



THE USE OF FEMALE GENDER FOR PROFITEERING ADVENTURE: ISSUES FOR ISLAMIC LAW AND HUMAN RIGHT CONCERNS ON SEX ROBOT

By

Mohd Jamiu Ayinla-Edun,*
Prof. Abdulrazzaq Abdulmajeed Alaro, mni**
&
Aliyu Aliyu Imam***

Abstract

Technology has facilitated the realisation of the prediction of human-like sex with machines. This development has redefined sex, expanding its definition beyond the traditional understanding of carnal knowledge between a man and a woman to a more sophisticated understanding of intercourse between a human and a machine. The technologically engineered robot designed to provide human-like sex has created a sex market where sexual services are traded for money making adventure. This development is central to the *commodification* of female gender of the human race. Recently, the robot industry had transcended the manufacturing of robot to provide solely sex to creating robots that will additionally undertake some other domestic chores more effectively than a natural human. The development of the robot technology accompanied with the consequent invention of sex market where the female gender is *commodified* and exploited for profit, undoubtedly have negative implications on the cherished natural human rights of the female folks. Sex with a robot falls outside the permissible means of sexual satisfaction in Islamic Law, therefore it is considered unlawful. The question of interest however is, why is the concentration on the female gender and not the male gender? This centralised attention is not unconnected to the awkward modern view of the female gender as a mere sex and house-chore commodity. This research employed the doctrinal methodology to interrogate and reflect on the implications of the Sex Robot on the female gender from the Islamic law and human right perspectives. The study concluded that the presence of sex robots has significant adverse effects on social, psychological, and medical well-being, particularly impacting females. Additionally, it suggests that this phenomenon contravenes human rights principles and regulations. Consequently, such negative repercussions provide a rationale for its condemnation under Islamic Law.

Keywords: Sex Robot, Sexual-Gratification, Commodification, Islamic Law, Human Rights

1.0 INTRODUCTION

Technology has significant impact and its advancement is much need for the desired ease and development in virtually all the facet of human life.¹ As interesting and desirable the advancement in technology may be, it is not without its negative impacts on the socio-cultural life of human beings. One notable phenomenon of life where advancement in technology has impacted negatively is the sex life of human beings. The launch of a seemingly perfect human-like sex robot that seeks to provide a venue for men's sexual gratification which is more desirably than natural women has successfully *commodified* and commercialised the female gender,² it has indeed taken the world back to the Stone Age when sex was cheap and prostitution was brazenly widespread.³

The emergence of sex robot through the advancement in technology has occasioned the exploit of the female gender for sexual gratification by men as well as a commercial tool for profiteering activities,⁴ thus, the robotic industry has influenced the uncharitable transformation of female gender to an ordinary sex and domestic commodity to be traded. Puig posited that the female gender is having a shift from the human organic womanhood to '*commodified performative*' space for sexual gratification by men.⁵ Ayinla-Edun alluded to this when he asserted that the drastic advancement in technology in the 21st century had redefined sex and brought about the *commodification* of Human beings particularly the female gender.⁶

In the view of Knox *et al*,⁷ the advent of sex robot will further objectify and make women subjects of exploitation as is presently being experienced. Ferguson, while tracing the historical development of sex robots, noted that the emergence began as

*Lecturer, Department of Islamic Law, College of Law, Fountain University, Osogbo, Nigeria
Mobile: +234-8160373017 Email: jamiu2greats@gmail.com

**Professor of Islamic Law, Department of Islamic Law, Faculty of Law, University of Ilorin, Ilorin, Nigeri, Mobile: +234-8063192966, Email: aralario@hotmail.com

***Ph. D Candidate, Department of Islamic Law, Faculty of Law, University of Ilorin, Nigeria
District Judge/Magistrate, Kwara State Judiciary, Ilorin – Nigeria, Mobile: +234-8064151257
Email: aimam2015@gmail.com

¹ AA Alaro 'Assisted Reproductive Technology (ART): The Islamic Law Perspective' (2012) in: Berna Arda & Vardit Rispler-Chaim (eds.), *Islam and Bioethics*, 85-97.

² Desiree Ciambone and Voon Chin Phua and Erin Avery 'Gendered Synthetic Love: Real Dolls and the Construction of Intimacy' (Spring 2017) (43) 1 *International Review of Modern Sociology*, 61.

³ See Anthony Ferguson, *The Sex Doll: A History* (McFarland & Company, Inc., Publishers, 2010) 9-23.

⁴ Christain Wagner 'Sexbots: The Ethical Ramifications of Social Robotics' Dark side' (Winter 2018) 3(4), *Al matters*, 54, <<https://doi/10.1145/3175502.3175513>>

⁵ Krizia Puig 'The Synthetic hyper Femme on Sex Dolls, Fembots, and the Futures of Sex' (Masters Thesis, San Diego State University, Fall 2017) 54.

⁶ Moh'd Jamiu Ayinla-Edun 'A Jurisprudential Analysis of the Culpability and Punishment of Sexual Activity with Sex Dolls under Islamic Law' (Master Thesis, University of Ilorin, 2019) (on file with the author).

⁷ David Knox and Joyce I Chang 'Sex Dolls-Creepy or Healthy?: Attitude of Undergraduates' (2017) 3(2) *Journal of Positive Sexuality*.

a fantasy and imagination of mating with an ideal woman by ancient men to its present lifelike state.⁸

The worrisome aspect of the commercialisation adventure of gender through the invention of sex robot is the concentration on the women folk and the deliberate neglect of the use of the male gender for the same tool of sexual gratification and profiteering adventure. This hypothesis raises issues of Islamic law and conventional human rights concerns regarding the sanctity of the human race. The sex robot development poses enormous negative impacts on the psyche and wellbeing of the society, especially that of women folk.

This research therefore employs the traditional doctrinal legal methodology to interrogate the Islamic legal as well as conventional human right issues associated with the inhuman '*commodification*' of the female gender for sexual gratification and profiteering adventure by men.

2.0 MODUS OPERANDI OF SEX ROBOT

The sex robot is a purposely designed sophisticated engine in human form to afford sexual satisfaction in the exactitude as given by real human being. According to Victor Grech *et al*, these dolls may be remarkable simulacra of the human body, to the extent that at first glance they may appear almost indistinguishable from real persons, and can be positioned with an endoskeleton that includes moveable joints, and even motorized parts such as a moving pelvis.⁹

The robot is mechanically engineered to exhibit similar attributes as humans such as laughter, reaction to sexual advances and may even be conditioned to seduce, making alluring sex sounds to enhance the enjoyment of sexual intercourse with it. The sex robot is a highly sophisticated mechanical tool that functions through the vacuum created inside it. This vacuum gives a strong suction effect when penetrated by the user. The vaginal opening of the robot is stretchable while the oral opening is ultra-soft, expandable, featuring a soft tongue and teeth, allowing for free opening and closing of the oral channel.¹⁰ Sex robots are made in accordance to preferences, with desired skin tone and facial features, and are built with specialized clitoris, hymen, and pressure-released urination features.¹¹

There seems to be effort to invent a *robot wife* with advanced functionality. The projected more sophisticated sex robot contemplates a more sexually safe tool that will offer protected sexual activity and ensuring a more hygienic sex robot. Unlike the older sex robots that can be assessed and penetrated by all and sundry, the sex

⁸ Ferguson (n 2).

⁹V Grech *et al* 'Sex in the Machine: The Ultimate Contraceptive' (2012) 302 *Science Fiction Research Association Review*, 16.

¹⁰ How does sex feel with Real doll?, <www.realdoll.com/knowledgebase/how-does-sex-feel-with-a-realdoll/>(accessed 8 February 2019).

¹¹CR Carolyn 'Overexposed and Under-Prepared: The Effects of Early Exposure to Sexual Content' *Psychology Today*, 13 August 2012 <<https://www.psychologytoday.com/blog/real-healing/201208/overexposed-and-under-prepared-the-effects-early-exposure-sexual-content>> (Re-accessed 3 June 2023).

robot will be more electrically secured with password, patterns and fingerprint that will prevent unauthorised use.¹² Only the handler with the knowledge of the password, pattern or fingerprint as the case may be can make sex with the robot. In other words, the sex robot is envisaged to be a tool to be specifically made for the exclusive use of one user, serving as a perfect sex companion to a man to the exclusion of all others and will as well perform the house chore functions expected of a house wife in African Communities.

Though the authenticity of the projected invention mentioned above is yet to be proven by any reliable research or reported by any reliable media outlet,¹³ its actualisation is not farfetched in the face of the continuing advancement and development in technology. It is even more probable considering the fact that the projection is just a mere addition to the functions of the existing sex robots that already has virtually all attributes similar to that of real natural human beings.

3.0 PROFITEERING THROUGH SEX ROBOT; THE ISLAMIC LAW VIEW

The jurisprudential analysis of sex robot had shown that their manufacturing and production has bear undeniable similarities with the proscribed item of statue and image making of living beings. It had been observed that the manufacturing of sex doll have the same structural view with statue and image making as they existed since the medieval period¹⁴ Thus, the application of the principles of *Qiyas* will lead to the conclusions that it is unlawful to manufacture sex robot as far as Islamic law is concerned.¹⁵

The purposive use of sex robot to facilitate illicit and illegal sexual intercourse, along with its overwhelming similarities with other sexual offences such as *Zina*, Masturbation, bestiality and sex with corpse renders its possession, ownership, and use equally culpable and punishable in Islamic Criminal law.¹⁶ Thus, an object incapable of being possessed and owned does not qualify as a property¹⁷ and cannot validly be a subject matter of a contract under Islamic Law.

The preceding argument effectively highlights the illegality of using sex robots for profit-making ventures, whether through manufacturing or any commercial purpose. This is justified by contractual principles that prohibit the execution of contracts for

¹² Renuka 'Elon Musk Announces His Future Wife Katanela' *Queeseera*, 15 May 2023 <<https://Queeseera.me/elon-musk-announces-his-future-wife-katanela/>> and MR Fernando 'Conceptualization of Elon Musk's Future wife' *Get Basic Idea*, 18 May 2023 <<https://www.getbasicidea.com/elon-musk-future-wife/>>

¹³ Isaac 'Elon Musk's Robot Wife: fans fall for yet another social media hoax', *The Relationship Chief*, 17 May 2023, <<https://relationshipchief.com/2023/05/17/robot-wife/>>

¹⁴ Ayinla-Edun (n 5)

¹⁵ Ibid

¹⁶ Ibid, see also Ibn Hajar Al-Hasqalaaniy, *Fathu Al-Baariy Sharhu Saheeh Al-Bukhariy* (vol. 10, Daru Al-Ma'rifah, n.d.) 392; An-Nawawiy, *Al-Minhaaj Sharhu Soheehi Muslim* (2nd Edition, Vol. 14, Daru Ihyaa'i Ath-Thurathi Al-Arabiyy) 84, Ibn Aj-Jawziy, *Kashfu Al-Mushkil min hadith Saheehayn* (Vol. 1, Daru Al-Watan) 351; Daqeeq Al-'eed, *Ihkaam Al-Ahkaam Sharhu 'Umdatul Ahkaam* (1st edition, Maktabatu As-Sunnah 1994) 373.

¹⁷ A A Alaro 'An Appraisal of Women's Proprietary Rights under Islamic Law of Transaction (Fiqh al-Mu'amalaat) (2015) 13 *University of Maiduguri Law Journal*, 71.

illegal acts, as well as the prohibition of contracts concerning subject matters deemed unlawful by law. In simpler terms, utilizing sex robots for profit by any commercial means is both unlawful and illegal.¹⁸

4.0 IMPLICATIONS OF SEX ROBOT FROM ISLAMIC LAW PERSPECTIVE

The implications of sex robots are significant and potentially alarming, especially when examined through the lens of Islamic laws, ethics, and ethos. These implications extend across various aspects of human life and can be more severe in some areas than others. They affect social, medical, psychological, and theological dimensions of human existence. The negative impacts cannot be overstated. The following discussions will elucidate into the impacts of sex robots on the aforementioned aspects of human life.

4.1 Social Implications

The advent of sex robot negatively impacts the sanctity of the woman gender, reducing it to a mere tool for sexual gratification and profit-making endeavours. This goes against the sacredness bestowed upon women by divine decree in Islam. Women are to be treated with respect and compassion,¹⁹ rather than being objectified for sexual pleasure or exploited for profit.

The mutual love and cordial intimacy intended by the Law giver to be present in an ideal society will be defeated by reason of the existence of the sex robot. As noted by researchers, attention and affection by male has shifted from their female counterpart to the sex robot²⁰ as a result of the ease of manipulation and adjustment at will resulting in the erosion of the institution of family and marriage and increased divorce and prostitution rate in some societies. The abovementioned vices are social inadequacies and maladies which Islam seeks to eradicate.²¹ The invention of the sex robot undoubtedly undermines these objectives.

The transformation of the female gender into a human-like sex machine also impedes the exercise of procreation and multiplication intended by the Law Giver to ensure the continued existence of the human race. This is because the availability of sex robots, lacking procreative ability, provides a means of sexual satisfaction that renders sex aimed at procreation with a natural female partner unnecessary. This is especially true in a society rapidly decaying morally, where marriage is increasingly viewed as a burden rather than a blessing, particularly by idolaters. The existence of

¹⁸See A A Al-Malikī *Uyūn Al-Masā'il* (2009) 313-314, A M Al-Qudduriy *Mukhtasar Al-Qudduriy fil Fiqhi Al-Hanafiy* (Daru Al-kutub Al-ilmiyyah, 1997) 83.

¹⁹Allah (SWT) says; “And one of His (Allah) signs is that He created couples for you from yourselves that you may find tranquility in them, and He put love and compassion between you, surely, there are signs thereat for the people who brainstorm” See Qur’an, *Sūrah Ar-Rūm*(30) verse 21; The Prophet (SAW) was reported to have said: “Treat woman nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely.” See MI Al-Bukhari *Sahih Bukhari* (1997) 4, Hadith 3331 at 329.

²⁰Wagner (n 3).

²¹See Qur’an, *Sūrah Al-Baqarah*(2) verse 11 and *Sūrah Al-‘Arāf*(7) verse 56 and 85.

sex robots offering free and burden-free sex will further promote this misguided line of thinking.

The aforesaid phenomenon threatens the continuous existence of the human race.²²The advanced technological and medical alternatives to natural human procreation may not solve the problem that is created by the sex robot industry, as the assisted reproduction technologies are not without their negative implications as viewed by Islamic law.²³

The sex robot phenomenon consequently triggers serious social and sexual offenses such as rape, adultery, fornication, prostitution, and domestic violence against the female gender. It also encourages preferences for sadistic and coercive sex, known as biastophilia. Additionally, sex doll users are equally likely to be inclined towards submissive sex, such as having sex with sleeping partners.²⁴

Research has shown that sex robot users are prone and more likely to trivialise and commit sexual offences and maltreat women. Over time, they become mentally conditioned to view real women as commodities similar to their sex robots. In fact, sex with robots has been likened to the rape of a non-consenting female."²⁵

4.2 Medical and Psychological Implications

There are yet to be empirically proven claims that sex robots have therapeutic potency to cure some sexual illnesses, and reduce the possibility of contracting sexually transmitted diseases that may be contracted through sex with natural human.²⁶It has as well been posited that, the availability of sex robot is an avenue for the ventilation of aggressive sexual intimacy, likely to reduce the possibility of the commission of sexual offences such as rape, sex trafficking, sex trade and tourism.²⁷

However, the aforementioned claims has been found not to be supported by credible evidence. George and Bewley observed weakness in the series of evidence upon which the therapeutic potency of sex robot is premised. They further warned against the use of *paedobots* as curative treatment, except as a part of a holistic and comprehensive scientifically and ethically acceptable research trial.²⁸The caution sounded by the researchers may not be completely unconnected to the negative medical implications and complications that may be borne out of the use of sex robot.²⁹ The inability of sex robots to provide therapeutic cure for sexual illnesses

²²Ayinla-Edun (n 5).

²³AA Alaro 'Assisted Reproductive Technology (ART): The Islamic Law Perspective' (2012) in: Berna Arda & Vardit Rispler-Chaim(eds.), *Islam and Bioethics*, 85-97.

²⁴ C A Harper and R .Lievesly and K Wanless 'Exploring the Psychological Characteristics and Risk-related Cognitions of Individuals Who Own Sex Dolls' (2023)60(2)*The Journal of Sex Research*,DOI: [10.1080/00224499.2022.2031848](https://doi.org/10.1080/00224499.2022.2031848) at 190-205.

²⁵R Sparrow 'Robot, Rape and Representation' (2017) *International Journal of Social Robotics*, 2.

²⁶Grech *et al*(n 8) at 17.

²⁷CC George and S I Bewley 'Sex Robot: The Health Implications of The Sex Robot Industry' (2018)44 *BMJ Sex Reprot Health* doi:10.1136/bmjshr-2017-200012.

²⁸As above.

²⁹Ferguson (n 2) at 12-13.

had been affirmed by the stakeholders in the sex robot industry including the manufacturers.³⁰

Regardless of the foregoing, the use of sex robots for therapeutic treatment is abhorred when viewed from the Islamic perspective. Islamic medical laws and principles prohibit the use of proscribed items for any kind of treatment.³¹ The probable negative implications embedded in the use of sex robot further strengthens the prohibition of its use for treatment. The un-hygienic use of sex robot especially for prostitution has the tendency of increasing the contraction of sexually transmitted diseases.³²

The deployment of sex robot for treatment may further worsen the case of the patient, by exacerbating his sexual isolation from the human community,³³ and may eventually transform the patient into a paedophile who will only have sexual aggravation towards vulnerable children and objects rather than real human beings. Such patient with a minor sex illness may then turn out to be a sex addict and offender. This condition may be traumatising, depressing and horrific.

The negative impacts and implications of sex robots, as mentioned earlier, outweigh any potential medical benefits that have yet to be empirically proven. The fundamental principle in Islamic jurisprudence thus suggests the avoidance of treatment with a corresponding harm.³⁴ It is thus more desirable to avoid such treatment where the negative implications and results are outweighing.

4.3 Theological Implications of Faith

The negative implications of sex robot have a religious and theological dimension too. These implications are of different import and implications on the religious standing of the partaker in the ingenious act of having sexual activity or trading in sex robots. The Islamic theological principles suggest that, the intentional sexual activity or trading in sex robot by a Muslim while believing in the lawfulness of such activity and trading is blasphemous and may resultantly excommunicate such Muslim from the fold of Islam.³⁵

³⁰S Osborne 'Japanese company manufactures lifelike child sex dolls for paedophiles (2016) *The Independent* <<http://www.independent.co.uk/news/world/asia/japanesecompany-manufactures-lifelike-child-sex-dolls-for-paedophiles-a6811046.html>> (accessed 14 September 2023)

³¹See SQ Al-Jawzīy 'At-Tibb An-Nabawīy', (2006/1427) 1st ed at 96-98.

³²Ayinla-Ekun (n 5)

³³George and Bewley (n 22)

³⁴MA As-Shinqīṭīy, *Mudhakirāt Fī Usūl al-Fiqh* (nd) at 315, see also A Khallaf, 'Ilm Usul Fiqh' (1st ed., Darul-Ghad Al-Jadeed 2010) 229.

³⁵The intentional act of having sexual intercourse and or trading in sex robot while believing in its lawfulness and having the knowledge and understanding of the numerous texts prohibiting same amounts to intentionally making what is unlawful lawful and is blasphemous. See generally, AS Al-Qaarīy, *Ar-Radd 'ala al-Qā'ilīna bi wahdat al-Wujūd* (1995) at 49; See also, a group of Najd scholars, *Ad-Durar As-Saniyyah fī ajwibati An-Najdiyyah* (1996) 6th edition, vol. 2 at 8; S bn-Fawzaan *I'ānatu al-Mustaḥd bi shar'ī Kitāb al-Tawhīd* (2002) 3rd edition vol 1 at 131 & vol. 2 at 107. ; Ibn-Hazm *Al-Faṣlu fī al-Milāl wa al-Ahwāi, wan-nihāl* (nd) vol 3 at 114; S bn-Abdillahi, *Taysīr al-'Azeez al-Hamīd fī sharḥ al-kitāb at-Tawhīd* (nd) at 489. MS Al- 'Uthaymīn, *Sharḥu thalāthah al-Usūl* (2004) at 180.

The sex robot phenomenon has the ability to cast doubt and create a confusing situation regarding some settled religious commandments, principles and prohibitions, thereby watering down the essence, effects and objectives of such commandments and prohibitions.³⁶The duo of the marriage commandment and prohibition of extra-marital sexual affair are challenged by the sex robot existence.

It may be argued that the prohibition of illicit sexual intercourse is restricted to human-to-human and does not extend to objects like sex robots. This confusing line of argument, though weak, may persuade some persons thereby leading to the collapse of the family institution and increase in illegal sexual activities such as prostitution, adultery and masturbation.

The availability of sex robot may as well lead to the neglect of the practice of polygamy, which is a divinely prescribed cure to social and sexual crimes, since sex robot is a readily available venue to ventilate excessive sexual cravings, thereby resultantly leading to increased rate of the unmarried as opposed to the objective of Islamic law encouraging marriage.³⁷ This implication may seem farfetched, especially in the traditional African society. However, the steady import and seamless availability and surplusage of the sex robot in the society in no distant future may cure the doubt as to the ability of sex robot to create this implication.³⁸

5.0 THE HUMAN RIGHT CONCERNS ON SEX ROBOT

The sex robot phenomenon poses series of threats on a number of human right aspects. The phenomenon put the cherished dignity and respect for the women as guarded by the various human right treaties and conventions into serious jeopardy. It is not an understatement that, the advent of sex robot undermines the objectives of the human right documents especially in relations to their protection of the female gender. Notable among the human right regulations offended by the advent of sex robot and its use for profit making are the International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights and the Convention on the Elimination of All Forms of Discrimination against Women.

The potentiality of sex robot in causing social vices such as rape, pedophile syndrome and an increase in crime rate as well as its specific damaging effect on the psychology of women, their inhumane degradation into a mere tool for sexual gratification and sexual enjoyment with no significant societal value is abysmal and a gross violation of the provisions of the International Covenant on Economic, Social and Cultural Rights that recognizes the right of everyone -including women- to social security and social insurance.³⁹It is instructive to state that the allowance of the use of sex robot

³⁶YJ Amuda & IB Tijani 'Ethical and Legal Implication of Sex robot: An Islamic Perspective' (2012)3 (6) *OIDA International Journal of Sustainable Development* at available at:<<https://ssrn.com/abstract=2008011>> (accessed 11 June 2023).

³⁷Ayinla-Edun (n 5).

³⁸Amuda & Tijani (n 30).

³⁹See Article 9, International Covenant on Economic, Social and Cultural Rights (ICESCR), adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966.

for any purposes whatsoever by any member state is a gross disobedience and violation of the covenant.

Similarly, the sex robot existence threatens the foundation of the family component of the society. As earlier discussed in this paper; the availability of sex robot for sexual gratification presents an unworthy alternative that has the ability of justifying the uncharitable abstinence from marriage and will as well discourage the formation of new families by individual members of the society.

The above negative effect of the existence of sex robot defeats the spirit of the International Covenants which pays utmost concern to the sanctity of the family component of the society, recognising it as a human right. It encourages its formation and seeks to protect it as a cherished natural and fundamental group.⁴⁰

Both International Covenant on Economic, Social and Cultural Rights and International Covenant on Civil and Political Rights prohibits the solemnization of a marriage without the free and full consent of the spouses.⁴¹ While consent is a very achievable requirement in a marriage between human beings, it is not conceivable that a being without life in the strict sense can provide consent. Furthermore, it is important to state that the pre-installed and controlled consent to sex given by a sex robot cannot be considered 'free and full.' It is the position of this discourse that the construction of consent, if any, by a sex robot from an engineered conversation with its user is not free and full, as it is subject to the control of the user himself. The 'consent' in this instance is better described as coercion. Therefore, it is likely that the user may be committing rape of the robot whenever engaging in sexual intimacy with it.

It is pertinent to note, that the behavioural pattern of using the female gender for the inhumane sexual gratification and profit making venture through sex robot is stereotypic, it possess negative effects on women, it is as well a violation of the human right principles and regulations. Thus, such behavioural pattern falls within the realm of prejudices and abhorring practices which the Convention on the Elimination of All Forms of Discrimination against Women advocates for its elimination.⁴²

Similarly, empirical studies had shown that the advent of sex robot had led to the increase in prostitution rate; it has the effect of negatively aggravating the sexual arousal of users, resulting to the increased possibility of sexual offences. The sex robot is in itself actually being used in some jurisdiction for prostitution. This unholy

⁴⁰See Article 23, the International Covenant on Civil and Political Rights (ICCPR), adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966, entry into force 23 March 1976 and Article 10 of ICESCR.

⁴¹See Article 10 (1) ICESCR & Article 23 (3) ICCPR.

⁴²See Article 5 (a) Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), adopted and opened for signature, ratification and accession by General Assembly resolution 34/180 of 18 December 1979.

phenomenon violates human right regulations that prohibit prostitution, trafficking and other forms of sexual exploitation of women.⁴³

6.0 CONCLUSION AND FINDINGS

This paper exposes the dangers and negative effects Sex Robot places on the society. The existence of the Robot put the users at the risk of medical and psychological complications. It as well provides avenues for the initiation and increase in social and sexual offences such as prostitution, rape among others. The sex robot poses a significant threat to social institutions, especially the family unit. This phenomenon damages the dignity and honour of the female gender, reducing women to mere commodities for profit-making ventures and sexual gratification.

The evident negative impacts of this phenomenon underscore why Islamic law vehemently opposes the use of sex robots for any profit-making venture. Additionally, the paper finds that the sex robot phenomenon violates numerous aspects of human rights regulations by demeaning the dignity of women and undermining the emotional and psychological well-being of the female gender, which these regulations strive to protect.

The disregard for Islamic principles and human rights regulations by the sex robot industry justifies the prohibition of its commercialization, purchase, sale, and any other profit-making ventures associated with it.

7.0 RECOMMENDATIONS

Consequent upon the findings in this paper, the following recommendations are suggested;

1. The International organisations should take proactive measures to address the sex robot phenomenon by promulgating human right regulations to criminalise the manufacturing and use of the Sex Robot for profiteering adventure or any purpose whatsoever. Additionally, individual countries and states should as well domestically promulgate laws to criminalise the use of sex robot.
2. International human right bodies, Governments across the globe and other concerned stakeholders should undertake concerted efforts in ensuring the sensitisation and advocacy against the manufacturing and use of Sex Robot for any purpose whatsoever.
3. Specifically, Countries and States in Nigeria implementing Islamic Law should take the lead in raising awareness about the negative impacts of the Sex Robot existence, so that the international community will timely proscribe the manufacturing of Sex Robot as a crime against the human race in general and against the female gender particularly.
4. The women organisations especially those advocating for women's right should champion the course of ensuring that countries and the international

⁴³See Article 6, SEDAW.

organisations proscribe and criminalise the manufacturing and dealing with sex robot for whatever purpose.