

AN ASSESSMENT OF THE EFFECTS OF ALCOHOLISM ON DRUNKARDS IN KEFFI LOCAL GOVERNMENT AREA OF NASARAWA STATE, NIGERIA: ISLAMIC PERSPECTIVE

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Abstract

The paper embarks on the assessment of the effects of alcoholism on drunkards in Keffi Local Government Area of Nasarawa State, Nigeria using Islamic perspective. The objectives are to identify the perception, extent of consumption and effect of alcoholic consumption among drunkards in Keffi LGA, Nasarawa State, Nigeria. The paper adopted survey method of research and surveillance technique was used for sample size determination. Structured questionnaire was distributed to 200 sampled respondents across Keffi Local Government Area and descriptive statistics was used for data analysis. The research found wide spread negative perception about alcohol among the people of Keffi and concluded that alcohol consumption has had profound negative effects on both the individual drunkards, the family (especially the children and women) and recommends that all other sources of law should emulate the Islamic concept of total abstinence on alcoholic beverages.

Keywords: Alcohol, consumption, perception, drunkard, Islamic ruling

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 according to Larouse 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’an* 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 Qur’anic verse 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.

Al-Qaradawi 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).

In accordance with the way of Islam and the behaviour 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).

Background to the Study

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).

Throughout its history, drinking alcohol (to excess/intoxication) has been associated with deviant behaviour and harm, as another term for drunkenness-*intoxication* , from the Latin *toxicum* , 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 (GreenFacts, 3: 2006).

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 (GreenFacts, 2: 2006).

A survey of the alcohol consumption intensities was presented in the table below:

Table 1: Alcohol Consumption Intensity Survey

Countries	1970	1980	1990	2000	2005
China	0.8	1.7	3.3	4.5	5.6
India	0.4	0.5	0.7	0.8	1.0
Brazil	2.8	3.5	4.3	5.3	6.9
North Korea	2.6	2.6	3.7	5.7	7.2
Australia	11.5	13.0	10.5	9.2	10.1
Finland	6.0	8.1	9.9	10.0	13.1
France	23.2	20.1	16.7	13.4	13.2
Ireland	7.0	9.6	11.2	14.2	16.4
Italy	21.2	17.9	11.7	9.3	8.9
Japan	4.5	5.9	6.9	7.5	9.9
Spain	16.1	18.6	13.4	11.9	12.5
UK	8.5	10.8	10.8	10.2	11.1
USA	9.4	10.7	9.5	8.4	10.1
Iran	0.09	0.08	0.05	0.03	0.01
Indonesia	0.02	0.02	0.02	0.02	0.02
Pakistan	0.04	0.08	0.1	0.1	0.1
Afghanistan	0.9	0.9	0.1	0.2	0.3

Source: <http://www.oup.com/uk/orc/bin/9780199237357/ch01.pdf>, P. 5 – 6.

Although, no African country was included in the survey of 17 countries reported, the center-piece of this study is on Africa, Nigeria in particular, Nasarawa State to be specific and Keffi LGA to be precise.

Report indicated that the increased influence of the American and other westerners in Pakistan and Afghanistan was the rationale behind marginal increase in the intensity of alcohol consumption while other Islamic nations recorded tremendous decline in the quantity consumed within the period of the survey (1970 – 2005).

If the changes over time in the total amount of alcohol in the Table above look small, consider the rate at which they have been rising and the number of people affected. The amount consumed per person doubled in India in the period shown and in China it increased more than five times. As largely rural cultures in Asia, Africa and South America have been exposed to rapid urbanization in recent decades, the increased level of stress associated with life in the ‘human zoo’ – from overcrowding, poverty, pollution, unemployment, violence and crime – has gone hand-in-hand with the increasing consumption of alcohol. The damaging effects of alcohol seem set to become another ‘export’ from richer to poorer nations (<http://www.oup.com/uk/>).

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).

The religious, cultural and socio-economic characteristics of the people of Keffi in Nasarawa State, and the different pattern of abuse of alcohol and other substances in Keffi

LGA thus calls for customization and adaptation of functional strategies based on relevant evidence.

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 alcohol consumers in Keffi LGA?
2. What is the nature or extent of alcohol consumption in Keffi LGA?
3. How does the alcohol consumption affect individuals?
4. What is the effect of alcohol consumption on the family?
5. How can alcohol consumption be minimized in Keffi LGA?

Objectives of the Study

The general objective of the paper is to assess the effects of alcohol consumption on the people of Keffi Local Government Area of Nasarawa State, Nigeria using Islamic Perspective. In order to achieve this objective, the following specific objectives were set forth:

1. To investigate the perception of people about alcohol consumption in Keffi LGA
2. To determine the nature or extent of alcohol consumption in Keffi LGA
3. To analyze the adverse effects of alcohol consumption on the drunkard in Keffi LGA
4. To evaluate the effects of alcohol consumption on the family of the drunkard
5. To find ways through which alcohol consumption can be greatly reduced and/or eradicated.

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 insure 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, human beings constituted the population of this

study who resided in Keffi LGA 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, 200 respondents were sampled from Keffi LGA of Nasarawa State

Methods of Data Collection

This research study used quantitative method of data collection through a structured questionnaire to gather the required information from the respondents in Keffi LGA of 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 questionnaires were administered to separate respondents in accordance with the objectives of the study.

The questionnaire was administered on wait-fill-and-get strategy 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 questionnaire.

Sampling Method

The probability sampling techniques are employed in this study and its various types include: Simple random, Systematic random, Stratified, Cluster and Multi-stage; hence, the stratified sampling technique was used.

The basis of the stratified random sampling is that Nasarawa State is divided into

thirteen LGAs and Keffi LGA is chosen out of the thirteen LGA with 200 sampled respondents.

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.

Data Analysis

Estimation of the “Death Rate” of the Distributed Questionnaires

The total of 200 questionnaires was distributed to the sampled respondents in order to gather information for evaluation and the outcome was presented below:

Table 2: “Death Rate” of the Distributed Questionnaires

Variable	Distributed	Returned and Completed	Returned with no clear expression	Returned but blank	Death Rate	“Death Rate” by %
Keffi LGA	200	160	25	15	40	20%
Total	200	160	25	15	40	20%

Source: Estimated from the Stock of Questionnaires Distributed, Returned and not Returned

The “death rates” estimated in the 200 questionnaires distributed in Keffi LGA were 40i.e. (20%), implying the number of questionnaires that are not useful for the analysis of the study. Hence, the overall “death rate” was 20% which also means that the response rate was 80%. 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 below in **Table 3:**

Question	Options	Keffi	%
Marital Status	Single	17	10.63
	Married	112	70.00
	Separated	11	6.88
	Widowed	20	12.50
	Total	160	100.00

Source: Questionnaire Result from SPSS 15.0 Software Application

It was found from the table that the sampled respondents 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.

Perception on Alcohol in Keffi LGA of Nasarawa State

The responses of the sample drunkards in Keffi LGA on the perception of alcohol was presented in the table below in **Table 4**

Perception of the People of Keffi LGA on Alcohol

Questions	Options	Keffi	%
Alcohol provide energy boost to the body	SD	12	7.50
	D	32	20.00
	I	23	14.37
	A	53	33.13
	SA	40	25.00
	Total	160	100.00
Alcohol is also believed to be medicinal for health improvement	SD	23	14.38
	D	21	13.13
	I	17	10.63
	A	56	35.00
	SA	43	26.86
	Total	160	100.00
People take alcohol because it is believed to help reduce stress, hypertensive situations	SD	11	6.88
	D	10	6.25
	I	19	11.88
	A	69	43.13
	SA	51	31.86
	Total	160	100.00
Questions	Options	Keffi	%
People also think alcohol strengthen their mind to face tough situations	SD	9	5.63
	D	11	6.88
	I	10	6.25
	A	68	42.50
	SA	62	38.75
	Total	160	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 cigarrete	SD	12	7.50
	D	12	7.50
	I	12	7.50
	A	79	49.38

	SA	45	28.13
	Total	160	100.00
People also take alcohol because their religion permitted at least small quantity of it	SD	55	34.38
	D	55	34.38
	I	0	0.00
	A	32	20.00
	SA	18	11.25
	Total	160	100.00
Majority of people taking alcohol were initiated by their colleagues, friends, comrades, etc who also take it	SD	34	21.25
	D	17	10.63
	I	10	6.25
	A	45	28.13
	SA	54	33.75
	Total	160	100.00

Source: Questionnaire Result from SPSS 15.0 Software Application

Responses from the sampled drunkards within the study area were summarized below. Responses from the questionnaires were evaluated against each proposition making up the variables for analyzing perception on alcohol drinking in Keffi LGA. In this analysis, Strongly Disagree and Disagree are added together as well as Agree and Strongly Agree to constitute single response option. Considering the responses from Keffi LGA, out of 160 people sampled, 27.5% disagreed and 58.13% agreed while 14.37% was indifferent.

On the assertion that alcohol acts as medicine to the body; out of 160 respondents from Keffi LGA, 27.51% actually disagreed while 61.86% 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; among 160 people sampled from Keffi LGA; 13.13% disagreed, 11.86% indifferent and 75.01% agreed. From the foregoing views, drunkards from Keffi LGA also take alcohol to boost the secretion of enzymes, taming stress and hypertension.

Similarly, drunkards 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 Keffi LGA, out of 160 people sampled, 12.50% disagreed and 6.25% indifferent with almost 81.25% on the agreeing side. Responses have also affirmed the belief of the drunkards from Keffi LGA that alcohol in-take is also

perceived to produce broad-mindedness during tough times/situations.

Added to these is the safety in alcohol consumption in relation to health and responses from the sampled respondents in Keffi LGA indicated that out of 160 drunkards sampled, 7.5% each disagreed and indifferent respectively ,whereas 77.51% agreed that alcohol consumption actually pose no threat to the health of the people.

Investigating the main initial factor inducing alcohol consumption among the people in the study area with regards to colleagues, friends, comrades, etc; among the 160 drunkards sampled, 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.

From the responses obtained; given that perception on the safety of alcohol consumption across Keffi LGA, it is thus found that there exists wide spread negative perception among the drunkards in Keffi LGA about alcohol consumption in relation to their health.

The Effect of Alcohol Consumption on the People of Keffi LGA of Nasarawa State

Haven evaluated the perception as well as the extent of alcohol consumption by the people of Keffi, the effects these might have on the individuals consuming the commodity were presented in the **Table5** below:

Effects of Alcohol Consumption on the Personality of the People in Keffi LGA

Questions	Options	Keffi	%
Majority of the drunkards drink alcohol beyond their income level, hence drink on credit	SD	21	13.13
	D	23	14.38
	I	12	7.50
	A	63	39.38
	SA	41	25.63
	Total	160	100.00
People dispose of valuables in order to continue their alcohol intake	SD	26	16.25
	D	45	28.13
	I	31	19.38
	A	39	24.38
	SA	19	11.88
	Total	160	100.00
Questions	Options	Keffi	%
Some go to the extent of borrowing from colleagues where credit sales were not allowed	SD	22	13.75
	D	13	8.13

I	15	9.38
A	46	28.75
SA	64	40.00
Total	160	100.00

Source: Questionnaire Result from SPSS 15.0 Software Application

The effects of alcohol consumption on the individuals consuming the commodity in Keffi LGA were summarized below:

In investigating the relationship between the level of alcohol consumption and the financial capability of the drunkards, it was discovered that majority of the drunkards drinks alcohol beyond their income and hence drinks on credit.

From Keffi LGA, responses from 160 sampled drunkards 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.

Evaluating the sources of money for alcohol consumption in terms of drunkards selling off their valuables to continue their in-take, responses from Keffi LGA, out of 160 sampled drunkards, 44.38% of them disagreed and 19.38% were also indifferent whereas 36.26% of them agreed.

Analyzing the proposition that some people go to the extent of borrowing from colleagues where credit sales were not allowed; responses from drunkards in 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 proposition.

According to the responses analyzed, it was established that drunkards from Keffi have become potential debtors as a result of alcohol drinking given the overall behavior of drunkards from the study area 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 in Keffi, the general impact on the family and society is presented in the **Table6**below:

Impact of Alcohol Consumption on the Family and Society

Questions	Options	Keffi	%
The head of the household (husband, Dad, Uncle, Brother, etc.) causes chaos at home whenever he is drunk	SD	13	8.13
	D	12	7.50
	I	15	9.38
	A	47	29.38
	SA	73	45.63

	Total	160	100.00
The head of the household (husband, Dad, Uncle, Brother, etc.) becomes hot-tempered at home whenever he is drunk	SD	21	13.13
	D	12	7.50
	I	10	6.25
	A	76	47.50
	SA	41	25.63
	Total	160	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	23	14.38
	D	21	13.13
	I	11	6.88
	A	67	41.88
	SA	38	23.75
	Total	160	100.00
Most of his misunderstandings with the outsiders were when he is drunk	SD	21	13.13
	D	11	6.88
	I	10	6.25
	A	62	38.75
	SA	56	35.00
	Total	160	100.00
Questions	Options	Keffi	%
Even if he said there was no money for home keeping, he still gets drunk always	SD	9	5.63
	D	7	4.38
	I	19	11.88
	A	73	45.63
	SA	52	32.50
	Total	160	100.00
His drinking habit has caused the eviction of children from school due to default in fees	SD	26	16.25
	D	25	15.63
	I	19	11.88
	A	37	23.13
	SA	53	33.13
	Total	160	100.00

Source: Questionnaire Result from SPSS 15.0 Software Application

The general impact on the family and society is summarize 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

from drunkards in Keffi LGA, out of the 160 respondents; about 15.63% (25) disagreed, 9.38% (15) were indifferent and 75.01% (120) agreed with the postulation.

Next was the hot temper of the head of household whenever he is drunk; as 73.13% (117) of the 160 drunkards sampled from Keffi LGA agreed and 6.25% (10) were indifferent while 20.63% (33) of them 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 160 drunkards sampled from Keffi LGA it was revealed that 10.01% (16) disagreed, 11.88% (19) were indifferent and 78.13% (125) 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 to the default in school fees payment; out of 160 drunkards sampled from Keffi LGA, 31.88% (51) disagreed, 11.88% (19) indifferent and 56.26% (90) agreed with the proposition.

The study also evaluated the impact of a drunkard on his immediate society through his involvement in accidents (road, bathroom, etc.) during the state of being drunk. Out of 160 drunkards sampled from Keffi LGA; 27.51% (44) disagreed, 6.88% (11) was indifferent and 65.63% (105) actually agreed.

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, from 160 drunkards sampled from Keffi LGA, 20.01% (31) disagreed, 6.25% (10) were indifferent and 73.75% (125) agreed with the proposition.

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

Islamic Rulings on Alcohol Consumption

As indicated above, alcohol is known to be one of the most dangerous elements to human survival in all societies even though the users may never perceive it as such. To eradicate this pervasive evil from society, Allah (SWT) adopted a wise course of education and training, prohibiting it in stages (Al-Qaradawi, 36, 1969).

Several verses were revealed in the Glorious Qur'an educating Muslims on the evils of intoxicants. Allah (SWT) also trained the believers on the stages of abstinence from its consumption before the final prohibition. Allah (SWT) stated in the first verse educating the

believers on intoxicant that: “They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." (Q2: 219).

Allah (SWT) further stressed the significance of the above verse by depicting the actual plot against the followers of the Prophet (PBUH) in order to deprive them from obeying and worshipping Allah (SWT). Allah (SWT) says:

Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain? (Q5: 91)

In addition, Allah (SWT) informs the believers of the gains they stand if they follow His commands and that of His Prophet (PBUH). In this regard, Allah (SWT) says:

Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message). There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loveth the good (Q5: 92-93)

Thereafter, verses on training were revealed to the Prophet (SAW). They were meant to familiarize Muslims with regard to restraining from alcohol, considering that many of the Arabs have taken it as part of their life style. Allah (SWT) says: “O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,...For Allah doth blot out sins and forgive again and again (Q4: 43).

Thereafter, the last verse was revealed on intoxicants which forbid its consumption totally. Allah says: “O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: eschew such (abomination), that ye may prosper” (Q5: 90).

The traditions of Prophet (SAW) said- not only is wine prohibited, but also extends to any substance which intoxicates, in whatever form or under whatever name it may appear; every intoxicant is *Khamr* and every *Khamr* is haram); (Muslim, 23, no. 4964). The Prophet (SAW), said *Khamr* is that which befogs the mind (Abu Dawud, 26, no. 3662). The Prophet further said in another hadith that: “whatever intoxicates in any amount is *haram*; and of that which intoxicates in a large amount or a small amount is *haram*” (Muslim, 23, no 4953). In addition, the Prophet, (SAW): said: if a bucketful intoxicates, a sip of it is *haram* (Abu Dawud, 26, no. 3679).

Conclusion

Given the analysis carried in this paper, the following conclusions were reached:

There exist wide spread negative perception among the drunkards in Keffi LGA about alcohol consumption in relation to their health. This include the belief of alcohol to act as energy booster, anti-stress/anti-hypertensive, broaden the mind, medicinal/non-harmful etc.

1. The paper discovered that majority of drunkards in Keffi LGA are heavy drunkards except the beginners who got intoxicated easily and 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.

2. The paper established the fact that drunkards in Keffi LGA have become potential debtors as a result of alcohol drinking given their overall behavior with regards to credit drinking, disposal of valuables as well as borrowing from colleagues for continued drinking.

3. The paper found strong effects of alcohol on both family and the society at large in Keffi. Alcohol consumption has created neglect, frustration and fear among the families of the drunkard as well as unrest (lack of peace) within the society.

Recommendations

Based on the conclusions reached, the following recommendations were imperative:

1. Government should institute public campaigns and awareness in order to create intensive information bank for public on the dangers of alcohol consumption on human health, family and society. This will help correct wide spread negative perception about alcohol consumption.

2. There should be effective regulation on registration, production, distribution, place of sales including high tax rate to serve as discouragement to the sellers and drunkards in order to minimize the burden of indebtedness among drunkards in Keffi LGA.

3. There should be modalities of educating society members, especially the family to cope and manage the drunkards such that family as well as societal impact can be greatly reduced.

4. Civil organizations as well as other sources of law should explicitly take a stand on the ideal effect of alcohol consumption on human health.

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