.
- c) First *Takbīr* (*Takbīr Tahrīmah*): The hands are raised up to shoulder level with the fingers stretching to the earlobes and the *Imām* says “*Allāhu Akbar*” loudly and the congregation softly. The hands are then folded under the navel, right hand over left like all daily *Salāh*.
- d) *Sūrah alFātihah* or *Thanā*: After the *Imām* has initiated the *Salāh*, the person should recite either *Sūrah alFātihah* or *Thanā* softly:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ

وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Translation:

Glory be to You O Allāh ﷻ, praise be to You, blessed is Your name, and exalted is Your Majesty, and there is none to be served besides You.

- e) Second *Takbīr*: The *Imām* will say the second *Takbīr* and the congregation should follow. One should not raise the hands.

After the second *Takbīr* the person performing the *Janāzah Salāh* should recite *Durūd* softly. It is preferable to read the *Durūd Ibrāhīm*, which is recited in *Tashahhud*.



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Translation:

O Allāh ﷻ! Shower Your mercy upon Muhammad ﷺ and the followers of Muhammad ﷺ as You showered Your mercy upon Ibrāhīm عليه السلام and the followers of Ibrāhīm عليه السلام. Indeed, You are Praiseworthy, Glorious. O Allāh ﷻ! Shower Your blessings upon Muhammad ﷺ, and the followers of Muhammad ﷺ as You showered Your blessings upon Ibrāhīm عليه السلام and the followers of Ibrāhīm عليه السلام. Indeed, You are Praiseworthy, Glorious.

f) Third *Takbīr*: The *Imām* will say the third *Takbīr* and the congregation should follow. One should not raise the hands. The congregation should then recite the appropriate *Du'ā*.

Du'ā of Janāzah (for an adult male or female)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا
وَكَبِيرِنَا، وَذَكَرْنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ
عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ،
اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ

Translation:

O Allāh ﷻ! Forgive those of us that are alive and those of us that are dead; those of us that are present and those of us who are absent; those of us who are young and those of us who are adults; our males and our females. O Allāh ﷻ! Whomsoever You keep alive, let him live as a follower of Islām and whomsoever You cause to die, let him die a Believer. O Allāh ﷻ! Do not deprive us of his reward and do not allow us to go astray after him.

Du'ā for boy:

Du'ā for girl:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ

لَنَا أَجْرًا وَذُخْرًا

وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا

لَنَا أَجْرًا وَذُخْرًا

وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

Translation:

O Allāh ﷻ! Make him/her (this child) a source for our salvation and make him/her a source of reward and treasure for us and make him/her an intercessor for us and one whose intercession is accepted.

There are also other *Du'ās* which are narrated from the Prophet Muhammad ﷺ and they can be found in the various books of *Ahādīth*. Any of them can be read.



How the Janāzah Should be Carried

- If the deceased is an adult, it should be put on a stretcher or coffin and carried on the shoulders by four men. It is disliked transporting the deceased by hearse over short distances unnecessarily.
- If the deceased is an infant or small child, it should be carried in the arms individually by different persons.

All those who lift or carry the deceased should recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation:

In the name of Allāh ﷻ, the most Beneficent, and most Merciful.

(Sahīh Muslim 975)

- Those accompanying the funeral procession should not sit before it is lowered to the ground. The sick and weak are excused.
- It is from the *Sunnah* to carry the deceased hastily, but not in a manner that the body is jolted or shaken about.
- It is desirable to follow the funeral procession, and not to go ahead of it.
- It is disliked for those accompanying the funeral procession to recite any *Du'ā* or verse of the Noble *Qur'ān* aloud.
- One should abstain from speaking of worldly affairs or laughing and joking.

The Shar'ī Method of Dafn (Burial)

- After the *Janāzah Salāh* is performed the deceased should be buried as soon as possible.
- Whilst the funeral bier (stretcher or coffin) is being carried to the grave, all those in attendance should observe silence.
- Recitation of the *Qur'ān/Dhikr* should not be made loudly. (Baihaqī 7433)
- One should not follow the funeral bier with *Bakhūr*.
- If possible, one should carry the deceased.
- If the deceased is a female, it is desirable that close relatives assist in lowering the body into the grave.
- After placing the body into the grave it is from the *Sunnah* to turn it onto its right side to face the *Qiblah*.
- The strips of cloth tied at the head, chest and leg sides should now be untied.
- The body of the deceased should then be covered with timber.

Abdullāh ibn Mas'ūd ؓ is reported to have said:

مَنْ اتَّبَعَ جَنَازَةً فَلْيَحْمِلْ بِجَوَانِبِ السَّرِيرِ كُلِّهَا،
فَإِنَّهُ مِنَ السُّنَّةِ ، ثُمَّ إِنْ شَاءَ فَلْيَتَطَوَّعْ وَإِنْ شَاءَ فَلْيَدَعْ

Translation:

Whoever follows a funeral (procession), let him carry all (four) corners of it (in turn), for that is Sunnah. Then if he wishes, let him voluntarily carry it, and if he wishes let him leave it (to someone else).

(Ibn Mājah 1478)

At the Time of Burial

At the time of burial, when lowering the body into the grave, this *Du'ā* should be recited:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

Translation:

In the name of Allāh ﷻ, with the help of Allāh ﷻ, and on the religion of the Messenger ﷺ.

(Jāmi' alTirmidhī 1046)

- One should scatter three handfuls of earth from the side of the deceased's head.

Abū Hurayrah ؓ reported:

أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) صَلَّى عَلَى
جَنَازَةٍ ثُمَّ أَتَى قَبْرَ الْمَيِّتِ،
فَحَثَى عَلَيْهِ مِنْ قِبَلِ رَأْسِهِ ثَلَاثًا

Translation:

The Messenger of Allāh ﷺ offered the funeral prayer, then he came to the grave of the deceased and scattered three handfuls of earth from the side of (the deceased's) head.

(Ibn Mājah 1565)

- Although not *Sunnah*, some scholars have deemed it *Mustahab* (preferable) to read the following verse when scattering the three handfuls of earth into the grave:

————— First handful: —————

مِنْهَا خَلَقْنٰكُمْ

Translation:

From it (the earth) We created you,

————— Second handful: —————

وَفِيْهَا نُعِيْدُكُمْ

Translation:

and into it We will return you,

————— Third handful: —————

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرٰى

Translation:

and from it We will extract you another time.

(Sūrah Tāhā, Verse 55)

- One should make *Du'ā* to *Allāh* ﷻ that He grants the deceased steadfastness in answering the questions of the grave.

Regarding this, *Uthmān ibn 'Affān* ؓ is reported to have said:

كَانَ النَّبِيُّ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) إِذَا فَرَعَ مِنْ
دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ: "اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ
بِالتَّثْبِيْتِ ، فَإِنَّهُ الْآنَ يُسَال"

Translation:

When the Prophet ﷺ had finished burying a deceased person, he would stand over him and say: "Pray for forgiveness for your brother, and ask that he be made steadfast, for he is being questioned now."

(Abū Dāwūd 3221)

- One should mention the good acts and deeds of the deceased and abstain from the ill ones.

Āishah ؓ narrates that the Messenger of Allāh ﷺ said,

لَا تَسُبُّوا الْأَمْوَاتَ ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا

Translation:

Do not abuse (speak ill of) the dead, because they have attained that which they had forwarded, (i.e., their deeds, good or bad).

(Sahīh alBukhārī 6516)

As a general rule, one should endeavour to enact the *Sunnah* of the Prophet ﷺ and abstain from all other actions. By doing so, not only will one be rewarded for the *Sunnah* itself but the benefits for both the deceased and the visitor will be attained.

Prayers (Du'ās) at the Graveside

- It is from the *Sunnah* to supplicate to Allāh ﷻ when attending a funeral.
- It is also from the *Sunnah* for one to stand and raise one's hands when supplicating to Allāh ﷻ.

Āishah ؓ narrated:

خَرَجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ذَاتَ لَيْلَةٍ،
فَأَرْسَلْتُ بَرِيرَةَ فِي أَثَرِهِ لَتَنْظُرَ أَيْنَ ذَهَبَ قَالَتْ:
فَسَلِّكَ نَحْوَ بَقِيعِ الْغَرَقِدِ ، فَوَقَّفَ فِي أَدْنَى الْبَقِيعِ ،
ثُمَّ رَفَعَ يَدَيْهِ ، ثُمَّ انْصَرَفَ. فَرَجَعْتُ إِلَيَّ بَرِيرَةُ فَأَخْبَرْتَنِي،
فَلَمَّا أَصْبَحْتُ سَأَلْتُهُ فَقُلْتُ : يَا رَسُولَ اللَّهِ أَيْنَ خَرَجْتَ
الْلَيْلَةَ؟ قَالَ: بُعِثْتُ إِلَى أَهْلِ الْبَقِيعِ لِأُصَلِّيَ عَلَيْهِمْ.

Translation:

The Messenger of Allāh ﷺ went out one night, so I sent Barīrah to follow him and see where he went. She said, "He went towards Baqī' alGharqad (the cemetery in alMadīnah alMunawwarah), and he stood at the bottom of alBaqī' and raised his hands, then he went away." Barīrah came back to me and told me, and when morning came I asked him about it. I said, "O Messenger of Allāh ﷺ! Where did you go out to last night?" He said, "I was sent (by Allāh ﷻ) to the people of alBaqī' to pray for them."

(Musnad Ahmad 24666)

As for the prayers that should be made, aside from the supplications for forgiveness and steadfastness for the deceased at the time of the questioning of the grave, any relevant prayer can be made. It is important to note that when praying for the deceased, it is from the *Sunnah* to pray for all those who have passed on; not only for one's own family member/friend etc.

One can make any or all of the supplications listed below:

- comfort for the deceased in the grave;
- patience for the family members left behind;
- the mercy of *Allāh* ﷻ in the grave and the hereafter;
- that the book of deeds is given in the right hand on the Day of Judgement;
- that the reckoning is made easy;
- that the deceased is granted entry into Paradise without difficulty;
- that the deceased is safeguarded from the Hellfire.

Finally, it is not proven from any authentic narration of the Prophet of *Allāh* ﷺ that he recited any particular chapter of the Noble *Qur'ān* by the graves.

However, some scholars are of the opinion that the reward of the recitation of the *Qur'ān* can be gifted to the deceased and as such, if someone wishes to recite a portion of the *Qur'ān* for the deceased, it will be permissible though not *Sunnah*.

To recite fixed verses/chapters every time that one visits the cemetery is considered by many scholars to be impermissible.

How to Find Us - By Car, From the North Circular (A406)

📍 1 Five Oaks Lane, Chigwell,
IG7 4QP

📍 57 Elmbridge Road, Hainault,
IG6 3SW

- At the Redbridge roundabout, head towards Gants Hill along Eastern Avenue (A12) for approximately 1 mile.
- At Gants Hill roundabout, head straight (3rd exit) continuing along Eastern Avenue (A12) (about 4 miles) past the fourth set of traffic lights that is the turning for the existing Hainault cemetery.
- At the fifth set of traffic lights take the left turning onto Whalebourne Lane North, sign posted for Hainault Marks Gate A112 and Hainault Forest Country Park.
- Head straight past the first and second set of traffic lights (about $\frac{3}{4}$ mile). Take the first exit at the City Pavilion roundabout and head towards the first mini roundabout (about $\frac{1}{2}$ mile). Head straight at the first mini roundabout onto Romford Road for about 350 yards and take a right turn at the first set of traffic lights onto Five Oaks Lane.
- The cemetery is located on the corner of Romford Road and Five Oaks Lane.
- At the Redbridge roundabout, head towards Gants Hill along Eastern Avenue (A12) (approx 1 mile).
- At Gants Hill roundabout, head straight (3rd exit) continuing along Eastern Avenue (A12) (about 2 miles).
- At the fourth set of traffic lights take the left turning sign posted for Hainault Industrial Estate. Head straight at the first mini roundabout on Hainault Road (about 2 miles). When you reach the next mini roundabout take the 2nd exit onto Forest Road.
- Elmbridge Road is the immediate left turn at the traffic lights on Forest Road.



Public Transport Links - Bus & Tube

📍 Five Oaks Lane:

🚍 Hainault Station (Central Line) is located approximately 2.5 miles away and is on bus route 247.

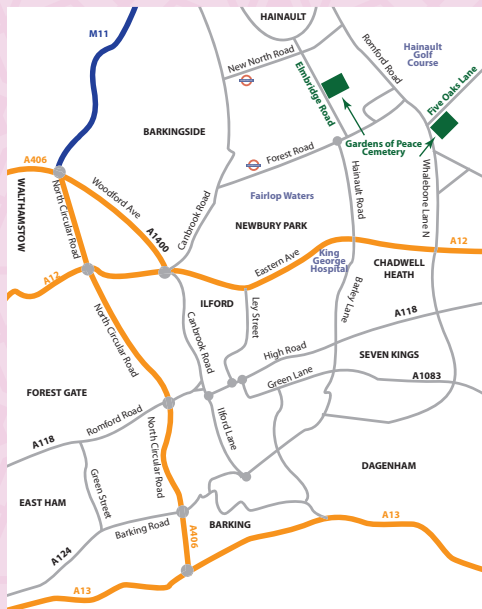
🚍 Bus 247 from Romford Station stops at Hainault Golf Course which is adjacent to the Five Oaks Lane.

🚍 Bus 247 can also be taken from Hainault Underground Station.

📍 Elmbridge Road:

🚍 Bus 150 can be caught from Ilford and Barkingside, and passes Hainault Tube Station. Stops at the junction of Elmbridge Road and New North Road, approximately a 5-minute walk away.

🚍 Bus 247 can be caught from Barkingside, and passes Hainault Tube Station. Stops at the junction of Elmbridge Road and New North Road, approximately a 5-minute walk away.



🚍 Bus 462 can be caught from Ilford and Barkingside, and passes Farilop Tube station. Stops outside the cemetery gates.

🚍 Hainault & Fairlop Stations (Central Line) are both approximately 1 mile away and situated along the bus routes above.

For more public transport information please visit www.tfl.gov.uk

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Gardens of Peace

Contact Details

- 📍 1 Five Oaks Lane, Chigwell, Essex, IG7 4QP
- 📍 57 Elmbridge Road, Hainault, Essex, IG6 3SW
- ☎ 020 8502 6000 (Office Hours)
- 📞 07729 707 013 (Out of Hours)
- ✉ info@gardens-of-peace.org.uk
- 💻 www.gardens-of-peace.org.uk
- 📦 PO Box 2241, Ilford, IG1 9UX

Gardens of Peace Muslim Cemetery
Registered as a company limited by guarantee in England,
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Registered Office: 77 Vaughan Gardens, Ilford, Essex IG1 3PB
Charity Registration No. 1152922