

Islamic Assessment of the Effects of Alcoholism on the Muslim Drunkards in Nasarawa State, Nigeria

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Abstract: Alcohol is undoubtedly harmful and adversely affects the mind and the body. It beclouds the mind, causes diseases, wastes money and destroys individuals, families and communities. Researchers have proven that there is a strong link between alcohol and gambling. Alcohol creates enmity and hatred between people, prevents them from remembering Allah (SWT) and distracts them from praying, and calls them to participate in unlawful relationships. The aim of this study is eliminate or reduce to the barest minimum the intake of alcohol in Nasarawa State particularly among the Muslim youth. The study asks the following questions: what is the perception, extent of consumption, effects and the remedy to alcohol consumption among the Muslim drunkards in Nasarawa State, Nigeria. Consequently, with problems of such magnitude, it is clear that even the most effective treatment programs for alcohol dependence cannot possibly constitute an adequate response. The methodology of the study is the use of questionnaires to collect data. Moreover, treatment approaches have had only limited success in this field, and there is much concern at present about their cost-effectiveness even when they are successful. In the light of all these considerations and being the first study ever conducted that covers the whole Nasarawa state in Nigeria, it appears inescapable that the major focus of efforts to reduce alcohol related problems must be on the area of primary prevention which had been unequivocally advocated by Islam over 1400 years ago.

I. INTRODUCTION

The Arabic word *Khamr* signifies any alcoholic drink which causes intoxication with great harmful effects on individual (his/her mind, health, religion and work); family (neglecting family needs, unfulfilled obligations to family members: wife and children) and society/nation (spiritual, material and moral evils) that proliferate due to widespread of its consumption (Al-Qadarawi, 5: 1969). Alcohol and Islam is a relatively understudied topic in Nigeria generally and in Nasarawa State in particular, although alcohol abuse is a significant social problem both in Muslim majority countries and among Muslim minorities. Questions of religious identity as they relate to food and drink prescriptions and proscriptions also make alcohol and Islam a worthwhile topic. This article offers a general overview of alcohol and Islam. It briefly introduces alcohol and Islam in history; examines the main Islamic religious sources (the Quran, the sayings and practices of the Prophet Muhammad, and Islamic law); analyzes World Health Organization statistics on contemporary patterns of abstention and alcohol consumption in Muslim majority countries; reviews the social science literature on alcohol

studies in Muslim settings. Alcohol according to Larousse is “a colorless, volatile, intoxicating, inflammable liquid obtained commercially by distilling wine or other fermented liquors and by the hydration of ethylene” (Larousse, 20: 1997). It is the use of “any fermented juice of grape, barley, dates, honey or any other thing which may make one intoxicated after drinking; it may also include any liquor or thing which has the same property” (Doi, 260: 2007). It also covers “all kinds of drinks and drugs which change a person’s mental state and behaviour” (Lemu, 75: 1990). The word intoxicant as used in the *Qur’ān* is “*Khamr*” which is derived from “*Khamara*”, that literally means to covered or veiled thing (Doi, 261: 2007). Technically, what really distinguishes man from animals is that, man is endowed with conscience that enables him to distinguish between right and wrong. Alcohol consumption therefore, destroys these qualities of a man, and it is a violation of one of Allah’s rules and regulations as well as a deviation from His right path. Allah the Exalted says: Verily this is my way leading straight: follow it; follow not (other) paths, they will scatter you about from His (great) path; thus doth\ He commands you, that ye may be righteous (Q6:153).

The above verse of the *Qur’ān* called the attention of every sound-minded Muslim that wants to be a righteous servant of Allah to the straightway, the way of Allah, the only way that leads to righteousness. Alcohol dependence is a major public health concern. The WHO, in its Thirty-second World Health Assembly in 1979, resolution WHA32, 40, declared that Alcohol problems now rank among the world's major public health concerns which constitutes a serious obstacle to socio-economic development and threatens to overwhelm the health services. Consumption of alcoholic beverages has seen tremendous increase in most countries of the world, in the last two decades (WHO Tech, Report No. 650, 1980). Another report of WHO in 1982 (Medicine Digest 8 '12, 1982) showed that by 1982 beer production was increased by 124% worldwide. In Asia, the increase was 500% while in some African countries, the increase was 400%. Even remote villages in many third world countries were consuming alcoholic beverages, while they lacked clean water, sewage disposal and primary health amenities. The socio-economic problems due to alcohol have even more deleterious effects on the community than the staggering health problems. Al-Qardawi in his work *The Lawful and the Prohibited in Islam* observed that:

Mankind has not suffered any greater calamity than that brought about by the use of alcohol. If statistics were collected worldwide of all the patients in hospitals who, due to alcohol, are suffering from mental disorders, nervous breakdowns, and ailments of the digestive tract, to which are added the statistics of suicides, homicides, bankruptcies, sales of properties and broken homes related to the consumption of alcohol, the number of such cases would be so staggering that, in comparison to it, all exhortation and preaching against drinking would seem too little (Al-Qadarawi, 5: 1969).

As the world acknowledges the harmful impact of alcohol and scrambles to minimize its detrimental effects, many are unaware that in the history of human civilization there does indeed exist a time when a society was purged of the troubles that accompany alcohol consumption—a society whose people were delivered from the shackles and stronghold of alcohol abuse. Certainly, the society and community established by the Holy Prophet Muhammad (SAW) in 7th century Arabia was mostly cured of the plague of alcoholism. In accordance with the way of Islam and the behaviours of the Prophet (SAW), his first declaration concerning intoxicants was that not only is wine prohibited but that the definition of *khamr* extends to any substance which intoxicates, in whatever form or under whatever name it may appear such like beer and similar drinks are haram. The Prophet (SAW) was once asked about certain drinks made from honey, corn or barley by the process of fermentation and he replied succinctly,

Every intoxicant is *khamr*, and every *khamr* is haram." (Muslim, 23, no 4964); while Umar declared from the pulpit of the Prophet, "*Khamr* is that which befogs the mind (Bukhari, 26 no 3226).

Intoxicants in Islam mainly include any alcoholic beverages (*Khamr*) which leads to intoxication. However, it should be noted that the prohibition of intoxicants in Islam came gradually not to make it hard for Muslims to quit (Michalak & Trocki, 2006). First, Allah described to Muslims that the harm of drinking alcoholic beverages is greater than the benefit; next, He told them not to pray while intoxicated; and finally, He revealed the verse which prohibited it completely and conclusively.

In Islam, whatever intoxicates in large amounts is *Haram* in any amount. Allah's Prophet said, Of that which intoxicates in a large amount, a small amount is *haram*. (Ahmad Abu Dawud, and al-Tirmidhi);

In addition, the Prophet Muhammad, peace be upon him, said:

Truly, Allah has cursed *khamr* and has cursed the one who produces it, the one for whom it is produced, the one who drinks it, the one who serves it, the one who carries it, the one for whom it is carried, the one who sells it, the one who earns from the sale of it, the one who buys it, and the one for whom it is bought " (Reported by al-Tirmidhi and IbnMajah).

As stated by the high profile Muslim scholar Yusuf Al-Qardawi, and agreed by many other scholars, Allah also forbade any trading in it, even with non-Muslims.

Statement of the Problem

Alcohol is not an ordinary commodity but a toxic substance in terms of its direct and indirect effects on a wide range of body organs and systems as well as being identified as one of the most harmful risks to health (Babor, 11: 2004). It is known to be causing many diseases such like disorders and social consequences (Document WHO/MSD/MSB/00.4, 36). The World Health Assembly of May 2005 adopted resolution WHA58.26 to public health problems caused by harmful use of alcohol. The resolution recognized that the patterns, context and overall level of alcohol consumption influence the health of the population as a whole, and that harmful drinking is among the foremost underlying causes of disease, injury, violence, disability, social problems and premature deaths (Document WHO/MSD/MSB/00.4, 38).

More so, the medical science in the contemporary society has discovered intoxicant (alcohol) to be a toxic substance in terms of its direct and indirect effects on a wide range of body organs and systems. It is one of the most harmful risks to health with at least 61 identified causes: injury, illness or death and for 38 of these conditions, sufficient evidence for a direct causal association has been shown in a benchmark study with hazardous or harmful use of alcohol (WHO,6: 2006). Adverse effects of alcohol have been demonstrated for many disorders, including liver cirrhosis, mental illness, several types of cancer, pancreatitis and damage to the fetus among pregnant women. Alcohol consumption is also strongly related to social consequences such as drink-driving injuries and fatalities, aggressive behaviour, family disruptions and reduced industrial productivity (WHO, 7: 2006). However, the consumption of alcohol (and other intoxicants has been on increase in the present day society in both the developed and the underdeveloped countries. Approximately, about 2 billion people worldwide consume alcohol and at least 1% of whom (around 76 million) have been estimated to be suffering from alcohol consumption disorders (WHO, 2: 2006). In countries with high prevalence of alcohol consumption, occupational productivity is seriously affected by "hangover" related absenteeism and poor job performance. Hence, alcohol-related problems are the end result of a complex interplay between individual consumption of alcohol and the cultural, economic, physical, environmental, political and social contexts (WHO, 8: 2006).

Research Questions

Based on the statement of the research problems given above, the following questions were imperative for the study:

1. What is the perception of Muslim alcohol consumers in Nasarawa State?

2. What is the nature or extent of alcohol consumption among the Muslims in Nasarawa State?
3. How does the alcohol consumption affect Muslim individuals and families?
4. How can alcohol consumption be minimized in Nasarawa State?
5. What are the Islamic remedy of alcohol consumption by a Muslim?

Aim and Objectives of the Study

The general aim of this research is to minimize or perhaps eradicate alcohol consumption among the people of Nasarawa State, Nigeria using Islamic Perspective. In order to achieve this aim, the following specific objectives were set forth:

1. To investigate the perception of Muslims about alcohol consumption in Nasarawa State
2. To determine the nature or extent of alcohol consumption among the Muslims in Nasarawa State
3. To examine the adverse effects of alcohol consumption on the Muslim drunkard in Nasarawa State
4. To assess the effects of alcohol consumption on the family of the Muslim drunkard
5. To suggest ways through which alcohol consumption can be greatly reduced and/or eradicated using Islamic remedy.

Significance and Contribution of the Study

It is very clear that if this research study is concluded successfully, it is going to contribute greatly and it will be of immense benefit to many people; ranging from Muslim families, policy makers, leaders of thought, civil societies, social workers, religious leaders, security agencies, teachers and students of both lower and higher institutions and it is an additional contribution to the existing body of knowledge. The work in addition, will also serve as reference materials for other scholars who intends to carry out research in similar areas.

Scope of the Study

The scope of this study is the entire Nasarawa State which is located in the North-Central geographical zone of Nigeria. The State comprises of thirteen (13) Local Government Areas which includes: Awe, Keana, Doma, Obi, Lafia, Nassarawa-Eggon, Wamba, Akwanga, Kokona, Keffi, Nasarawa, Toto and Karu. The State has many ethnic groups spread all over the Local Government Areas and there are substantial number of Muslims adherents in all the nook and crannies of the State. More so, there are number of outlets in the State that transact in alcoholic business. As such, the State has all the requirements that will guarantee a very good and beneficial research. However, Lafia, Keffi, Nasarawa and Akwanga were selected as the scope of this study as these

Local Government Areas represent the three senatorial districts of the State.

Research Design

Research design is described as the overall plan or structure of the study (Babbie 38). The goal of a good research design is to ensure reliability, validity and provides answers to the research questions. There are various research designs, but the survey method of research design was adopted in this study. Survey research is a commonly used method of collecting information about a population of interest. It involves the use of questionnaires and/or statistical surveys to gather data about people thoughts and behaviors either through census or sample.

Population of the Study

Population is defined as the theoretically specified aggregation of survey elements (Babbie, 79: 1973). In other words, it is described as the group of members in a given area of study as defined by the research design; it could be human beings, animals, objects, etc. conforming to the limits within which the research findings are applicable. In line with the above definitions, Muslim drunkards constituted the population of this study who resided in Nasarawa state. More so, three categories of people constituted the actual population of the study in accordance with the objectives. These include the alcohol sellers, alcohol consumers (or users) and the family member(s) of the alcohol users.

Sample of the Study

Sample of the Study refers “to the study of the existing element of a population focused on a fragment of the entire population from which generalizations were made based on the findings of the study” (Babbie, 54: 1973). It is described as the smaller group of element drawn through a definite procedure (sampling technique to determine sample size) from a specified population. Given that the actual number (population) of alcohol sellers, alcohol users and their families are not known with precision, the sample size for the study is thus determined by the use of WHO STEPS Surveillance (2008) through the application of the adjusted sample proportion formula of the form:

$$n = Z_{\alpha}^2 \frac{p(1-p)}{e^2}$$

Where n = sample size; Z = confidence level; α = significance level; p = estimated baseline (anticipated effect or identified effect) e = margin of error. Hence, 650 respondents were sampled from Nasarawa State. By this, 50 respondents were sampled in each of the thirteen Local Government Area of the State.

Exclusion Criteria

The researcher excluded Muslim youths who indulged in substance abuse and are psychotic during the

study. In addition, Youth below the age of 15 and above the age of 45 years were also excluded from this study.

II. LITERATURE REVIEW

Beginning in the 1970s, many governments in developed countries began to recognise the costs to society of problem alcohol use and commissioned studies of these costs. The studies from which the estimates are derived vary widely in terms of methodology and reliability of data. In their report to the EU Commission; *Alcohol in Europe: A Public Health Perspective*, Anderson and Baumberg (2006) reviewed 21 European Countries of the social-moral costs of alcohol consumption. Summarising the conclusions of these studies, Anderson and Baumberg arrived at a total tangible cost of alcohol to the European Union of 1.3% of GDP with a range of 0.9% to 2.4% for individual countries. The costs included in Anderson and Baumberg's report are: costs to the health care system, the cost of alcohol related crime, the cost of alcohol related traffic accidents, the cost of alcohol induced unemployment and absenteeism and the cost of alcohol related premature mortality.

The studies from Nigeria, particularly Nasarawa State is relevant to other countries as the patterns of drinking in Nigeria and Nasarawa State is similar to those in other Countries. Other studies attempt to comprehensively assess the costs of alcoholic intake in Nigeria. Both studies estimate health costs, costs of alcohol related crime and accidents and costs of lost output due to alcohol. The study also estimates the human costs of problem alcohol use to those whose lives are affected by it other than the drinker. A comprehensive report on the costs of problem alcohol use in Keffi, a Local Government in Nasarawa State, North-Central Nigeria was published in 2013. (ESJ 2013). The study for Nasarawa State uses a similar methodology to the study on Keffi LGA.

III. METHODS OF DATA COLLECTION

The study embarks on the Islamic assessment of the effects of alcoholism on the Muslim drunkards in Nasarawa State. The objectives are to identify the perception, extent of consumption and effect of alcoholism among Muslim drunkards in Nasarawa State, Nigeria. The study adopted survey method of research and surveillance technique was used for sample size determination. Structured questionnaire were distributed to 661 sampled respondents across the four selected Local Government Areas of Nasarawa State; and descriptive statistics was used for data analysis.

This research study used quantitative method of data collection through a structured questionnaire to gather the required information from the respondents in Nasarawa State. The questionnaire was designed using Likert method in which five options are provided and coded from 1 to 5 with strongly disagree having the lowest point of 1 and strongly agree having the highest point of 5. The study was carried out between June to September 2021. The questionnaires were

administered by trained data collectors in both English and Hausa languages depending on the educational level and preference of the respondents and the study subject. The interviews took place near or within the area where drug abuser lived. All intended respondents were informed about the objectives of the study as well as their rights to denied participation, with absolutely no consequences of whatsoever to them. In addition, they were assured of utmost confidentiality of their responses, and oral consent was obtained before the interviews were conducted. The questionnaires was administered to separate respondents in accordance with the objectives of the study. The questionnaire was administered on wait-fill-and-get strategy where possible so as to reduce the mortality rate of the questionnaires given out. The mortality rate here implied the non-return of the questionnaire administered to the respondents and/or uncompleted filled questionnaires.

Sampling Technique

Purposive and snowball sampling techniques were used to select the respondents from the study areas. Purposive sampling is a non-probability sampling method in which the researcher selects the study subject on the basis of personal judgment, about which ones will be the most appropriate to generate the required data. While snowball sampling technique is used to get the study subject who are normally difficult to access. As a result, the research team with the help of the community leader helped in recruiting other local participants. The recruitment of the Muslim respondents was done by the research team with the assistance of the respective community leaders. This was after thorough explanation regarding the study was given and the Muslim youths who were not in psychotic state had been identified by the community leader and local participants and the principal researcher, who is an Islamic scholar.

IV. TECHNIQUES OF DATA ANALYSIS

There are basically two techniques of data analysis and these are descriptive and inferential techniques. Descriptive statistics are used to describe the basic features of the data in a study. They provide simple summaries (average, median, mode, percentages etc.) about the sample and the measures. Together with simple graphics analysis, they form the basis of virtually every quantitative analysis of data. Questionnaire is analyzed through the use of Social Science Statistical Package (SPSS) for effective data analysis. Responses obtained through questionnaires administered were presented and analyzed. In analysis, each research objectives were evaluated in separate sub-sections. However, the first three sub-sections were not based on the research objectives but represent introduction to the chapter, estimation of the "death rate" of the distributed questionnaires and bio data of the respondents respectively. In other sections, Likert methods were applied; that is, providing systematic coding with five values (strongly disagree = 1, disagree = 2, indifferent = 3, agree = 4 and strongly agree = 5). In order to make analysis

simple even to a lay man to have simplified decision model in relation to each research objectives, the Likert method was further re-grouped into three.

The first group termed “disagree” consists of the addition of the proportions of strongly disagree and disagree; second group consists only indifferent while the third group “agree” was made up of the addition of the proportions of agree and strongly agree.

4.2 Estimation of the “Death Rate” of the Distributed Questionnaires

In total, 661 questionnaires were distributed to the sampled respondents in order to gather information for the evaluation of each research questions and the outcome was presented below:

Table 4.1: “Death Rate” of the Distributed Questionnaires

Variable	Distribut ed	Returned and Complete	Returned but Incomplete	“Death Rate”
Lafia	61	50	11	18.03%
Keffi	200	160	40	20%
Nasarawa	200	170	30	15%
Akwanga	200	170	30	15%
Total	661	550	111	16.79%

Source: Estimated from the Stock of Questionnaires Distributed and Returned

From various locations, the “death rates” estimated were 18.03% for Lafia (11), 20% for Keffi LGA (40), 15% each for Nasarawa and Akwanga LGAs (30 each) implying the number of questionnaires not useful for the analysis of the study. Hence, the overall “death rate” was 16.79% which also means that the response rate was 83.21%. The methodology of wait-and-fill-and-get adopted was responsible for zero no return of questionnaires.

Bio Data of the Respondents

The responses to the bio-data of the respondents were presented in the table 4.2 below:

It was shown in the table below that about 68.18% (375) of the total sampled respondents have stayed at least 7 years in the study area while 8.18% (45), 9.09% (50) and 14.55% (80) have stayed for 1-2 years; 3-4 years and 5-6 years respectively in the study area. Evaluating individual settlements in relation to the overall proportion analyzed above, Lafia had 50%, 10% and 20% each of its sampled respondents stayed for 7 years and above, 1-2 years, 3-4 years, and 5-6 years respectively. This revealed that majority of the sampled respondents have relatively stable living in the study area and hence validity of their responses as the representatives of the population of the study area.

Table 4.2: Respondents’ Bio Data

	Options	Responses by				Location				Total	%
		Lafia	%	Keffi	%	Nasarawa	%	Akwanga	%		
Duration of stay in the location	1 – 2 yrs	5	10.00	10	6.25	20	11.76	10	5.88	45	8.18
	3 – 4 yrs	10	20.00	10	6.25	20	11.76	10	5.88	50	9.09
	5 – 6 yrs	10	20.00	30	18.75	20	11.76	20	11.76	80	14.55
	7 yrs and above	25	50.00	110	68.75	110	64.71	130	76.47	375	68.18
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
Marital Status	Single	5	10.00	17	10.63	27	15.88	18	10.59	67	13.62
	Married	30	60.00	112	70.00	120	70.59	112	65.88	374	76.02
	Separated	10	20.00	11	6.88	15	8.82	15	8.82	51	10.37
	Widowed	5	10.00	20	12.50	8	4.71	25	14.71	58	10.55
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
Religion	Christianity	20	40.00	40	25.00	50	29.41	80	47.06	190	34.55
	Islam	25	50.00	110	68.75	100	58.82	60	35.29	295	53.64
	No Response	5	10.00	10	6.25	20	11.76	30	17.65	65	11.82
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00

Source: Questionnaire Result from SPSS 15.0 Software Application

Also, it was found from the table that 76.02% (374) of the sampled respondents were married with 13.62% (67) as single or those not married, 10.37% (51) as separated or divorced, and 10.55% (58) as widowed. Specifically, among

50 sampled respondents from Lafia – the state capital 10.00% (05) were single and widowed respectively while 20.00% and 60.00% were separated or widowed and married respectively. Information from Keffi LGA indicated that 70.00% (112) are

married while 10.63% (17), 6.88% (11) and 12.50% (20) were single, separated and widowed respectively. According to responses from Nasarawa LGA, 70.59% (120) of the respondents are married and 15.88% (27), 8.82% (15) and 4.71% (8) were single, separated and widowed respectively. With respect to responses from Akwanga, it was found that 65.88% (112) and 10.59% (18) were married and single respectively while 8.82% (15) and 14.71 (25) were separated and widowed respectively. With regards to religious belief of the respondents, the table showed that 53.64% (295) were Muslims, 34.55% (190) were Christians and 11.82% (65) did not indicate their religion. However, behavioral instinct from the majority of those that did not identify their religion were Christian given that one word was commonly pronounced whenever they intended to execute an activity- “Jesus Christ”. The information also revealed that Muslims dominate in three selected areas: Lafia, Keffi and Nasarawa while Christian occupied Akwanga study region. Accordingly, Muslim Christian proposition are Lafia: 50% (25) and 40% (20); Keffi: 68.75% (110) and 25.00% (40); Nasarawa: 58.82% (100) and 29.41% (50); and Akwanga: 35.29% (60) and 47.06% (80).

Perception on Alcohol in Nasarawa State

Responses from the sampled Drunkard within the four study areas were summarized in the table 4.3 below. Responses from various locations were evaluated against each proposition making up the variables for analyzing perception on alcohol drinking. In this analysis, Strongly Disagree and Disagree are added together as well as Agree and Strongly Agree to constitute single response option. Among 50 people sampled from Lafia, 14% disagree on the perception that alcohol provides energy boost to the body. On the same issue, 16% was indifferent while 70% agree on the proposition. Considering the responses from Keffi LGA, out of 160 people sampled, 27.5% disagreed and 58.13% agreed while 14.38% was indifferent. In Nasarawa LGA and from 170 people sampled, 37.06% disagreed while 55.91 agreed and 9.41 indifferent. Also, responses from 170 sampled from Akwanga

revealed that 26.91% disagreed and 52.36 agreed while 10.73 indifferent. From across the four study areas, majority believed that alcohol serve as energy boost to the body.

On the assertion that alcohol acts as medicine to the body; among the 50 people sampled from Lafia, 16% disagreed and 80% agreed while 4% indifferent. Out 160 respondents from Keffi LGA, 27.51% actually disagreed while 61.88% agreed and 10.63 indifferent. This also indicates that most of the people viewed alcohol to be medicinal and therefore improves human health. In observing the perception on the ability of alcohol to act as calmness stimulant for people under stress or hypertensive situations; out of 50 respondents from Lafia, 4% disagreed, 2% indifferent and 74% agreed while among 160 people sampled from Keffi LGA; 13.13% disagreed, 11.88% indifferent and 75.01% agreed. From 170 respondents in Nasarawa LGA, 11.77% disagreed, 5.88% indifferent, and 82.35% agreed on the proposition. More so, 11.76% of 170 respondents from Akwanga LGA disagreed with 7.06% indifferent while 81.18% actually agreed on the proposition. From the foregoing views, the people of the study area also take alcohol to boost the secretion of enzymes taming stress and hypertension. Similarly, people were interviewed through structured questionnaire on their perception concerning the ability of alcohol to strengthen their heart during critical (tough/hard) situations and responses from 50 sampled people residing in Lafia affirmed that neither disagreed nor indifferent while 100% agreed with the proposition. From Keffi LGA on the same issue, out of 160 people sampled 12.51% disagreed and 6.25% indifferent with almost 81.25% on the agreeing side. Looking at the responses obtained from Nasarawa LGA on the issue, out of 170 respondents 17.65% disagreed with just 5.88% indifferent while 76.47% agreed with the proposition. Evaluating similar responses from Akwanga LGA from 170 sampled respondents, 15.30% did not agree while only 2.94% was indifferent, about 81.76% agreed. Responses have also affirmed the belief of the people from the study area that alcohol in-take is also perceived to produce or effect broad-minded during tough times/situations.

Table 3: Perception of the People on Alcohol

Questions	Options	Responses by					Location				
		Lafia	%	Keffi	%	Nasarawa	%	Akwanga	%	Total	%
Alcohol provide energy boost to the body	SD	4	8.00	12	7.50	41	24.12	13	7.65	70	12.73
	D	3	6.00	32	20.00	22	12.94	21	12.35	78	14.18
	I	8	16.00	23	14.38	12	7.06	16	9.41	59	10.73
	A	17	34.00	53	33.13	31	18.24	76	44.71	177	32.18
	SA	18	36.00	40	25.00	64	37.65	44	25.88	166	30.18
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
Alcohol is also believed to be medicinal for health	SD	5	10.00	23	14.38	11	6.47	24	14.12	63	11.45
	D	3	6.00	21	13.13	21	12.35	16	9.41	61	11.09
	I	2	4.00	17	10.63	11	6.47	10	5.88	40	7.27

improvement	A	23	46.00	56	35.00	57	33.53	67	39.41	203	36.91
	SA	17	34.00	43	26.88	70	41.18	53	31.18	183	33.27
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
People take alcohol because it is believed to help reduce stress, hypertensive situations	SD	1	2.00	11	6.88	12	7.06	10	5.88	34	6.18
	D	1	2.00	10	6.25	8	4.71	10	5.88	29	5.27
	I	1	2.00	19	11.88	10	5.88	12	7.06	42	7.64
	A	17	34.00	69	43.13	78	45.88	59	34.71	223	40.55
	SA	30	60.00	51	31.88	62	36.47	79	46.47	222	40.36
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
People also think alcohol strengthen their mind to face tough situations	SD	0	0.00	9	5.63	19	11.18	13	7.65	41	7.45
	D	0	0.00	11	6.88	11	6.47	13	7.65	35	6.36
	I	0	0.00	10	6.25	10	5.88	5	2.94	25	4.55
	A	23	46.00	68	42.50	89	52.35	83	48.82	263	47.82
	SA	27	54.00	62	38.75	41	24.12	56	32.94	186	33.82
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
People believed alcohol not to be harmful to human health as no such awareness is being created by the government as does with cigarette	SD	0	0.00	12	7.50	32	18.82	11	6.47	55	10.00
	D	0	0.00	12	7.50	23	13.53	11	6.47	46	8.36
	I	0	0.00	12	7.50	15	8.82	11	6.47	38	6.91
	A	37	74.00	79	49.38	89	52.35	67	39.41	272	49.45
	SA	13	26.00	45	28.13	11	6.47	70	41.18	139	25.27
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00

Table 3 Cont'd

Questions	Options	Responses by			Location						
		Lafia	%	Keffi	%	Nasarawa	%	Akwanga	%	Total	%
People also take alcohol because their religion permitted at least small quantity of it	SD	13	26.00	55	34.38	45	26.47	37	21.76	150	27.27
	D	12	24.00	55	34.38	55	32.35	23	13.53	145	26.36
	I	0	0.00	0	0.00	0	0.00	3	1.76	3	0.55
	A	20	40.00	32	20.00	27	15.88	57	33.53	136	24.73
	SA	5	10.00	18	11.25	43	25.29	50	29.41	116	21.09
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
Majority of people taking alcohol were initiated by their colleagues, friends, comrades, etc who also take it	SD	3	6.00	34	21.25	22	12.94	27	15.88	86	15.64
	D	5	10.00	17	10.63	13	7.65	23	13.53	58	10.55
	I	2	4.00	10	6.25	10	5.88	15	8.82	37	6.73
	A	25	50.00	45	28.13	49	28.82	76	44.71	195	35.45
	SA	15	30.00	54	33.75	76	44.71	29	17.06	174	31.64
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00

Source: Questionnaire Result from SPSS 15.0 Software Application

Added to these is the safety in alcohol consumption and responses from the sampled respondents within the study area indicated that out of 50 people sampled from Lafia; neither disagreed nor indifferent while 100% agreed that alcohol consumption pose no threat to the health of the people. Similarly, out of 160 people sampled from Keffi LGA, 7.5%

each disagreed and indifferent respectively on the issues of safety of alcohol consumption in relation to health whereas 77.51% agreed that alcohol consumption actually pose no threat to the health of the people. Evaluating responses from 170 people sampled from Nasarawa LGA; 32.35% were found to disagree while 8.82% were indifferent. However, 58.82%

of the people were found to agree with the proposition that alcohol consumption pose no threat to the health of the people. Considering responses from Akwanga LGA, responses from 170 people sampled indicated that 12.94% disagreed and 6.47% were indifferent while 80.59% of the respondents agreed that alcohol consumption pose no threat to the health of the people. On the aggregate, 18.36% of the 550 people sampled disagreed; 6.91% indifferent and 74.72% agreed with the proportion that alcohol consumption pose no threat to the health of the people. With regards to religious ruling on alcohol and people’s perception, there was no respondent found indifferent among the 50 people sampled from Lafia. But responses exhibited a balance between those that agreed and disagreed that their religion permitted its consumption even in small quantity even though 40%, 50% and 5% of the respondents were Christians, Muslims and no response respectively. From Keffi LGA, out of 160 people sampled, 68.76% disagreed, none was indifferent and 31.25% agreed that their religion permit even a little quantity of alcohol consumption. In Nasarawa LGA, from 170 people sampled 1.67% was indifferent while 58.82% disagreed and 41.18% agreed with the proposition that their permit even a little quantity of alcohol consumption. With reference to responses from Akwanga LGA, out of 170 respondents 1.76% of them were indifferent while 39.29% disagreed 62.94% agreed with the proposition. On the whole, 0.55% of the 550 people sampled were indifferent whereas 53.63% disagreed and 45.82% agreed on the proposition that their religion permit at least little quantity of alcohol consumption. Investigating the main initial factor inducing alcohol consumption among the people in the study area with regards to colleagues, friends, comrades, etc. out of 50 respondents from Lafia, 4% of the were indifferent while 16% disagreed, 80% of them agreed on colleagues, friends, comrades, etc. being the initiator into alcohol consumption. Among the 160 people sample from Keffi LGA, about 6.25% were indifferent but 31.88% of them disagreed while 61.88% actually agreed that they were being initiated into alcohol consumption by their colleagues, friends, comrades, etc. out of 170 respondents from Nasarawa LGA, 5.88% of them were

indifferent while 20.59% disagreed; about 73.53% did agree that it was their colleagues, friends, comrades etc. that initiated them into alcohol consumption. Whereas the 170 respondents from Akwanga revealed that only 6.73% of them were indifferent on their initiation. About 29.41% of the respondents disagreed while 61.77% of them agreed that they were being initiated into alcohol consumption by their colleagues, friends, comrades, etc. aggregating these views, only 6.73% of the sampled respondents were indifferent whereas 26.19% of them disagreed, 67.09% of them agreed that they were initiated by their colleagues, friends, comrades, etc. From the responses obtained; given that perception on the safety of alcohol consumption across the four study areas were convergent except on the religious variable, it is thus found that there exists wide spread negative perception among the people of the study area about alcohol consumption in relation to their health.

Extent of Alcohol Consumption in Nasarawa State

In evaluating the extent of alcohol consumption in the study area, few variables were structured in the questionnaire. These variables include daily frequency, level of drinking, category of drunkard and financial status of drunkard. Views obtained through responses from the administered structured questionnaire were summarized in the table below:

The first variable investigated was whether there is specific day for alcohol drinking other than weekends, ceremonial periods and festivities. From Lafia, out of 50 people sampled, 4% of them were indifferent; 10% of them disagreed while 86% agreed that there were no specific days for alcohol drinking even though more turn-out during special periods (weekends, ceremonial and festive periods). To the people of Keffi LGA, out of 160 respondents 20% expressed indifference while 1.26% showed disagree stance but about 78.75% of them agreed with the statement. According to the responses from 170 people sampled from Nasarawa LGA, 15.29% of them were indifferent while 15.30% disagreed; about 69.42% of the respondents agreed with the statement.

Table 4: Extent of Alcohol Consumption

Questions	Options	Responses by				Location					
		Lafia	%	Keffi	%	Nasarawa	%	Akwanga	%	Total	%
There is no specific days for alcohol drinking but more turn out at weekend days because of work free days	SD	2	4.00	1	0.63	12	7.06	22	12.94	37	6.73
	D	3	6.00	1	0.63	14	8.24	16	9.41	34	6.18
	I	2	4.00	32	20.00	26	15.29	22	12.94	82	14.91
	A	29	58.00	54	33.75	76	44.71	58	34.12	217	39.45
	SA	14	28.00	72	45.00	42	24.71	52	30.59	180	32.73
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
Almost every one drinks alcohol at least to the minimum	SD	7	14.00	31	19.38	11	6.47	10	5.88	59	10.73
	D	9	18.00	21	13.13	21	12.35	21	12.35	72	13.09
	I	5	10.00	12	7.50	12	7.06	11	6.47	40	7.27

intoxicating level	A	12	24.00	59	36.88	79	46.47	68	40.00	218	39.64
	SA	17	34.00	37	23.13	47	27.65	60	35.29	161	29.27
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
Only the beginners drink alcohol in small quantity	SD	4	8.00	12	7.50	21	12.35	12	7.06	49	8.91
	D	3	6.00	33	20.63	16	9.41	36	21.18	88	16.00
	I	2	4.00	34	21.25	37	21.76	12	7.06	85	15.45
	A	17	34.00	58	36.25	56	32.94	59	34.71	190	34.55
	SA	24	48.00	23	14.38	40	23.53	51	30.00	138	25.09
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00

Source: Questionnaire Result from SPSS 15.0 Software Application

According to the responses given by 170 people sampled from Akwanga LGA, 12.94% of them were indifferent. About 22.35% of these respondents disagreed with statement but 64.71% of them did agree with the statement. On a whole, about 14.91% of the 550 respondents were indifferent and 12.91% of them disagreed whereas about 72.18% of these respondents agreed with the statement that there were no special days for alcohol drinking but more turn out ceremonial, festive and weekend days. The second variable investigated was the level of drinking (whether taking little or till intoxicated). Among the 50 people sampled from Lafia, 32% of them disagreed, 10% were indifferent and 56% of the respondents agreed that almost everyone drink alcohol to the intoxicating point. Responses from Keffi LGA indicated that while 7.5% of them were indifferent, 32.51% did disagree and 60.01% of them agreed with the statement. 170 people sampled from Nasarawa LGA revealed through their responses that about 18.82% of them disagree while just 7.06% were indifferent and 74.12% of the also agreed with this statement. According to the people of Akwanga, out of 170 respondents, the responses from 18.23% of them disagree with the statement whereas about 6.47% of them were indifferent; about 75.29% of them agreed with the statement. On the aggregate, 23.82% of the 550 people sampled disagree, 7.27% of them were indifferent and 68.91% of them agreed with the statement that almost everyone drink alcohol to the intoxicating point. The tool also investigated the kind of people that drink little quantity of alcohol between the beginners and the intermediate/mastery; that is to say, only the beginners drink alcohol in little quantity. Views from 50 people sampled from Lafia showed that 14% of the people from Lafia disagree while 4% of them were indifferent. However, 82% of them agreed that its only the beginners that drink alcohol in little quantity. Considering the views from Keffi LGA, out of 160 people sampled 28.13% of the people disagree whereas 21.25% of them also were indifferent but 50.63% of these people agreed that it's only the beginners that drink alcohol in small quantity. With regards to the responses from Nasarawa LGA from 170 sampled people, 21.76% each disagreed as well as indifferent on the proposition even though about 56.47% of them agreed on it. The 170 sampled people from Akwanga LGA indicated that about 28.24% of

them disagreed and 7.06% also were indifferent while 64.71% of the people actually agree with the proposition that it's only the beginners that drink alcohol in small quantity. From the foregoing analysis on the extent of alcohol consumption in the study area, responses from the 550 people sampled revealed that majority of the people in the study area are heavy drunkards except the beginners who got intoxicated easily. Hence, most of them are also addicted to drinking given that there were no special days for heavy drinking only that the number increased during weekends, festive and celebration periods.

The Effect of Alcohol Consumption on the People of Nasarawa State

Haven evaluated the perception as well as the extent of alcohol consumption by the people in the study area, this section is concerned with the effects these might have on the individuals consuming the commodity. Responses in line with this were summarized in the table below:

In investigating the relationship between the level of alcohol consumption and the financial capability, that is, majority of the drunkards drink alcohol beyond their income and hence drink on credit from table 4.5 below; responses from 50 people sampled from Lafia indicated that about 14% of them disagreed while 10% also were indifferent but 76% of them agreed with the proposition. From Keffi LGA, responses from 160 sampled people revealed that 27.51% of them did disagree and 7.5% also were indifferent whereas 65.01% of the people actually agreed with the proposition. Also, responses from 170 people sampled from Nasarawa LGA indicated that 16.47% of the people disagreed with the proposition while 5.88% of them were indifferent and 77.65% of these people agreed with the proposition. More so, the 170 sampled respondents from Akwanga LGA showed that only 15.88% of the respondents disagreed with the proposition whereas 8.24% also were indifferent but 75.88% of them agreed with the proposition. On the average, out of 550 people sampled from the study area; 19.27% of them disagreed and 7.45% were indifferent while 73.27% of them agreed with the proposition.

Table 5: Effects of Alcohol Consumption on the Personality of the People

Questions	Options				Responses by			Location				
		Lafia	%	Keffi	%	Nasarawa	%	Akwanga	%	Total	%	
Majority of the drunkards drink alcohol beyond their income level, hence drink on credit	SD	4	8.00	21	13.13	17	10.00	15	8.82	57	10.36	
	D	3	6.00	23	14.38	11	6.47	12	7.06	49	8.91	
	I	5	10.00	12	7.50	10	5.88	14	8.24	41	7.45	
	A	21	42.00	63	39.38	92	54.12	68	40.00	244	44.36	
	SA	17	34.00	41	25.63	40	23.53	61	35.88	159	28.91	
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00	
People dispose of valuables in order to continue their alcohol in-take	SD	23	46.00	26	16.25	35	20.59	13	7.65	97	17.64	
	D	11	22.00	45	28.13	24	14.12	21	12.35	101	18.36	
	I	10	20.00	31	19.38	11	6.47	11	6.47	63	11.45	
	A	3	6.00	39	24.38	49	28.82	57	33.53	148	26.91	
	SA	3	6.00	19	11.88	51	30.00	68	40.00	141	25.64	
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00	
Some go to the extent of borrowing from colleagues where credit sales were not allowed	SD	2	4.00	22	13.75	41	24.12	19	11.18	84	15.27	
	D	1	2.00	13	8.13	11	6.47	17	10.00	42	7.64	
	I	2	4.00	15	9.38	12	7.06	11	6.47	40	7.27	
	A	23	46.00	46	28.75	57	33.53	68	40.00	194	35.27	
	SA	22	44.00	64	40.00	49	28.82	55	32.35	190	34.55	
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00	

Source: Questionnaire Result from SPSS 15.0 Software Application

Evaluating the sources of money for alcohol consumption in terms of people selling off their valuables to continue their in-take, responses from 50 sampled people from Lafia revealed that 68% of the people disagree while 20% and 12% of them were indifferent and agreed respectively with the people disposing their valuables for continued alcohol in-take. To people from Keffi LGA, out of 160 sampled 44.38% of them disagreed and 19.38% were also indifferent whereas 36.26% of them agreed. According to the people of Nasarawa LGA, out of 170 sampled 34.71% of them disagreed and 6.47% also were indifferent but 58.82% of them agreed. From the responses from Akwanga LGA, out of 170 sampled 20% of them disagreed while 6.47% were indifferent and 73.53% of them agreed. On the average, 36% of the 550 people sampled disagreed, 11.45% indifferent and 52.55% agreed with the proposition. Although, the general reaction was that people from the study area disposed their valuables to continue alcohol in-take, the effect was more in Nasarawa and Akwanga LGAs than from Lafia and Keffi LGA. Analyzing the proposition that some people go to the extent of borrowing from colleagues where credit sales were not allowed; responses from 50 people sampled from Lafia indicated that 6% disagree, 4% indifferent and 90% agreed with the proposition. According to the people from Keffi LGA, out of 160 people sampled 21.88% of them disagreed while 9.38% were indifferent and 68.75% of them agreed with the

proportion. To the people of Nasarawa LGA, out of 170 people sampled 30.59% of them disagreed and 7.06% were indifferent while 62.35% of them agreed with the proposition. Out of 170 people sampled from Akwanga LGA, 21.18% of them disagreed, 6.47% indifferent and 72.35% of them agreed with the proposition. On the whole, 22.91% out of 550 people sampled disagreed, 7.27% indifferent and 69.82% of them agreed with the proposition. Responses therefore indicated that majority of the people from the study area borrowed money in order to continue their alcohol in-take. According to the responses analyzed, it was established that the people of Nasarawa State have become potential debtors as a result of alcohol drinking given the overall behavior of the people from the sampled areas with regards to drinking on credit, disposal of their valuables as well as lending from colleagues for continued drinking.

The Impact of Alcohol Consumption on the Family of the Drunkard

Given that great negative effect of alcohol consumption is found on individual drunkards across the study areas, this section investigated the general impact on the family and society at large. Responses obtained from the administered questionnaire were summarized in the table below:

In investigating the impact of alcohol consumption on the family and society in general, one of the yardsticks used was to find out whether the head of the household (husband, Daddy, uncle, brother, etc.) causes chaos at home whenever he is drunk. Responses obtained from Lafia town among the 50 people sampled, 28.0% (14 people) disagreed; 14% (7 people) were indifferent while 58% (29 people) agreed with the proposition. With regards to responses from Keffi LGA, out of 160 respondents; about 15.63% (25 people) disagreed, 9.38% (15 people) were indifferent and 75.01% (120) agreed with the postulation. From 170 people sampled from Nasarawa LGA, 66.47% (113 people) disagreed, 15.88% (27 people) indifferent and 17.65% (30 people) agreed with the

proposition. With regards to Akwanga LGA, from 170 sampled respondents 24.71% (42 people) disagreed; 5.88% indifferent and 69.41% agreed. On the average, 35.27% (194 people) of the 550 people sampled disagreed while 10.73% (59 people) were indifferent, 54.0% (297 people) agreed that the head of the household causes chaos at home whenever he is drunk. Next was the hot temper of the head of household whenever he is drunk; as 66.0% (23) of the 50 people sampled from Lafia town agreed, 10.0% (5) of them were indifferent and 24.0% (12 people) actually disagreed with the proposition. Also, 73.13% (117) of the 160 people sampled from Keffi LGA agreed and 6.25% (10) were indifferent while 20.63% (33) of them disagreed.

Table 6: Impact of Alcohol Consumption on the Family and Society

Questions	Options	Lafia	%	Keffi	%	Nasarawa	%	Akwanga	%	Total	%
The head of the household (husband, Dad, Uncle, Brother, etc) causes chaos at home whenever he is drunk	SD	5	10.00	13	8.13	45	26.47	11	6.47	74	13.45
	D	9	18.00	12	7.50	68	40.00	31	18.24	120	21.82
	I	7	14.00	15	9.38	27	15.88	10	5.88	59	10.73
	A	21	42.00	47	29.38	23	13.53	68	40.00	159	28.91
	SA	8	16.00	73	45.63	7	4.12	50	29.41	138	25.09
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
The head of the household (husband, Dad, Uncle, Brother, etc) becomes hot-tempered at home whenever he is drunk	SD	3	6.00	21	13.13	15	8.82	12	7.06	51	9.27
	D	9	18.00	12	7.50	16	9.41	11	6.47	48	8.73
	I	5	10.00	10	6.25	19	11.18	17	10.00	51	9.27
	A	23	46.00	76	47.50	86	50.59	64	37.65	249	45.27
	SA	10	20.00	41	25.63	34	20.00	66	38.82	151	27.45
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
Although, the head of the household never missed his way home, his involvement in accidents (road, bathroom, etc) is caused mostly by drunkenness	SD	5	10.00	23	14.38	10	5.88	30	17.65	68	12.36
	D	9	18.00	21	13.13	21	12.35	10	5.88	61	11.09
	I	6	12.00	11	6.88	10	5.88	11	6.47	38	6.91
	A	17	34.00	67	41.88	79	46.47	59	34.71	222	40.36
	SA	13	26.00	38	23.75	50	29.41	60	35.29	161	29.27
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
Most of his misunderstandings with the outsiders were when he is drunk	SD	20	40.00	21	13.13	19	11.18	10	5.88	70	12.73
	D	5	10.00	11	6.88	20	11.76	11	6.47	47	8.55
	I	10	20.00	10	6.25	12	7.06	10	5.88	42	7.64
	A	5	10.00	62	38.75	48	28.24	46	27.06	161	29.27
	SA	10	20.00	56	35.00	71	41.76	93	54.71	230	41.82
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
Even if he said there was no money for home keeping, he still gets drunk always	SD	2	4.00	9	5.63	22	12.94	6	3.53	39	7.09
	D	9	18.00	7	4.38	15	8.82	7	4.12	38	6.91
	I	4	8.00	19	11.88	17	10.00	7	4.12	47	8.55
	A	20	40.00	73	45.63	57	33.53	72	42.35	222	40.36
	SA	15	30.00	52	32.50	59	34.71	78	45.88	204	37.09
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
His drinking habit has	SD	7	14.00	26	16.25	11	6.47	12	7.06	56	10.18

caused the eviction of children from school due to default in fees	D	3	6.00	25	15.63	19	11.18	10	5.88	57	10.36
	I	2	4.00	19	11.88	10	5.88	8	4.71	39	7.09
	A	19	38.00	37	23.13	69	40.59	57	33.53	182	33.09
	SA	19	38.00	53	33.13	61	35.88	83	48.82	216	39.27
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00

Source: Questionnaire Result from SPSS 15.0 Software Application

From Nasarawa LGA, out of 160 people sampled 70.59% (120 people) agreed, 11.18% (19 people) indifferent and 18.23% (31) disagreed. On the aggregate, 72.72% (400) of the 550 people sampled agreed while 9.27% (51) were indifferent, 18.0% (99) disagreed.

Among the immediate impact on the family is financial provision for family up-keeping through the proposition that even if he said there was no money for home keeping, he always get drunk. In line with this, out of 50 people sampled from Lafia town 22.0% (11 people) disagreed, 8.0% (4 people) were indifferent and 70.0% (35 people) agreed with the proposition. The views of the 160 people sampled from Keffi LGA revealed that 10.01% (16 people) disagreed, 11.88% (19 people) were indifferent and 78.13% (125 people) agreed with the proposition. The 170 people sampled from Nasarawa LGA indicated that 21.76% (37 people) disagreed, 10.00% (17 people) indifferent while 68.24% (116 people) agreed with the proposition. According to the responses from 170 sampled from Akwanga LGA, about 7.65% (13 people) disagreed, 4.12% (7 people) were indifferent and 88.23% (150 people) agreed with the proposition. On the aggregate, about 14.0% (77 people) of the 550 sampled respondent from the four study areas disagreed, 8.55% (47 people) were indifferent and 77.45% (426 people) actually agreed with the proposition.

With regards to the impact on his children education, the proposition that the head of household's drinking habit has caused the eviction of his children from school due the default in school fees payment; 20.0% (10 people) of the 50 respondents sampled from Lafia disagreed, 4.0% (2 people) indifferent while 76.0% (38 people) agreed with the proposition. Evaluating responses by 160 people sampled from Keffi LGA, 31.88% (51 people) disagreed, 11.88% (19 people) indifferent and 56.26% (90 people) agreed with the proposition. According to the responses from Nasarawa LGA from 170 people sampled, 17.65% (30 people) disagreed, 5.88% (10 people) indifferent and 76.47% (130 people) agreed with the proposition. The responses given by 170 people sampled from Akwanga LGA revealed that 12.94% (22 people) disagreed, 4.71% (8 people) indifferent and 82.35% (140 people) agreed with the proposition. On the aggregate, 20.54% (113 people) disagreed, 7.09% (39 people) were indifferent while 72.36% (398 people) did agreed with the proposition.

The research also evaluated the impact of a drunkard on his immediate society through his involvement (of the head of household) in accidents (road, bathroom, etc.) during the

state of being drunk. About 28.0% (14 people) of the 50 respondents sampled from Lafia town disagreed with the proposition, 12.0% (9) of them were indifferent and 60.0% (30) of them agreed. While out of 160 people sampled from Keffi LGA; 27.51% (44 people) did disagreed, 6.88% (11) was indifferent and 65.63% (105 people) actually agreed. According to the responses from 170 people sampled from Nasarawa LGA, about 18.23% (31 people) filed in disagreement, 5.88% (10 people) could not take a decision (indifferent) and 75.88% (129 people) firmly agreed with the proposition. More so, 170 people were sampled from Akwanga LGA and 23.53% (40 people) disagreed, 6.47% (11 people) indifferent while 70.0% (119 people) agreed with the proposition. Combining the responses of 550 people sampled across the four study areas, 23.45% (129 respondents) did disagreed with the proposition, 6.91% (38 respondents) were indifferent about the proposition and 69.63% (383 respondents) agreed with the propositions that the involvement of the head of household in accidents in mostly during the state of his drunkenness. Another variable for assessing the drunkard's impact on his immediate society was his ability to maintain peace in the public. The proposition stated that most of the head of household's misunderstanding with the outsiders were when he is drunk. Accordingly, 50 people were sampled from Lafia town and 50.0% (25 people) of them disagreed, 10.0% (5 people) were indifferent and 30.0% (15 people) agreed with the proposition. From 160 people sampled from Keffi LGA, 20.01% (31 people) disagreed, 6.25% (10 people) were indifferent and 73.75% (125 people) agreed with the proposition. According to the responses from 170 people sampled from Nasarawa LGA, 22.94% (39 people) were on the disagreement side while 7.06% (12 people) could not decide (indifferent) and 70.0% (119 people) of the respondents agreed with the proposition. On the whole, about 21.28% (117 people) of the respondents disagreed, 7.64% (42 people) were indifferent and 71.09% (391 people) agreed with the proposition.

From the foregoing analysis, alcohol consumption has created neglect, frustration and fear among the families of the drunkard as well as unrest (lack of peace) within the society.

The Islamic Justification for Forbidden Alcohol

The Qur'an specified all human acts, deeds, sayings, and eating/drinking including sleeping into *Halal*, *Haram*, or *Mukruh*.

Allah (SWT) commanded man from various verses of the Qur'an to eat what is good for the body as indicated by the following verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنَّ كُنتُمْ بِآيَاتِهِ تَعْبُدُونَ

O ye who believe eat of the good things which We have provided for you as sustenance (Q2:172).

كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْعَمُوا فِيهِ فَيْحَلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى

Eat of the good things which We have provided for you as sustenance, but do not transgress therein (Q20:81).

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ

And He creates cattle: you derive warmth from them, and (various other) benefits; and from them you obtain food (Q16:5).

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَلِيَّةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَازِيرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

And He it is who has made the sea subservient [to His laws], so that you may eat fresh meat from it (Q16:14).

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرِ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالرَّيثُونَ وَالرُّمَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Eat of their fruit when it comes to fruition (Q6:141).

1. Importance of Life: Islam considers right to life as the second most important human right. Nothing takes greater importance except the right to freedom as Allah says:

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

Persecution is even worse than killing (Q2:191). And

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

Persecution is an even greater crime than killing (Q2:217).

Also, the Prophet (PBUH) said:

Your body has a right over you (Al-Akhayat, 2004:10).

The most important right of body over man requires every man to feed the body when it is hungry/thirsty with *Halal* foods/drinks, rest it when tired, clean it when it gets dirty, protect it against all harm, take precautions against subjecting it to illness, provide it with the necessary treatment when it suffers from disease, and not to overburden it in any way (Al-Akhayat, 2004: 11 – 12).

Similarly, the Bible (the book of Christianity) has this to say:

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body (1Cor 6:12 – 13).

From the spiritual point of view, man must strive not only to maintain his life but also to sustain his body against all odds especially from eating/drinking. Every action taken must not be harmful to the body or any of its parts.

2. Alcohol and Prayers: There were instances where Allah (SWT) warned against alcohol while in the praying manner.

The chronological verses of the Qur'an concerning alcohol were:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِن كُنتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا

O you who believe! Do not go near prayer when you are intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath ... unless (you are) travelling on the road ... until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving (Q4: 43).

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications that you may ponder" (Q2: 219)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَزْلَامُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (90) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ

O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only uncleanness, the Satan's work; shun it therefore that you may be successful". "The Devil desires only to create enmity and hatred among you by means of intoxicants and games of means of chance and to keep you back from the remembrance of Allah and from prayers. Will you then keep back? (Q5: 90-91).

On the other hand, the traditions of the prophet (PBUH) stated that, IbnMajah reported from Abu Hurairah (RTA) that the Prophet of Allah (PBUH) said:

An addict of intoxication is like a worshipper of an idol"; "one who drinks intoxicants, the light of faith goes out from his inside.

Abu Da'ud, Tirmizi, IbnMajah and Byhaqi narrated that the Prophet of Allah (PBUH) said that:

"Whatever intoxicates in large quantity, its' small quantity too is HARAM. Note that the Prophet has used the word Haram – Forbidden here."

IbnMajah and Tirmizi reported that it is narrated by AnasIbn Malik:

that the Messenger of Allah (PBUH) cursed ten persons in the chain –starting from those who extract the liquor and ending on those who consume liquor."

Muslim reports that:

When someone told the Prophet of Allah (PBUH)that the intoxicant (Wine) is a medicine, the Prophet (PBUH) replied: "It is not a medicine, but indeed it is a disease."

3. *Alcohol, Health and Social Activities:* The third point evaluated was the effect of alcohol consumption on human health and his social activities.

Studies have established many dangers of alcohol on human social structure on several occasions. In 1998, statistics showed the consumption of alcoholic drinks at 39 gal/U.S. adult (that is 3.25 gallons a month); total cost for alcoholic drinks = \$56 billion and twice amount paid for home furnishings. Also in 1991, University of Michigan (USA) study found that 94.1% of those 19 – 28 years use alcohol; 54% of 8th graders use alcohol; 72.3% of 10th graders use alcohol and 77.7% of 12th graders use alcohol.

Table 7

In another study, it was found that about 50 percent of all auto fatalities, 80 percent of all home violence, 30 percent of all

suicides, 60 percent of all child abuse and about65 percent of all drowning were caused by alcohol intoxication.

Islam has established various laws concerning alcohol and human safety where fundamental human rights emanates but not until fourteen centuries later when international declaration of human rights were made whereas it has yet to reach the right of human body that has been established by Islam since centuries ago. It is deduced that if Islamic law is followed, most of these alcohol consequences might not have surfaced.

Ways through which alcohol consumption can be greatly reduced and/or eradicated

Haven found various implications of alcohol consumption among the people of Nasarawa State, their views concerning the control of production, sales and consumption were summarized in the table below:

The first variable used for the assessment was the existence of effective regulations (tax, registration, location, periods of sales, etc) on the production and sales of alcohol in the study area. Accordingly, among the 50 people sampled from Lafia; 40% (20 people) disagreed, none was indifferent and 60.0% (30 people) agreed with the proposition. Responses obtained from 160 people sampled from Keffi LGA revealed that 25.63% (41 people) disagreed, 10.0% (16 people) indifferent and 64.38% (103 people) agreed with the proposition. Also, responses from 170 people sampled from Nasarawa LGA indicated that 40.59% (69 people) disagreed, 2.94% (5 people) were indifferent and 56.47% (96 people) agreed with the proposition.

Table 7: Policy Options for the Control of Alcohol in Nasarawa State

Questions	Options	Lafia	%	Keffi	%	Nasarawa	%	Akwanga	%	Total	%
There should be effective regulations on the production and sales of alcohol	SD	16	32.00	12	7.50	41	24.12	39	22.94	108	19.64
	D	4	8.00	29	18.13	28	16.47	67	39.41	128	23.27
	I	0	0.00	16	10.00	5	2.94	12	7.06	33	6.00
	A	19	38.00	73	45.63	71	41.76	42	24.71	205	37.27
	SA	11	22.00	30	18.75	25	14.71	10	5.88	76	13.82
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
Government should strategize on how to educate people on the dangers of alcohol consumption	SD	2	4.00	17	10.63	20	11.76	47	27.65	86	15.64
	D	3	6.00	13	8.13	11	6.47	38	22.35	65	11.82
	I	2	4.00	10	6.25	10	5.88	35	20.59	57	10.36
	A	28	56.00	59	36.88	82	48.24	28	16.47	197	35.82
	SA	15	30.00	61	38.13	47	27.65	22	12.94	145	26.36
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
Government should engage in public advert as does with cigarette on the side effects of alcohol consumption	SD	3	6.00	29	18.13	12	7.06	11	6.47	55	10.00
	D	3	6.00	12	7.50	21	12.35	41	24.12	77	14.00
	I	2	4.00	11	6.88	11	6.47	32	18.82	56	10.18
	A	27	54.00	61	38.13	73	42.94	29	17.06	190	34.55
	SA	15	30.00	47	29.38	53	31.18	57	33.53	172	31.27

	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
Posters including billboards be displayed in all health centers as well as public places showing dangers of alcohol consumption	SD	19	38.00	37	23.13	52	30.59	38	22.35	146	26.55
	D	11	22.00	59	36.88	38	22.35	61	35.88	169	30.73
	I	5	10.00	21	13.13	26	15.29	31	18.24	83	15.09
	A	10	20.00	29	18.13	35	20.59	28	16.47	102	18.55
	SA	5	10.00	14	8.75	19	11.18	12	7.06	50	9.09
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00
People should adhere strictly to the teachings of the divine books (Qur'an and Bible)	SD	4	8.00	12	7.50	28	16.47	21	12.35	65	11.82
	D	5	10.00	11	6.88	13	7.65	22	12.94	51	9.27
	I	6	12.00	10	6.25	10	5.88	58	34.12	84	15.27
	A	29	58.00	69	43.13	49	28.82	31	18.24	178	32.36
	SA	6	12.00	58	36.25	70	41.18	38	22.35	172	31.27
	Total	50	100.00	160	100.00	170	100.00	170	100.00	550	100.00

Source: Questionnaire Result from SPSS 15.0 Software Application

In accordance with the responses obtained through 170 people sampled from Akwanga LGA, 62.35% (106 people) were found to disagree, 7.06% (12 people) were indifferent while 30.59% (52 people) agreed with the proposition. On the average, among the 550 sampled respondents 42.91% (136 people) disagreed with the proposition, 6.0% (33 people) were indifferent while 51.09% (281 people) actually agreed that there should be effective regulations (tax, registration, location, periods of sales, etc) on the production and sales of alcohol in the study area.

Strategies on educating the people on the dangers of alcohol consumption was one of the policy options and responses from sampled 50 people from Lafia showed that 10.0% (5 people) gave disagreement responses, 4.0% (2 people) were indifferent and about 86.0% (43 people) approved the proposition. Also, 160 people were sampled from Keffi LGA and their responses as summarized revealed that 18.76% (30 people) disagreed, 6.25% (10 people) could not make decision (indifferent) while 75.01% (120 people) agreed with the proposition. In addition, 170 people were also sampled from Nasarawa LGA and they responded in such a manner that only 18.23% (31 people) showed disagree statement with about 5.88% (10 people) who could not declare their views (indifferent) while 75.89% (129 people) firmly agreed with the proposition. According to the responses obtained through 170 people sampled from Akwanga, 50.0% (85 people) disagreed even though 20.59% (35 people) were indifferent given only 29.41% (50 people) who agreed with the proposition. Aggregating the responses from the four study areas, 27.46% (151 people) were on the disagreement side even though 10.36% (57 people) were indifferent, 62.18% (342 people) agreed with the proposition on effective regulations for alcohol activities in the study areas.

One of the policy options investigated was the engagement of government in public advertisement as does with cigarette and out of 50 people sampled from Lafia; 12.0% (6 people) disagreed, 4.0% (2 people) were indifferent and 84.0% (42

people) agreed with the statement. Out of 160 people sampled from Keffi LGA, their responses revealed that 25.63% (41 people) disagreed, 6.88% (11 people) were indifferent while 67.51% (108 people) agreed with the proposition whereas among the 170 people sampled from Nasarawa LGA indicated by their responses that 19.41% (33 people) stood firmly on the disagreement side and just 6.47% (11 people) found it difficult to make decision on the proposition. Thus, about 74.12% (126 people) supported the proposition. According to 170 people sampled from Akwanga LGA with respect to the proposition, 30.59% (52 people) did disagree, 18.82% (32 people) were indifferent and 50.59% (86 people) agreed with the proposition. Aggregating the views, 24.0% (132 people) disagreed, 10.18% (56 people) were indifferent and 65.62% (362 people) agreed with the proposition. Hence, government engaging in public advertisement as does with cigarette was believed to have influence on the attitude of people towards alcohol consumption. Display of papers (posters, banners, fliers, billboard etc) in all health centers (private and public) as well as at public places (markets, game centers, movie centers, garages, bus stops, etc) as means of enlighten people; responses from 50 people sampled within Lafia revealed that 60.0% (30 people) disagree with this method, 10.0% (5 people) were indifferent while 30.0% (15 people) did agree with the method. Responses from Keffi according to 160 people sampled were also similar to those from Lafia as 60.01% (96 people) disagreed, 13.13% (21 people) could not take side (indifferent) and 26.88% (43 people) were the only people from Keffi LGA that agreed with the method. According to the responses from 170 people sampled from Nasarawa LGA, 52.94% (90 people) stood on the disagreement side while about 15.29% (26 people) stood in-between (indifferent) and 31.77% (54 people) agreed with the method. On the other hand, out of 170 people sampled from Akwanga LGA, 58.23% (99 people) disagreed, 18.24% (31 people) were indifferent and 23.53% (40 people) actually agreed with the method. Considering the overall responses, 57.28% (315 people) disagreed, 15.09% (83 people) were

indifferent and just about 27.64% (152 people) were the people that agreed with the method. It seems that people of the study area could not agree with display of information on strategic locations as a means of educating people on the dangers of alcohol consumption.

People were asked to express their perception about their adherence to the teachings of divine books (Al Qur'ān and the Bible) with regards to alcohol consumption. Accordingly, out of 50 people sampled from Lafia, 18.0% (9 people) disagreed, 12.0% (6 people) were indifferent and 70.0% (35 people) agreed with the ideology. Similarly, out of 160 people sampled from Keffi LGA, about 14.38% (23 people) disagreed, 6.25% (10 people) indifferent while 79.38% (127 people) agreed. Also, from the responses obtained through 170 people sampled from Nasarawa LGA, 24.12% (41 people) disagreed, 5.88% (10 people) were indifferent and 70.0% (119 people) agreed with the ideology. More so, 170 people were sampled from Akwanga LGA and their responses indicated that 25.29% (43 people) were on the disagreement side as 34.94% (58 people) were indifferent and 40.59% (69 people) did agree with the ideology. Hence, on the aggregate 21.09% (116 people) disagreed even though 15.27% (84 people) were indifferent whereas 63.63% (350 people) agreed. Although, people from Akwanga LGA do not seem to agree with adherence to religious teaching, cumulative responses revealed that majority of the people were in accordance with adherence with religious rules concerning alcohol production, trade and consumption.

Based on the analysis made above, people want government to have effective regulations (tax, registration, location, periods of sales, etc.) on the production and sales of alcohol in the study area. Creation of public awareness was also suggested through billboards, fliers, media, etc. but not including display in strategic public places. Hence, majority favored adherence to religious teachings as contained in the divine books (Al Qur'ān and the Bible) with regards to production, sales and consumption of alcohol.

The Wisdom of the Islamic Prohibition of Alcohol

As stated earlier, the reason that Islam successfully eradicated alcohol was that it changed the prevalent perceptions of alcohol at the time. Then, when the time came to forbid it completely, it was done in a gradual manner so that it could be successfully implemented. Such a radical change in attitudes prior to the implementation of scriptural injunctions is not found in any other religion, except Islam. Had the first revelation of the Qur'ān been: 'Do not drink,' it would have been ignored and ineffective. Regarding this exact scenario, 'Aisha, the wife of the Prophet (SAW) states,

When people embraced Islam, the verses regarding legal and illegal things were revealed. If the first thing to be revealed was: 'Do not drink alcoholic drinks,' people would have said, 'We will never leave alcoholic drinks,' and if there had been revealed, 'Do not commit illicit sexual intercourse,' they

would have said, 'We will never give up illicit sexual intercourse.'

Therefore, Fakhr al-Din Razi states,

The wisdom behind prohibition being revealed in this order was that Allah knew the people had a close affinity with drinking wine. Thus, He knew that had He prohibited it all at once, it would have been very difficult for them (to conform to the prohibition).

Thus, there is much wisdom to be found in the methodology employed by Islam in order to implement a new law. In addition to this methodology, the Holy Prophet Muhammad also warned believers of the evils of intoxication. He is reported to have stated,

Wine (alcohol) is the mother of all sins, and whosoever drinks it, Allah will not accept his prayers for a period of forty days; and if such a one dies while there is alcohol in his stomach, he dies a death of ignorance. Undoubtedly, the ancient custom of alcohol consumption is deeply woven into the fabric of modern-day society. Despite being consumed by almost two billion people worldwide, of whom at least 76.3 million suffer an alcohol-related disorder, alcohol is perceived as just another routine of daily life. Statistics bear witness to the fact that the devastating impact of alcohol consumption on human civilization is no myth and is becoming increasingly apparent as society continuously fails in its attempts to control drinking.

It is only when people's perception on alcohol is evaluated that the analysis on its health implications can be meaningful. Alcohol has been used in religious rituals in ancient cultures as diverse as Samaria, Babylon, Egypt, the Chinese Imperial Court and Anglo-Saxon Britain. The ancient Romans had a god of wine (Bacchus); so did the ancient Greeks (Dionysus). Christian Communion services and certain Jewish religious rituals include wine to the present day (GreenFacts, 1: 2006).

People believed that alcohol has more than ritual significance: wine was routinely drunk in Mediterranean countries and, further north, beer in particular was part of the staple diet until the early 20th century, and was probably a safer drink than the often-contaminated water of earlier times—food for the body as well as a blessing from the gods. When people raise a glass of alcohol to "toast" each other, they often reflect this benevolent view: the English say "Good health!" or "Cheers!" the French say "À votre santé!" (to your health); and in Germany "Pröst!" (May it do you good) (GreenFacts, 2: 2006).

Yet attitudes to alcohol vary greatly around the world. In many nations, it is an accepted way to "unwind" from the pressures of life, a common accompaniment to meals and many social occasions. Home-brewed beer and distilled spirits are drunk throughout Africa and South America while in Islamic and Buddhist cultures alcohol is generally prohibited (GreenFacts, 1: 2006).

V. CONCLUSION

Throughout its history, drinking alcohol (to excess/intoxication) has been associated with deviant behavior and harm, as another term for drunkenness-intoxication, from the Latin toxic, a poison (as in toxic) - signifies. In a few ancient cultures the ability to drink huge quantities of alcohol was considered a sign of masculinity, among followers of Dionysus. Echoes of this attitude can be found on Saturday nights among young men in some western city centers. The advocacy of total abstinence from alcohol began as early as 200 AD, but it is best known from the “temperance” movement in predominantly Christian countries in the 19th century, which gave rise to the term “temperance total”- someone who deliberately abstained from alcohol. Alcohol was banned in the USA during the “prohibition era” from 1920 to 1933. Mississippi was the last state to repeal its prohibition laws in 1966. In 2000, around 4 billion abstainers worldwide outnumbered alcohol drinkers by about two to one, but the ratio is shifting rapidly as alcohol drinking spreads into countries with little previous use and women take up the habit in increasing numbers as well thereby posing more threats to the global health scenario.

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