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Dynamics of Funeral Practices among the Haussa Muslims of the City of Zinder

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Abstract: Funerals are essential sociocultural events in all societies. This study investigates the dynamics of funeral practices among the Hausa Muslims of Zinder. To do so, the paper attempts to answer the research question how can changes occur in funeral practices among the Hausa Muslims of the city of Zinder. In conducting this research, a qualitative approach is used, with 50 people being interviewed as well as participant observation sessions during the funerals. The investigations led to several results. Funerals are not only an expression of mourning, but also fulfill sociocultural, religious, and symbolic functions in Hausa Muslim of Zinder. These results permit to understand that these rites strengthen family and community ties, cultural identity, and active solidarity. The results also show that significant socio-cultural, religious and economic changes, with multiple and varied factors, are observed in funeral rites.

1. Introduction

Funeral rites, or "Jana'iza," are practices that reflect the morals, customs, and religious beliefs surrounding death in Hausa societies. They play a fundamental role in structurally strengthening social ties (Durkheim, 1912). In all human societies, funeral events are ceremonies performed collectively. According to Echard (1978), funerals allow societies to respect religious and customary requirements while strengthening kinship and neighborhood relationships within a framework marked by a strong social hierarchy and patrilineal practices. They therefore reflect conceptions of life, death, the afterlife, and the relationships between the world of the living.

In Africa, death is an "inevitable biological" phenomenon (Jankelevitch, 1977) and considered as a "tragedy" (Mohen, 1995). This phenomenon is not perceived as an end, but rather as a transition to another state of existence. We can even dare to say that death is rather a starting point for another scale of existence for which the living must all prepare themselves, at least those who believe in it, throughout their lives. Funeral rites thus mark the end and the culmination of these preparations to accompany the deceased on their journey to the afterlife, which remains a mystery to them. These rites are deeply rooted in the social structures, religious beliefs, and economic dynamics of societies, to such an extent that they have become like conventions between the dead and the living. Albert (1999) notes at this level that: "... one cannot die humanely in the absence of any rite and, in this regard, we can unfortunately note that the absence of any ritualization in the treatment of the dead during wars or mass exterminations corresponds to a denial of humanity." Certainly, funeral rites do not eliminate the pain of death for the family of the deceased, nor disappearance for the deceased, but they constitute an act of faith, a tribute and a kind of relief for the family of the deceased. These practices, it must be remembered, vary from one culture to another; nevertheless, the objective is to relieve the suffering of the relatives of the deceased, to celebrate his life and to strengthen social cohesion (Meyer, 1987). Among Muslims these funeral ceremonies are, above all, a collective religious obligation, a duty for the living and a right for the dead.

Like many African societies, the Hausa Muslims have their own funeral procedures, outside of the invariants that are often governed by Islamic dogma. Consequently, ritual practices are based on traditions, customs, and traditions. However, nowadays, we are seeing increasing changes in the practice of funeral rites in Nigerien societies in general and among the Hausa Muslims in the city of Zinder in particular. Funeral ceremonies are no longer practiced in the same way as in the past. It is from this perspective that Balandier (1955) puts that "African funerals were marked in the mid-20th century by significant transformations, linked in particular to urbanization and religious change." This is why funerals have important religious, social, cultural and economic implications which are part of the global dynamic of contemporary societies between Westernization which merges with modernization and a re-Islamization or at least an Islamic revival. The families of the deceased mourn by adopting attitudes of repentance, humility, and regret, but never anger. They mobilize economic and material resources to organize ceremonies that conform to societal expectations, which are sometimes measured by the social status of the deceased and sometimes by that of the family itself. For Touré (2021), these expenses reflect the weight of sociocultural, religious, and economic norms within societies. Funerals among the Hausa Muslims of Zinder represent an interaction between religious and cultural traditions and socioeconomic realities that sometimes generate tensions over the management of financial resources, on the one hand, and between the custodians of religious traditions and new generations who oscillate between Islamic revival and modernity, on the other.

In order to understand the dynamics of funeral practices in Zinder, the following research question was posed: How can we understand the dynamics of the changes that have occurred

in funeral practices in Zinder? From this central question, arise some secondary questions as follows:

- How do the Muslim Hausa societies of Zinder practice funeral rites between the past and today?

- What factors explain the changes in funeral practices among the Muslim Hausa people of the city of Zinder?

- What are the effects of these transformations?

The study mainly seeks to understand the changes in funeral practices among the Muslim Hausa people of Zinder. Specifically, the research aims to:

- Identify the changes in funeral practices;

- Assess the factors behind the transformations in funeral practices;

- Examine the impact of these changes on the sociocultural, religious, and economic dynamics of the Muslim Hausa societies of Zinder.

2. Methodological Approach

To achieve the research objectives, the qualitative approach is applied. This involves focusing much more on the content of the data, its meaning, and the symbolic values it encompasses. However, due to the nature of the topic and the problem it addresses, which concerns everyone, we did not conduct a pre-established sample. Instead, we opted to seek out key informants. That is why we followed the logic of Olivier de Sardan (2003) to select a few "strategic groups" focused on funeral practices in order to gather their perspectives on the issue. These perspectives were gathered from five strategic groups: the elderly, the young, women (married or unmarried women, aged at least 35 years), actors involved in the process of funeral rites (cemetery guards, morgue workers, gravediggers) and finally religious leaders. Thus, after a summary, 50 individuals were interviewed within these five groups through semi-structured interviews. It is the saturation principle of Schwartz (1993) which made it possible to stop the field surveys when we noticed that the respondents no longer gave any new answers. Apart from the semi-structured interviews, participant observations (personal experiences) made it possible to supplement the interview data. These data were subject to manual processing and content analysis which focused on the semantic density and symbolic content of the speeches and facts observed. Thus, some of the processed data were used to argue the main ideas and others were directly taken from the verbatim found in the results. Several results were obtained, the most salient of which are detailed in the following points.

3. Research Results and Discussions

The research results are grouped around four points that summarize the dynamics of funeral practices among the Muslim Hausa people of the city of Zinder.

3.1. Funeral Process among the Muslim Hausa people of Zinder

3.1.1. Announcement of Death and Preliminary Preparations

In the Hausa Muslim society of Zinder, burial begins as soon as death occurs. Preliminary preparations for the body must first be made before the death is even announced to the public. Indeed, when ensuring the effectiveness of death through either modern or traditional means, the nurse(s) first close the eyes. According to Muslim tradition, when the soul flies to the afterlife, the eyes begin to watch it until it disappears completely and can no longer close by themselves. This is why they are closed definitively using a little water (hot water is more desirable) and a few invocations. If the limbs are torn apart, they are put back in place and the

body is covered with a blanket, then the official announcement of death is made. Those nearby are already immersed in evocations, praises to God, and requests for forgiveness for the one who has just left the world of the living. This announcement is made in several ways, including the loud cries of women and children, the sending of a messenger to the neighborhood to inform neighbors, and the use of new means of communication such as the telephone to inform those who are far away. In the past, the latter were informed late in life through a messenger on horseback, usually without a saddle, who traveled from village to village to announce the news, especially if it was a prominent figure. The house of the deceased gradually filled with neighbors, relatives, friends, and acquaintances, whose faces (obligatorily) showed compassion, sadness, and regret while their lips murmured Quranic or prophetic formulas. These moments, although painful, are occasions for great reunions and even for people who have lost touch for a long time or who did not even know each other before, to get to know each other. It is at this time that the orphans could discover some of their uncles, aunts and grandfathers who came from other countries. Some even leave with the deceased's children to look after at home.

Funeral preparations in the Hausa community are carried out in several stages, during which the participants are divided into three groups. A first group, composed entirely of men, is sent to dig the grave; a second group, which varies depending on the deceased's gender, is sent to a corner out of sight for the mortuary bath; and the third group, composed of men and women but separated, remains in the compound or nearby while the first two groups complete their tasks.

3.1.2. Mortuary Washing

Mortuary washing is an important practice in Islamic tradition, performed in preparation for every deceased person before burial, unless Islamic law or circumstances prohibit it. For example, those whose bodies are burned or fragmented, those whose bodies are found only after decomposition, or those who died on an Islamic battlefield are exempt from these rites. According to Thomas (2003) “Washing the deceased not only meets the requirements of hygiene and propriety; it amounts, in the eyes of the imagination, to removing dirt and death. Religious rituals have taken this symbolism of purification into account and give the funeral washing a sacred significance.”

Thus, the mortuary bath is a tradition that serves to prepare for birth in the afterlife. Among the Hausa Muslims of the city of Zinder, it is generally carried out in the presence of witnesses (family members or close relatives or friends). The body must be placed on a table or a support with the intention (Niyya) of achieving the spiritual well-being of the deceased. In the case of a woman, it is necessary undo the braids and rearrange the hair into three furrows before starting the bath. Washing is done by a person of the same sex as the deceased in a clean, discreet and enclosed place. Once the deceased is placed or lying on the support, their clothes are removed with modesty, covering their private parts with a cloth. The washer(s) must wear gloves or handkerchiefs instead so as not to touch the body directly, always out of modesty. Then, the ablution to the deceased is (washing the face, arms, head and feet, etc.), after having cleared the body of all impurities. The water is generally scented with cafre and is mixed with a few jujube leaves which prevents rapid decomposition. According to a respondent interviewed (May 25, 2025) "we will proceed with the ablution as usual, we wash the hands 3 times, the mouth 3 times and so on; we wash the right side and then the left side." The body can be washed 3 times or more if necessary, as mentioned by another respondent interviewed (May 24, 2024). Once the body is washed, it is dried with clean towels. The hair and beard are combed if the deceased has them. The body is wrapped in a white, perfumed shroud (lihkafani), the pieces of fabric of which vary according to gender. When it comes to a man, traditional Hausa societies use the following pieces: a first, called a ‘*bante”*, is wrapped around the hip and stops at the

knees, a second piece that covers from the neck to the feet, called a *jalabiya or djilbaabe*, and a third, which serves to cover the entire body, taking care to leave the possibility of opening the face once in the grave. When it comes to a woman, she is dressed as she was when she was alive, that is to say, she is given a cloth (zane), a long dress, a scarf (adikko), and another piece that covers the entire body. In all cases, it should be noted that the shroud also varies according to the means of the deceased or his family, as sometimes a single piece is used to cover the entire body. The white color, which is a symbol of purity, humility, and peace, is a recommendation of the Prophet of the Muslims. During all these processes and the dressing of the body, tongues never stop pronouncing formulas such as the profession of faith (*la-illaha-illallahou, allahou akbar*) or other similar formulas.

3.1.3. The Funeral Prayer

The funeral prayer, or *salat* "al-jana'iza," is a specific prayer that Muslims perform for the deceased. It is a collective duty during which they ask God (Allah) to forgive the sins of the deceased. This prayer is performed in a group, generally at the mosque, in a courtyard, or at the cemetery. One respondent said, "After collecting the body, we place it in a specific place because this prayer is not performed everywhere" (interview, May 24, 2024). In Zinder, the latter is largely performed at the deceased's home or in the courtyard of the nearest mosque, or at the morgue. The funeral prayer consists of four *takbirs* (Allahu Akbar). It is a prayer without bowing (ruku'u) or prostration (sujud). People remain standing from the beginning to the end of the prayer. The body of the deceased is placed in front of the faithful, aligned in the direction of the *Qibla* (Mecca). An interviewee mentions that “After placing the deceased, the Imam stands in front and the others follow behind him. Even if there are not many participants, it is preferable to form three (3) rows behind the Imam.” (Interview, May 25, 2024).

The prayer consists of four *takbirs.* After the first *takbir*, everyone reads Surah "Fatiha" and after the second one reads the *salat* of the Prophet (prays upon the Prophet). As for the third *takbir* invocations are made for the deceased while in the fourth *takbir* one makes invocations for all the dead and the living. This funeral prayer is concluded with a final salutation to the right and left. Previously, once the prayer is performed, the deceased is transported on foot in a stretcher from the place of prayer to the cemetery. Nowadays, the transport is done in a vehicle reserved for this purpose: the hearse or any other vehicle within the reach of the family of the deceased.

3.1.4. Choice of Place and Time of Burial

In Niger in general, and in Zinder in particular, the burial site is the cemetery. The time of burial is determined based on the time of death. Historically, burial occurred immediately after death. Nowadays, with the advent of means of preserving remains, particularly mortuaries, in urban centers, burial takes place at least eight hours after death, with a collective decision and/or consultation among the elders of the deceased's family, neighborhood elders, or other beneficiaries who may require waiting for their arrival at the scene. When the death did not occur in the city, or when a close relative is expected to arrive from elsewhere, burial may take more than 24 hours. In any case, in accordance with the requirements of Muslim tradition, the body cannot be buried either at the moment when the sun is rising over the horizon, or at the moment when it is at its zenith, or at the moment when it is about to "set".

As for the choice of burial place, it is sometimes made according to the wishes or requirements of the deceased. Therefore, as soon as the deceased dies, they are asked if they left a will (wasiyya) regarding the burial. Otherwise, the decision rests with their family. It in this sense that one respondent noted (May 25, 2024) "If the deceased says they wish to be buried in any place or cemetery, their wish will be carried out. Unless their recommendation goes

against Islamic texts on the matter. If they left no recommendation, they are buried in any Muslim cemetery."

Furthermore, another respondent emphasized that: "The choice of burial place is based on several factors. Some people buried the deceased body in their homes. This is the case for traditional chiefs or great marabouts. Others demand to be buried in their homes" (interview, May 23, 2024).

The group responsible for digging the grave go to the place of burial with the measurement of the deceased which was done in the past with a rod or a rope which will itself be introduced into the grave at the time of burial to prevent certain people from using it for other purposes. In general, the Hausa people of the city of Zinder use the type of grave called the "chaq". This model consists of digging a rectangular pit which is a little larger than the size of the deceased inside which another pit is dug corresponding to the size of the deceased; it is the "da da uwa" (which roughly means mother and child in Hausa). At the time when there were no mobile phones, it was one of the members of this group who returned to the house to inform those who are in the concession that the digging of the grave is finished. But while waiting for the arrival of the tenant, the grave is symbolically closed with a millet stalk or one of the materials used for digging. When the body is taken, the funeral procession moves slowly towards the grave while those carrying it on their shoulders or by hand pronounce invocations or formulas of humility, sometimes with tears in their eyes. When it is a child, a single man carries him in the arms. Everyone stands and stops as the procession passes to greet him and pronounce the formula of the greatness of Allah (Allahou akbar). Arriving at the grave, one of the members of the funeral procession says "salam" (Muslim greeting formula) and those who are at the grave respond and stand, and then the body is gently placed on the pile of sand from the digging of the grave. The buried body is covered in a mat made of palm tree leaves, lightly tied. The ropes are untied and all those who are at the burial site discover the buried body. Thus, two men close to the deceased to whom people show a little wisdom and Islamic knowledge partially enter the grave to place the body to be buried, on the ground, without any insulation, while pronouncing appropriate formulas. The grave is then closed first with small pieces of wood, then the mat that served as a cover is placed on these pieces of wood before starting to replace the sand from the digging hole to hermetically seal the grave. A long series of invocations is pronounced over the grave in accordance with the recommendations of Islam. This closing of the grave is supposed to mark the end of the relationship between the body of the deceased and the bodies of the living. The funeral procession returns home filled with regret, sadness, and complete helplessness in the face of this separation, which has just materialized through burial. Upon returning from the funeral, another series of invocations is recited among the deceased's family before releasing the people, who are each supposed to take a bowl of millet mixed with milk and/or sugar (the goumba).

3.2. Some Changes in the funeral Practices

Funeral rites, which reflect the different eras and cultures of societies, continue to evolve according to the religious, socio-cultural, and economic developments of these societies.

3.2.1. Religious Practices between the Past and the Present

Religious practices have always occupied a place in the lives of Muslims. In the past, in traditional societies like Zinder, these rites were strictly supervised by elders, religious leaders, and family members. All activities (from mortuary washing to burial) were carried out according to precise religious norms transmitted orally and rigorously respected. The simplicity of the rites, the speed of burial, and respect for silence and prayer were fundamental values. These rites are then deeply rooted in religious traditions and the collective values of society.

However, over time, these practices have undergone significant changes. Today, due to urbanization, globalization, the media, and even the influence of certain modern Islamic trends, we are seeing changes in the way funerals are organized. These developments reflect the social, spiritual, and technological changes in our modern societies. One respondent noted that "Some people make clothes, while the Prophet Muhammad (SAW) did not do these kinds of things. Then, if the deceased is wealthy or a prominent figure, they delay the burial until the arrival of those expected, which was not the case before" (Interview, May 28, 2024).

Furthermore, another respondent put that "Before, people didn't chat at funerals, but we see that this is no longer the case. People chat and debate on this worldly issues, such as politics, for example. They don't make religious references." (Interview, May 23, 2024). This shows a kind of lack of interest and respect to the deads and the rites. Whereas, in the past, people are only concentrated in invocations. A mourning ceremony could easily be distinguished from other ceremonies by the silence that characterized the participants, each of whom was telling their prayer beads or reading parts of the Quran. Inside the compound or the house, women are highly quiet, the silence is even deeper, with prayer beads in hand, tears in their eyes, etc. In Muslim societies, women's participation in funeral practices is less visible because they perform tasks that are done entirely inside the home. In traditional societies, even if they had to pound or cook, they had to withdraw to a neighboring house away from the eyes of men to do so. Thus, the social division of labor, or to put it more clearly, the sexual division of tasks, is even more strongly asserted during funerals. However, the Wahhabi currents commonly called "yan izala" do not observe mourning in the same way because they condemn all these forms of sitting, ostentatious expenses at the level of the deceased's family. Upon returning from the funeral, they release the crowd and go to their business, as they do not celebrate the third or seventh day, let alone the fortieth or anniversary. In a similar vein, a religious leader states that "After finishing the funeral, people will return and build sheds (tarpaulins) under which they do nothing but eat and slander, whereas the Prophet Muhammad (SAW) said that when one of you dies, it is the neighbors who must bring food to his family because they are in a painful situation." (Interview, January 1, 2025)

3.2.2. Social and Cultural Practices between and Today the Past and the Present

According to Balandier (1991), "African funerals have always expressed social and power relations as much as beliefs: a dramatization where society reveals itself and experiences itself in a moment of intense intensity." Thus, funerals in Zinder were marked by strong social cohesion. The death of a member of society immediately mobilized the entire neighborhood, close and distant relatives, friends, and sometimes even strangers. Solidarity was spontaneous and various: material aid, moral support, physical presence, sharing of funeral tasks (preparing the body, digging the grave, cooking for guests, etc.). One interviewee mentioned: "Funerals also create a bond of cohesion between the families of the deceased and those present, because at these funerals, you may find someone you haven't seen for a long time" (interview, January 14, 2025).

Furthermore, funeral rites were also accompanied by local cultural practices, such as traditional religious songs and lamentations (often sung by women). A respondent stated that "In the city of Zinder, when there is a funeral, the population participates fully and massively. This is explained by the Islamic encouragement of participation in burials. So when there is a funeral, a whole crowd goes to the cemetery. All male social classes are concerned (old people, young people and adults)" (Interview, May 23, 2024).

Today, these social and cultural practices are undergoing a certain transformation. Modernization, marked by urbanization, mobility, and sometimes individualism, have reduced the spontaneous and collective participation observed in the past. Younger generations, often

removed from traditions or living in cities, are sometimes less involved in rituals. In the past, social cohesion was strong, with funerals lasting up to 40 days and resources being mobilized for the family of the deceased. But this is no longer the case. Upon returning from the cemetery, everyone goes to their business, as witnessed by the following comments: "Before, there was solidarity within society, between individuals. When someone loses their neighbor, it's like the whole of society has lost them, but today this solidarity no longer exists. Even attending funerals or offering condolences to the family of the deceased is difficult for some." (Interview, May 25, 2024).

Others, however, are content to do it over the phone, citing lack of time or current concerns. We can deduce, by examining the solidarity that existed between individuals in previous years, that society is increasingly moving away from mechanical solidarity and toward Durkhemian organic solidarity. Thus, before mobilizing funds or mobilizing to participate in a funeral, people ask themselves what they stand to gain. This is in line with the logic of gift and counter-gift of Mausse (1924).

3.2.3. Changes in the Economic Dimension

Funerals, although a time of mourning and contemplation, have always involved economic aspects. In the past, funeral expenses were modest. Simplicity was observed in accordance with the prescriptions of Islam, which recommends a quick and unpretentious burial. Family members and neighbors often covered expenses. Mutual aid was essential: everyone contributed what they could, whether in kind (firewood, millet, rice, shroud, perfume, wood from the grave, etc.) or in service (digging the grave, preparing meals, washing the body, transporting the body, etc.) or even in cash (money). This solidarity made it possible to minimize the economic burden on the family of the deceased.

Today we are witnessing a certain transformation of this dynamic. Funerals tend to become more expensive, especially in urban areas. Tent rental, meals for a large number of people, transport of the body, the obituary, etc. The religious services of marabouts before the burial, after the burial, on the 3rd, 7th, and 40th day and sometimes the first anniversary cost more to the family of the deceased, especially if they decide to read the entire Quran (firdaous in Hausa). These expenses, sometimes influenced by the search for social prestige, weigh heavily on some families, who do not hesitate to go into debt or to collect. One respondent emphasizes *"yau mutuwa sai kanada kudî"* (today funerals require a lot of money). The family of the deceased must spend money to buy, for example, rice, millet to serve people, because there are people who are there only to eat" (Interview, May 25, 2024). Another interviewee states that "we are obliged to prepare the meal three times a day for up to a week, sometimes with meat, we distribute money for the reading of the Holy Quran which is not normal; In fact, the majority of these expenses are incurred with the orphans' inheritance if relatives do not make any gestures" (Interview, May 25, 2024).

Unlike proponents of the Sunni or Wahhabi schools, who believe that one should not stay long to avoid wasting the orphans' inheritance, traditionalist schools opt for grandiose and expensive funerals. One respondent stated: "It is not good to sit back and waste the property left by the deceased to the orphans. On the contrary, it is necessary to collect money when there is a death to give in charity to the grieving family to help them meet their financial needs." (Interview, January 17, 2025).

4. Discussions

Funeral practices are ubiquitous in all societies around the world. They are closely linked to religion and culture in both traditional and modern societies. This fact has already been highlighted by Zangre (2023) when he notes: "the celebration of death is a universal fact that

can be observed in all cultures and religions. […] the practices linked to this cult can be specific to human, social and religious groups." For example, among the Beembe people of the Republic of Congo, funeral rites are organized over seven days (Okhiemba & Ivouha-kouhou, 2024) and involve various phases, from preparation for the burial to the wake, while in Zinder society, funeral rites are performed continuously for at least three days, from preparation for the burial to the wake. The results show that the organization of funeral practices is based on the principles of the Islamic religion on the one hand, and customs and traditions on the other, determined by several stages such as the mortuary bath, the funeral prayer, and the choice of the place and time of burial.

The results show that funerals are true moments of encounter between individuals. This major event in social life (Noret, 2017) creates interactions within society ranging from moral and psychological support to physical and financial support, hence the desire of certain researchers such as Bernard (2009) to consider funeral practices as an emotional alliance in the human world. Funerals then become de facto major gatherings, sources of creation, cohesion, and strengthening of social ties (Yang, 2010). In Zinder society, when a member dies, the entire society and beyond attends the funeral, hence the desire of numerous studies to make the link between funeral rituals and social cohesion, as in Kouakou (2021), who states, in the specific case of the N'Zima of Ivory Coast, that: "among the N'zima, the major gatherings that funerals provoke become privileged opportunities for members of extended families to get to know each other, and that ties are strengthened within communities."

Field results highlight a change in the practice of funeral rites. These changes are, in turn, caused by several factors, including the birth and development of religious movements such as the Izala movement. Added to this are social and cultural factors linked to contacts with other cultures (Zourkaleini, 2016), urbanization and modernization on the one hand, demographic pressure and economic transformations on the other. Regarding religious transformations, we note Durkheim (1912), who argues that religious rituals not only dictate funeral behavior in many societies, but also reinforce gender inequalities. This state of affairs in societies such as Zinder, where men play a predominant role in organizing funerals, reflects the predominance of patriarchal structures. Regarding sociocultural transformations, despite the expression of social ties and power relations (Balandier, 1991), there has been a decline in societal cohesion. As for economic transformation, it leads to increased costs and a redefinition of roles and participation in funeral rites. This is why, according to a respondent interviewed (January 13, 2025) "Nowadays, it is hardly possible to distinguish between mourning ceremonies and wedding and baptism ceremonies because in both of these situations at least the tea is set". In the similar vein, N'komme (2022) states that "Funerals have become an occasion for celebrations…". The research has made it possible to understand that the effects of changes are evident both on the sociocultural level and on the religious and economic level. From a sociocultural point of view, there is a shift from traditional practices to tradi-modern or modern practices. From an economic point of view, even if economic solidarity mechanisms can mitigate the financial burden of funerals, the significant impact on family finances can become a factor of significant economic pressure, thus pushing families to seek new alternatives. These expenses incurred by family members then maintain a veritable "funeral industry" (Noret, 2014). However, N'komme (2022), addressing the economic impact of funerals from a positive point of view in Bamum countries, notes that apart from its festive momentum, funeral practices contribute to the creation or development of economic labor through the sale of food and materials used for the ceremony.

5. Conclusion

In summary, although funeral rites are present in all societies around the world, we are increasingly witnessing a transformation in this one. Funerals among Muslims in the city of

Zinder thus reflect the balance between religious tradition, local custom, and modernity. This research has analyzed the dynamics of funeral practices among the Hausa Muslims in the city of Zinder. To achieve this goal, a qualitative approach has been applied. Fifty (50) persons were interviewed and observation sessions were conducted. Data analysis showed that funeral rites have undergone several transformations over the years, particularly with the evolution of societies. While religious foundations remain constant, certain social and economic practices evolve over time, influenced by societal changes. Funeral practices among Muslims in the city of Zinder are based on various Islamic, sociocultural, and economic factors. The current dynamic shows a desire to preserve Islamic values on the one hand, and traditional norms, customs and traditions on the other. This momentum of change that is taking place has considerable impacts on religious, socio-cultural and economic levels.

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