



HRA
NEW INVESTIGATION
CHILD MARRIAGE
IN THE DIGITAL AGE

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Contents

Introduction	4
HRA Investigation and Key Findings	5
Domestic Law and Policy	7
International Legal Framework.....	9
State Responsibility	10
Legislative Authorization.....	11
Regulatory Oversight and Monitoring	11
State Promotion and Endorsement	12
Financial Incentives and Material Support	13
Institutional and Security Linkages	14
Assessment	17
Corporate Responsibility	17
How U.S. Tech Companies Help Promote Child Marriage in Iran.....	17
<i>Google</i>	18
<i>Meta / Instagram / Threads</i>	19
<i>Platform Responsibility and Due Diligence</i>	20
Conclusion	21
Recommendations	22
Recommendations to the Government of the Islamic Republic of Iran	22
Recommendations to UN Bodies and International Mechanisms.....	22
Recommendations to International Technology Companies	22
Recommendations to Civil Society.....	23

Introduction

On 11 October 2026, the International Day of the Girl Child is being observed under the theme “end child marriage and invest in girls’ rights.”¹ This call to action carries particular urgency in Iran, where child marriage remains a serious human rights concern, disproportionately affecting girls and exposing them to lifelong harms, including early motherhood, interrupted education, exploitation and violence.

The rapid growth of government-licensed online spouse-finding platforms in Iran is creating new mechanisms through which child marriage can be facilitated and normalized. In 2020, Iranian authorities reported a single licensed matchmaking platform. By 2023, that number had risen to 33,² and by early 2025, more than 200 such platforms were reportedly operating with government authorization.³ Their proliferation has occurred within a broader policy environment that encourages earlier marriage and childbearing as part of the State’s demographic objectives.

“Adam and Eve” (Adam va Hava) is one such matchmaking platform. Its stated purpose is to advance the directives of the Supreme Leader of the Islamic Republic of Iran to promote and expand Islamic marriage and family formation based on the teachings of Islam and the Quran, with the ultimate goal of achieving an Islamic society.⁴ An investigation by Human Rights Activists in Iran (HRA) found that minors can be registered and displayed as prospective spouses through the service, and identified additional concerns regarding the collection and public dissemination of matchmaking information relating to children. These findings raise questions not only about the platform’s own practices, but also about the State framework within which it operates and the technology companies whose services facilitate access to it.

Assessing the scale of child marriage has become increasingly difficult, as official birth statistics by maternal age are no longer publicly available and many child marriages may go unregistered or be inaccurately recorded.⁵ At the same time, the 2021 Youth and Family Population Law introduced policies



Figure 1: Home screen for the Adam and Eve matchmaking application, showing features including “Academy,” “Psychological Assessment,” and “Get Married!”

¹ United Nations, “International Day of the Girl Child,” 11 October. <https://www.un.org/en/observances/girl-child-day>

² Maryam Dehkordi, “The Love Scam: How Matchmaking Fraud Is Growing in Iran,” *IranWire*, 28 May 2025. <https://iranwire.com/en/features/141560-the-love-scam-how-matchmaking-fraud-is-growing-in-iran/>

³ Solmaz Eikder, “Digital Platforms Enabling Child Marriage in Iran,” *Filterwatch*, 10 July 2025. <https://filter.watch/english/2025/07/10/investigative-report-may-2025-child-marriage-promotion-on-domestic-platforms/>

⁴ Adam and Eve, homepage, <https://adamvahava.org/>.

⁵ “Iran removes statistics to hide 1,500 babies born to girls under 15 last year,” *Iran International*, 17 September 2024. <https://www.iranintl.com/en/202409082849>

and financial incentives to encourage early marriage and childbirth and established a regulatory environment enabling online spouse-finding platforms.⁶

This report presents the findings of HRA’s investigation into Adam and Eve and examines the broader legal, policy and institutional framework within which the platform operates. It documents the system of State licensing, regulatory oversight, promotion and financial support, as well as apparent security apparatus linkages. It also considers the responsibilities of international technology companies whose products and services distribute, host, advertise, or otherwise facilitate access to such platforms.

HRA Investigation and Key Findings



Figure 2: Marriage announcement posted by Adam and Eve on September 4, 2026, featuring a 16-year-old bride and a 23-year-old groom.

Adam and Eve’s Terms state that females must be over the age of 15 and males over the age of 18 to create accounts.⁷ However, HRA’s investigation found minors below the age of 15 displayed as prospective spouses on the platform. When creating a matchmaking profile, HRA found that the system accepted a birth year corresponding to an age as low as 12, without any age-specific warning or barrier.⁸ The platform permits parents to create profiles for their children, providing another means for minors to be entered into the matchmaking system without creating accounts themselves.⁹

In the platform’s search function for prospective spouses, the minimum age that can be filtered for is 13. As of 5 October 2026, searches for girls aged 13 to 17 returned the platform’s maximum display limit of 100 profiles, indicating that additional profiles may exist beyond those displayed.¹⁰ Among the results were profiles for a

⁶ Islamic Republic of Iran, *Law on the Protection of the Family and Youthful Population*, approved 15 November 2021, Dadyar Legal Library. <https://dadyar.org/library/laws/family-population-support-law-1400>

⁷ Adam and Eve, “Terms and Conditions,” art. 2.2. <https://adamvahava.org/terms>

⁸ “Iranian matchmaking site enables child marriage, daily says,” Iran International, 23 November 2025. Reporters at *Shargh* were able to create a full profile for a 13-year old girl without any restriction.

⁹ Adam and Eve, “Terms and Conditions,” art. 10.1.4.

¹⁰ Eikder, “Digital Platforms Enabling Child Marriage in Iran.” Filterwatch found that nearly 17 per cent of profiles published on Adam and Eve during a six-month period in 2025 belonged to individuals under 18.

13-year-old and a 14-year-old girl.¹¹ The same search for boys returned 12 profiles: 11 were aged 17 and one was aged 16. These findings demonstrate both the presence and visibility of minors within the matchmaking system, with girls facing significantly heightened exposure at younger ages.

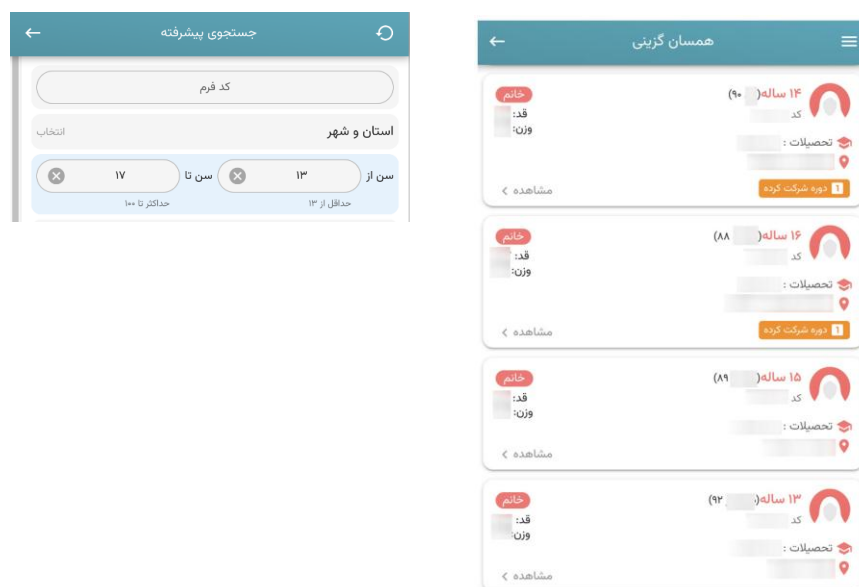


Figure 3: Adam and Eve’s advanced search filtered for prospective spouses aged 13 to 17 (left), and search results displaying profiles of girls aged 14, 16, 15 and 13 (right).

When registering an account, users complete a detailed matchmaking questionnaire that solicits a wide range of personal information including year of birth, location, education, religious adherence, political views, dress and physical appearance, interactions with the opposite sex and lifestyle preferences. Users also complete a form for their “Expectations” of a prospective spouse, including religious and political criteria, and may complete a self-assessment covering characteristics such as physical appearance, lifestyle and personal traits, and their level of sexual desire. HRA’s review found no questions specifically addressing whether the prospective spouse wishes to marry or assessing their maturity or readiness for marriage. These responses are visible when browsing and searching the platform’s database, including without signing in, and HRA observed no apparent distinction between the information displayed for minors and adults. HRA also found that Adam and Eve channels on Eitaa¹², a messaging platform used in Iran, and Telegram¹³ publish abbreviated versions of the completed matchmaking forms, including from minors, as advertisements for prospective spouses, containing selected personal details and directing interested users to the matchmaking service.

¹¹ “Behind the Scenes of the ‘Aramesh Marriage’ Clip: 10-Year-Old Girls on the Adam and Eve Website Are Seeking Husbands with Their Mothers’ Mediation,” Eghtesad Online, 29 November 2025. Iranian media have reported on the presence of children on the platform, including the profile of a 10-year-old girl reportedly registered by her mother.

¹² Adam and Eve, “Adam and Eve Marriage Forms,” Eitaa, @forms_adamvahava. https://eitaa.com/forms_adamvahava

¹³ Adam and Eve, “Adam and Eve Marriage Forms,” Telegram, @forms_adamvahava.

https://telegram.me/s/forms_adamvahava/4013

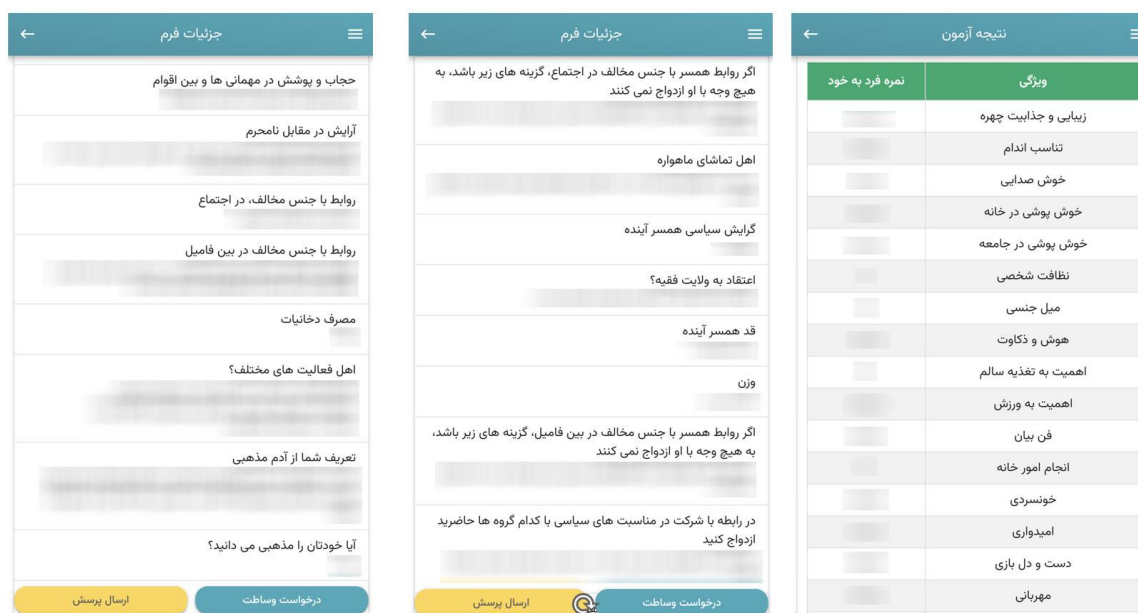


Figure 4: Screenshots from the matchmaking profile of a 15-year-old girl. The left screenshot shows a portion of her profile details, including religious beliefs and practices, dress and makeup, and interactions with the opposite sex. The middle screenshot shows her “Expectations” for a prospective spouse, including religious, social, and political criteria, such as a preference for someone identified as politically “revolutionary” (pro-Islamic Republic). The right screenshot shows her “Self-Assessment,” in which she rates herself across characteristics including physical appearance, lifestyle and personal traits, as well as her level of sexual desire.

Domestic Law and Policy

The legal and policy environment in which spouse-finding platforms have proliferated, including those on which minors appear as prospective spouses, is closely connected to Iran’s broader stated demographic policies. Against a backdrop of concerns over declining population growth and fertility, Iran increasingly adopted pronatalist objectives from 2005¹⁴ onwards, culminating in the 2021 Youth and Family Population Law.¹⁵ The law includes measures to remove barriers to marriage and childbirth, while also restricting access to reproductive and family-planning services. In support of these demographic objectives, Iran’s Seventh Five-Year Development Plan sets targets including reducing the average age of marriage and increasing the fertility rate.¹⁶

¹⁴ Khadijeh Asadisarvestani and Tomáš Sobotka, “A Pronatalist Turn in Population Policies in Iran and Its Likely Adverse Impacts on Reproductive Rights, Health and Inequality: A Critical Narrative Review,” *Sexual and Reproductive Health Matters* 31, no. 1 (2023): 2257075, doi:10.1080/26410397.2023.2257075. <https://pmc.ncbi.nlm.nih.gov/articles/PMC10578100/>

¹⁵ Islamic Republic of Iran, *Law on the Protection of the Family and Youthful Population* [Youth and Family Population Law], 2021. <https://shenasname.ir/laws/7640-%D9%82%D8%A7%D9%86%D9%88%D9%86-%D8%AD%D9%85%D8%A7%DB%8C%D8%AA-%D8%A7%D8%B2-%D8%AE%D8%A7%D9%86%D9%88%D8%A7%D8%AF%D9%87-%D9%88-%D8%AC%D9%88%D8%A7%D9%86%DB%8C-%D8%AC%D9%85%D8%B9%DB%8C%D8%AA>

¹⁶ Islamic Republic of Iran, *Seventh Five-Year Development Plan*. <https://nezamat.ir/%D9%82%D8%A7%D9%86%D9%88%D9%86-%D8%A8%D8%B1%D9%86%D8%A7%D9%85%D9%87-%D9%87%D9%81%D8%AA%D9%85-%D9%BE%DB%8C%D8%B4%D8%B1%D9%81%D8%AA-%D8%AC%D9%85%D9%87%D9%88%D8%B1%DB%8C-%D8%A7%D8%B3%D9%84%D8%A7%D9%85/>

Article 1041 of Iran’s Civil Code permits marriage from the age of 13 for girls and 15 for boys.¹⁷ Marriage below these ages is also legally possible where the child’s guardian gives permission, the marriage is considered to be in the child’s interests, and the competent court approves it.¹⁸ Iran therefore does not establish an absolute minimum age below which marriage is prohibited. Official statistics showed that 21% of registered marriages in Iran in 2021 involved girls under 18¹⁹, and 5% of marriages in 2020 involved girls under 15.²⁰ Although the Civil Code requires consent to marriage,²¹ international human rights standards recognize marriage involving a child below the age of 18 as incompatible with the ability to provide full, free and informed consent.²²

Adam and Eve itself has invoked this legal framework to explain the presence of minors on the matchmaking platform. Mohammad Hossein Asghari, the platform’s executive director, has stated that because Iranian law permits marriage from age 13 for girls and 15 for boys, the platform is required to accept applicants within those age ranges.²³

Child marriage exposes girls to additional risks and harms associated with early pregnancy and motherhood. Data published by Iran’s Civil Registry Organization in 2022, covering March 2021 to March 2022, indicated that at least 69,103 babies were born to mothers aged 10 to 19, including 1,474 babies born to mothers aged 10 to 14.²⁴ Despite the serious health and child-rights implications of adolescent pregnancy,



Figure 5: Matchmaking profile of a 14- or 15-year-old girl advertised on Adam and Eve’s public Telegram channel. The post provides personal information including her location, physical characteristics, education, religious practices, dress, and use of makeup, and directs interested users to install the Adam and Eve application to request an introduction and matchmaking mediation.

¹⁷ Islamic Republic of Iran, Civil Code, art. 1041, <https://nezamat.ir/%D9%82%D8%A7%D9%86%D9%88%D9%86-%D9%85%D8%AF%D9%86%DB%8C/>

¹⁸ Ibid.

¹⁹ U.S. Department of State, *2022 Country Reports on Human Rights Practices: Iran*, March 20, 2023, sec. 6.

²⁰ Radio Free Europe/Radio Liberty, “Iran Reports Increase In Child Marriages,” August 20, 2021. <https://www.rferl.org/a/iran-child-marriages/31420642.html>

²¹ Islamic Republic of Iran, Civil Code, art. 1070.

²² Committee on the Elimination of Discrimination against Women and Committee on the Rights of the Child, *Joint General Recommendation No. 31 of the Committee on the Elimination of Discrimination against Women/General Comment No. 18 of the Committee on the Rights of the Child on Harmful Practices*, CEDAW/C/GC/31/Rev.1–CRC/C/GC/18/Rev.1 (8 May 2019), paras. 20–22, 55(f).

²³ Fariborz Pajouh, “Advertisement for Marriage of 13-Year-Old Girls on the Platform of the Son of a ‘Security Chief’”, *Iran International*, 2 December 2025. <https://www.iranintl.com/fa/202511239971>

²⁴ Iran Civil Registration Organization, official birth statistics for Iranian year 1400, reported by Islamic Students’ News Agency (ISNA), reproduced in Sarpoosh, “Shocking Statistics from the Civil Registration Organization on Mothers Aged 10 to 14,” 3 April 2022. <https://www.sarpoosh.com/society/family-women/family-women1401012371.html>

Iran's Deputy Minister of Health announced in October 2024 the removal of pregnancy age restrictions from health guidelines and identified ages 15 to 49 as the appropriate reproductive age range.²⁵

The State has also adopted measures framed as strengthening child protection, including safeguards relating to children in cyberspace and public commitments to children's welfare.²⁶ These efforts, however, operate alongside laws and population policies that encourage earlier marriage and childbearing. The resulting tension between child-protection commitments and the State's marriage and population policies leaves children, particularly girls, exposed to harms that those protective frameworks are intended to prevent.

International Legal Framework

Iran is a party to key international treaties protecting the rights of children, including the United Nations Convention on the Rights of the Child (CRC), the International Covenant on Civil and Political Rights (ICCPR), the International Labour Organization (ILO) Convention on the Worst Forms of Child Labour (Convention No. 182) and the Convention on the Rights of Persons with Disabilities (CRPD).²⁷ Certain child-protection norms may also bind States as customary international law, independently of treaty ratification or reservation.

Under the CRC, a child is generally defined as any person below the age of 18, who is entitled to specific protections and rights in recognition of their age and vulnerability.²⁸ International human rights standards establish 18 as the appropriate minimum age for marriage.²⁹ Child marriage disproportionately affects girls, exposing them to heightened risks of violence, exploitation, early pregnancy, interrupted education, and lifelong economic and social disadvantage.

²⁵ Saye Rahimi, "Ministry of Health Removes Age Restrictions; 15-Year-Old Girls Can Become Pregnant," *Independent Persian*, 9 October 2024. <https://www.independentpersian.com/node/410250/%D8%B3%DB%8C%D8%A7%D8%B3%DB%8C-%D9%88-%D8%A7%D8%AC%D8%AA%D9%85%D8%A7%D8%B9%DB%8C/%D9%88%D8%B2%D8%A7%D8%B1%D8%AA-%D8%A8%D9%87%D8%AF%D8%A7%D8%B4%D8%AA-%D9%85%D8%AD%D8%AF%D9%88%D8%AF%DB%8C%D8%AA-%D8%B3%D9%86%DB%8C-%D8%B1%D8%A7-%D8%A8%D8%B1%D8%AF%D8%A7%D8%B4%D8%AA%D8%9B-%DB%B1%DB%B5-%D8%B3%D8%A7%D9%84%D9%87%E2%80%8C%D9%87%D8%A7-%D8%A8%D8%A7%D8%B1%D8%AF%D8%A7%D8%B1-%D8%B4%D9%88%D9%86%D8%AF>

²⁶ Islamic Republic of Iran, *National Document on the Rights of the Child and Adolescent* (2021); *Child and Adolescent Protection Act* (2020); Supreme Council of Cyberspace, *Document for the Protection of Children and Adolescents in Cyberspace* (2021). The latter defines children/adolescents for its purposes as persons under 18 and provides for age-sensitive protections in cyberspace.

²⁷ Iran ratified the Convention on the Rights of the Child on 13 July 1994, subject to a general reservation stating that it "reserves the right not to apply any provisions or articles of the Convention that are incompatible with Islamic Laws and the internal legislation in effect." United Nations Treaty Collection, *Convention on the Rights of the Child*, Iran (Islamic Republic of), ratification and reservation, 13 July 1994.

²⁸ Convention on the Rights of the Child, adopted 20 November 1989, 1577 UNTS 3, art. 1

²⁹ Committee on the Elimination of Discrimination against Women and Committee on the Rights of the Child, Joint General Recommendation No. 31/General Comment No. 18 on harmful practices, as revised (2019), provisions concerning minimum age of marriage; see also Committee on the Rights of the Child, *Concluding Observations on the Combined Third and Fourth Periodic Reports of the Islamic Republic of Iran*, CRC/C/IRN/CO/3-4, 14 March 2016.

Central to the international child-rights framework is the principle that the best interests of the child must be a primary consideration in all actions concerning children.³⁰ States must also take appropriate measures to protect children from all forms of physical or mental violence, abuse and exploitation.³¹ These obligations extend to risks arising from the conduct of private actors, including businesses and digital service providers.³²

Child marriage can also engage protections against exploitation under international labour law. ILO Convention No. 182 requires States to prohibit and eliminate the worst forms of child labour, including slavery and practices similar to slavery, and other forms of exploitation involving children.³³ While child marriage does not in itself constitute a worst form of child labour under the Convention, circumstances arising within a child marriage may engage these protections, including forced labour, practices similar to slavery or sexual exploitation.³⁴

State Responsibility

International human rights law requires States to respect, protect, and fulfil the rights of individuals within their jurisdiction, including by taking appropriate measures to protect against abuses by third parties such as business enterprises.³⁵ A State's responsibility as the primary duty-bearer is not relinquished when it privatises or mandates businesses to provide services that impact the enjoyment of human rights.³⁶ Although States are not generally responsible for abuses committed by private actors, they may breach their international obligations where they fail to take appropriate measures to prevent, investigate, punish, or provide redress for such abuses.³⁷ Separately, the conduct of a private actor may in certain circumstances be attributable to the State under the rules of State responsibility, including where the actor acts on the instructions of, or under the direction or control of, the State.³⁸

³⁰ Convention on the Rights of the Child, adopted 20 November 1989, 1577 U.N.T.S. 3, art. 3(1).

³¹ Convention on the Rights of the Child, adopted 20 November 1989, 1577 U.N.T.S. 3, art. 19(1).

³² Committee on the Rights of the Child, *General Comment No. 16 (2013) on State Obligations Regarding the Impact of the Business Sector on Children's Rights*, CRC/C/GC/16 (17 April 2013), paras. 8, 28.

³³ International Labour Organization, *Worst Forms of Child Labour Convention, 1999 (No. 182)*, adopted 17 June 1999, entered into force 19 November 2000, arts. 1, 3.

³⁴ International Labour Organization, *Worst Forms of Child Labour Convention, 1999 (No. 182)*, art. 3(a)–(b); International Labour Organization, *Forced Labour Convention, 1930 (No. 29)*, art. 2(1).

³⁵ UN Office of the High Commissioner for Human Rights (OHCHR), *Guiding Principles on Business and Human Rights: Implementing the United Nations "Protect, Respect and Remedy" Framework*, HR/PUB/11/04 (2011), Principle 1 and commentary; Committee on the Rights of the Child, *General Comment No. 16 (2013) on State Obligations Regarding the Impact of the Business Sector on Children's Rights*, CRC/C/GC/16 (17 April 2013), paras. 8, 27–28.

³⁶ OHCHR, *Guiding Principles on Business and Human Rights: Implementing the United Nations "Protect, Respect and Remedy" Framework*, HR/PUB/11/4 (2011), Principle 5 and commentary.

³⁷ OHCHR, *Guiding Principles on Business and Human Rights*, Principle 1 and commentary.

³⁸ International Law Commission, *Articles on Responsibility of States for Internationally Wrongful Acts*, art. 8 and commentary, in the *Report of the International Law Commission on the Work of Its Fifty-Third Session*, UN Doc. A/56/10 (2001). Article 8 concerns private conduct carried out on the instructions of, or under the direction or control of, a State.

Iranian policy does not explicitly call for child marriage. However, measures designed to encourage earlier marriage and childbearing exist within a legal framework that permits marriage below the age of 18. It has also established a system to license, regulate, monitor, and promote online spouse-finding platforms, including platforms on which minors appear as prospective spouses. The following sections examine these forms of State involvement in relation to legislative authorization, regulatory oversight, State-media promotion and financial support.

Legislative Authorization

Article 37 of the Youth and Family Population Law requires the Ministry of Sports and Youth, in cooperation with the Islamic Propagation Organization, to license “centers active in spouse selection,” thereby establishing a formal legal framework for the authorization of matchmaking services.³⁹

In 2021, the Iranian government introduced Hamdam as the first State-sanctioned matchmaking application. The app was developed by the Tebyan Cultural Institute, which operates under the Islamic Propagation Organization.⁴⁰ Adam and Eve was developed by RASF (Islamic Growth of Industry and Technology) and licensed under the same regulatory framework.⁴¹ Its government-licensed status places its activities within a formal system of State authorization and oversight.

Regulatory Oversight and Monitoring

Article 28 of the 2021 Youth and Family Population Law assigns the Ministry of Culture and Islamic Guidance responsibility for monitoring online content related to “timely marriage” and procreation.⁴² The Ministry is further mandated to coordinate with the National Cyberspace Center and the Islamic Republic of Iran Broadcasting (IRIB) to regulate and control online content relating to population and family policies.⁴³ Investigative reporting by Filterwatch found that



Figure 6: Instagram post by Adam and Eve stating that the platform operates pursuant to Article 37 of the Youth and Family Population Law and under the supervision of the Islamic Propagation Organization and the Ministry of Sports and Youth. The post also displays the logos of organizations associated with the platform and official digital registration and trust marks.

³⁹ Islamic Republic of Iran, *Law on the Protection of the Family and Youthful Population*, art. 37.

⁴⁰ “Iran Unveils State-Approved Islamic Dating App Hamdam,” *The Guardian*, 13 July 2021.

<https://www.theguardian.com/world/2021/jul/13/iran-unveils-state-approved-islamic-dating-app-hamd-companion>

⁴¹ Adam and Eve, “Terms and Conditions,” “General Policies of Adam and Eve,” <https://adamvaha.org/terms/>. Google Play, “Adam and Eve Marriage Mediation,” developer listed as “rasef co,” app description stating national licence from the Islamic Propagation Organization, licence no. 17061695000, identification code 30001.

⁴² Islamic Republic of Iran, *Law on the Protection of the Family and Youthful Population*, art. 28.

⁴³ Islamic Republic of Iran, *Law on the Protection of the Family and Youthful Population*, art. 28; see also Eikder, “Digital Platforms Enabling Child Marriage in Iran,” describing the regulatory responsibilities assigned to the Ministry of Culture and

licensed spouse-finding platforms are required to submit monthly reports to the Ministry of Sports and Youth detailing new user registrations, including the ages of applicants, and marriages facilitated.⁴⁴

This mandatory reporting framework indicates that State authorities are positioned to receive information concerning the ages of applicants registered with licensed platforms, provided that the reporting requirements are implemented in practice. The existence of such an oversight mechanism is particularly significant where minors are displayed as prospective spouses, raising questions about what authorities may know or should reasonably know and what measures, if any, they take in response.



Figure 7: Promotion for Adam and Eve on the 'Family Evening' program on IRIB State television.

State Promotion and Endorsement

Clause (b) of Article 28 of the Youth and Family Population Law restricts certain commercial advertising or promotion of families with two children or fewer, and incentivises the advertisement of families with three children or more with increased broadcasting time. Article 29 further requires IRIB to allocate at least ten per cent of its production budget to “animations, documentaries, films, and series” focused on “population growth and rejuvenation.”⁴⁵

Within this broader policy environment, State media has actively promoted Adam and Eve across multiple IRIB television channels, contributing to an increase in registrations on the platform.⁴⁶ In May 2025, an IRIB presenter called on “all single girls and boys” to register on Adam and Eve.⁴⁷ In August 2026, IRIB’s

Islamic Guidance, National Cyberspace Center and IRIB. <https://filter.watch/english/2025/07/10/investigative-report-may-2025-child-marriage-promotion-on-domestic-platforms/>

⁴⁴ Eikder, “Digital Platforms Enabling Child Marriage in Iran.” Filterwatch reports, citing a former Adam and Eve facilitator, that spouse-finding platforms submit monthly reports to the Ministry of Sports and Youth covering new registrations, marriages facilitated and applicants' ages.

⁴⁵ Islamic Republic of Iran, *Law on the Protection of the Family and Youthful Population*, arts. 28–29.

<https://shenasname.ir/laws/7640-%D9%82%D8%A7%D9%86%D9%88%D9%86-%D8%AD%D9%85%D8%A7%DB%8C%D8%AA-%D8%A7%D8%B2-%D8%AE%D8%A7%D9%86%D9%88%D8%A7%D8%AF%D9%87-%D9%88-%D8%AC%D9%88%D8%A7%D9%86%DB%8C-%D8%AC%D9%85%D8%B9%DB%8C%D8%AA>

⁴⁶ Saba News, report concerning *Asr-e Khanevadeh* and Adam and Eve/television promotion.

<https://sabanews.ir/533669/%D8%A8%D8%B1%D9%86%D8%A7%D9%85%D9%87-%D8%B9%D8%B5%D8%B1-%D8%AE%D8%A7%D9%86%D9%88%D8%A7%D8%AF%D9%87-%D8%A8%D8%A7-%D9%85%D8%AD%D9%88%D8%B1%DB%8C%D8%AA-%D9%85%D8%B3%D8%A7%D8%A6%D9%84-%D8%B1%D9%88%D8%B2-%D8%AE%D8%A7%D9%86%D9%88%D8%A7%D8%AF%D9%87-%D8%B1%D9%88%D8%A7%D9%86%D9%87-%D8%A2%D9%86%D8%AA%D9%86-%D9%85%DB%8C%D8%B4%D9%88%D8%AF/>

⁴⁷ Abdi Media, “The Strange Promotion of a TV Presenter from the Islamic Republic of Iran Broadcasting for a Matchmaking Website Live on Air,” 18 May 2025. <https://abdimedia.net/en/social/strange-promotion-tv-presenter-islamic-republic-iran-broadcasting-matchmaking-website-live>

Family Evening (Asr-e Khanevadeh) program again encouraged young people to use the platform.⁴⁸ Adam and Eve itself archives and publicizes State television coverage of the platform as part of its public-facing materials.⁴⁹

Financial Incentives and Material Support

The State's involvement extends to financial incentives supporting its broader marriage and population policies. Under Article 31 of the Youth and Family Population Law, multiple government bodies—including the Ministry of Interior, the Ministry of Sports and Youth, the Ministry of Culture and Islamic Guidance, and the Islamic Propagation Organization—are legally required to allocate at least 30 percent of their budget to non-governmental organizations (NGOs) pursuing objectives that include facilitating marriage among young people, encouraging childbearing, and strengthening families within a religious framework.⁵⁰ According to Iran's 2025 budget bill, this funding line amounted to approximately 180 billion tomans (approximately USD \$1.86 million).⁵¹ Filterwatch reported that in March 2025 alone, Adam and Eve received 17 billion tomans (approximately USD \$175,000) through registrations and marriages within the under-20 and under-15 age groups.⁵²

Article 68 of the same law also mandates the provision of quasi-interest-free marriage and childbearing loans to eligible couples. The structure of these loans provides additional financial benefits to younger couples. In 2025, couples could jointly receive up to 600 million tomans (approximately USD \$6,200) in marriage loans, increasing to 700 million tomans (approximately USD \$7,200) where the bride was under 23 and the groom under 25. These provisions form part of the wider system of financial incentives through which the State encourages earlier marriage and family formation.⁵³

⁴⁸ IRIB TV2, *Asr-e Khanevadeh* [Family Evening], August 2026. https://tg.me/naader_shah/30492

⁴⁹ Adam and Eve, official website. <https://adamvahava.org/>. Adam and Eve “Introduce the Adam and Eve series on Television” [archived videos], aparat.com/adamvahava

⁵⁰ Islamic Republic of Iran, *Law on the Protection of the Family and Youthful Population*, art. 31.

⁵¹ Eikder, “Digital Platforms Enabling Child Marriage in Iran.”

⁵² Ibid.

⁵³ Islamic Republic of Iran, *Law on the Protection of the Family and Youthful Population*, art. 68, together with the applicable 2025 Central Bank/official marriage-loan schedule. <https://en.vazeh.com/new-hope-for-couples-government-expands-marriage-loan-options/>

Institutional and Security Linkages



Figure 8: Image of Hossein Yekta, and the logo of the Imam Reza Society, as depicted on the Adam and Eve website.

Adam and Eve operates as an initiative of the Imam Reza Society (Jamiat Emam Rezaeeha)⁵⁴, an organization founded and led by Hossein Yekta, a senior Islamic Revolutionary Guard Corps (IRGC) commander.⁵⁵ Yekta has been directly involved in Adam and Eve - he is featured in a promotional video for the platform,⁵⁶ and his official website documents a 2025 visit to its office, during which he expressed support for efforts to facilitate marriages among young people.⁵⁷ Yekta is sanctioned by the European Union and several European nations in connection with serious human rights violations, including his public support for violence against demonstrators in early 2026.⁵⁸ During the subsequent war with the United States (US) and Israel, Yekta appeared on Iranian State TV in April 2026, effectively calling on children's participation in the war.⁵⁹ Separately,

Yekta has been alleged to oversee money-laundering activities used to finance IRGC operations and State repression.⁶⁰ He is known to actively travel, including trips in 2026 to Iraq⁶¹ and Lebanon⁶², in support of Iran-aligned political and ideological networks in the region.

The Imam Reza Society also has significant organizational and personnel links to Astan Quds Razavi (AQR), a powerful foundation controlled by Iran's Supreme Leader and sanctioned by the U.S. since 2021.⁶³

⁵⁴ Imam Reza Society, official website. <https://www.emamrezaeeha.ir/>

⁵⁵ Human Rights Activists in Iran, Spreading Justice Database, profile for Mohammad-Hossein Hosseini Yekta (a.k.a Hussein Yekta). <https://spreadingjustice.org/individual-violator/sj03312/>

⁵⁶ "Introducing the Adam and Eve Marriage Mediation Series by Hajj Hossein Yekta", Aparat, 2025. https://www.aparat.com/v/txg507q?refererRef=channel_page

⁵⁷ Hossein Yekta, "Haj Hossein Yekta Visited the Adam and Eve Marriage Mediation Center," official Hossein Yekta website, 2025. <https://hosseinyekta.ir/en/haj-hossein-yekta-visited-the-adam-and-eve-marriage-mediation-center/>

⁵⁸ Council of the European Union, Council Implementing Decision (CFSP) 2026/645, 16 March 2026, entry 275, Hossein Yekta. <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex%3A32026D0645>

⁵⁹ "Hossein Yekta on Iranian Broadcasting Corporation: Moms and dads, hold the children's hands and bring them to the streets and checkpoints," *IranianUK*, 7 April 2026. <https://iranianuk.com/20260406224006048/%D8%AD%D8%B3%DB%8C%D9%86-%DB%8C%DA%A9%D8%AA%D8%A7-%D8%AF%D8%B1-%D8%B5%D8%AF%D8%A7-%D9%88-%D8%B3%DB%8C%D9%85%D8%A7-%D9%85%D8%A7%D9%85%D8%A7%D9%86-%D9%87%D8%A7-%D8%A8%D8%A7%D8%A8%D8%A7%D9%87%D8%A7-%D8%AF%D8%B3%DB%AA-%D8%A8%DA%86%D9%87-%D9%87%D8%A7-%D8%B1%D9%88-%D8%A8%DA%AF%DB%8C%D8%B1%DB%8C%D8%AF-%D8%A8%DB%8C%D8%A7%D8%B1%DB%8C%D8%AF-%D8%AA%D9%88%DB%8C-%D8%AE%DB%8C%D8%A7%D8%A8%D9%88%D9%86-%D9%88-%D8%A7%DB%8C%D8%B3%DB%AA-%D8%A8%D8%A7%D8%B2%D8%B1%D8%B3%DB%8C-%D9%87%D8%A7>

⁶⁰ "Revealing the role of Hossein Yekta, Khamenei's "thoroughbred Arabian horse" in financing the repression apparatus", *Iran International*, 16 November 2022. https://www.iranintl.com/video/ott_93104132a3e24d1eb0986ff0ab457dc2

⁶¹ Hossein Yekta, Telegram post, @hosseinyekta_ir, July 27, 2026, https://t.me/hosseinyekta_ir/1054

⁶² Hossein Yekta, Telegram post, @hosseinyekta_ir, October 2, 2026, https://t.me/hosseinyekta_ir/1152

⁶³ U.S. Department of the Treasury, Office of Foreign Assets Control (OFAC), "Iran-related Designations and Designations Updates," 13 January 2021 (designating Astan Quds Razavi pursuant to E.O. 13876). <https://ofac.treasury.gov/recent-actions/20210113>

Although the current Imam Reza Society appears to have a separate legal identity, an earlier “Imam Rezaeiha” network emerged in 2017 in close connection with the Karamat Razavi Foundation⁶⁴, AQR’s social-welfare arm. Telegram posts by then-AQR custodian Ebrahim Raisi described the “Imam Rezaeiha” headquarters as having been established by the Karamat Razavi Foundation⁶⁵, with reports indicating participation in joint programs and the use of AQR offices and volunteer networks.⁶⁶ Hossein Yekta was involved in establishing the Karamat Razavi Foundation⁶⁷ and remained on the board after subsequently founding the Imam Reza Society. Davoud Salehi was identified in 2018 as the “deputy commander” of “Imam Rezaeiha” and, as of September 2026, is registered as the CEO of the Imam Reza Society.

Official corporate-registration records also document the involvement of Yekta’s son, Jafar Hosseini Yekta (a.k.a. Amir Ali Hosseini Yekta)⁶⁸, in both the Imam Reza Society and Adam and Eve. In 2019, under the name Jafar, he was appointed as an alternate member of the Imam Reza Society’s initial Board of Directors⁶⁹, and in 2020 as a full member of Adam and Eve’s initial Board of Directors.⁷⁰ In 2022, he was appointed, under the name Amir Ali, as CEO of the Imam Reza Society.⁷¹

⁶⁴ Astan Quds Razavi, “Razavi Karamat Foundation,” official website.

<https://www.razavi.ir/fa/tag/%D8%A8%D9%86%DB%8C%D8%A7%D8%AF-%DA%A9%D8%B1%D8%A7%D9%85%D8%AA-%D8%B1%D8%B6%D9%88%DB%8C>

⁶⁵ Ebrahim Raisi, Telegram post, “Visit by Hojjat al-Islam Raisi to the Imam Rezaeiha Headquarters of the Karamat Foundation,” 24 November 2017. Following the 2017 Kermanshah earthquake, Ebrahim Raisi, then custodian of AQR, described the Imam Rezaeiha Headquarters as operating under the Karamat Foundation. https://t.me/raisi_org/2566

Ebrahim Raisi, Telegram post, “The ‘Imam Rezaeiha’ Headquarters in the Earthquake-Affected Areas of Kermanshah,” 7 December 2017. Ebrahim Raisi described the “Imam Rezaeiha Headquarters” as having been established by AQR’s Karamat Foundation and elsewhere referred to it as the “Imam Rezaeiha Headquarters of the Karamat Foundation.” https://t.me/raisi_org/2599

⁶⁶ ISCA News, report concerning coordination between Hossein Yekta/Imam Reza Society and Astan Quds Razavi for humanitarian relief activities. <https://www.iscanews.ir/news/871061/%D8%A7%D9%86%D8%AA%D9%82%D8%A7%D9%84-%D8%A2%D8%B4%D9%BE%D8%B2%D8%AE%D8%A7%D9%86%D9%87-%D9%85%D8%AC%D9%87%D8%B2-%D8%A2%D8%B3%D8%AA%D8%A7%D9%86-%D9%82%D8%AF%D8%B3-%D8%A8%D9%87-%D8%AF%D8%B4%D8%AA-%D8%B0%D9%87%D8%A7%D8%A8-%D8%A8%D8%B1%D8%A7%DB%8C-%D8%AA%D8%A7%D9%85%DB%8C%D9%86-%D8%BA%D8%B0%D8%A7%DB%8C-%DA%AF%D8%B1%D9%85>

⁶⁷ The Recruiter: Haj Hossein Yekta,” *Tehran Bureau*, 1 July 2026. <https://tehranbureau.com/yekta/> and Tasnim News Agency, “Razavi Karamat Foundation Focuses on Deprivation Alleviation/Entrepreneurship in Deprived Areas,” *Tasnim News*, October 2020. <https://www.tasnimnews.ir/fa/news/1399/08/04/2376141/%D8%AA%D9%85%D8%B1%DA%A9%D8%B2-%D8%A8%D9%86%DB%8C%D8%A7%D8%AF-%DA%A9%D8%B1%D8%A7%D9%85%D8%AA-%D8%B1%D8%B6%D9%88%DB%8C-%D8%A8%D8%B1-%D9%85%D8%AD%D8%B1%D9%88%D9%85%DB%8C%D8%AA-%D8%B2%D8%AF%D8%A7%DB%8C%DB%8C-%DA%A9%D8%A7%D8%B1%D8%A2%D9%81%D8%B1%DB%8C%D9%86%DB%8C-%D8%AF%D8%B1-%D9%85%D9%86%D8%A7%D8%B7%D9%82-%D9%85%D8%AD%D8%B1%D9%88%D9%85-%D8%AF%D9%86%D8%A8%D8%A7%D9%84-%D9%85%DB%8C-%D8%B4%D9%88%D8%AF>

⁶⁸ Iran Gazette, “Jafar Hosseini Yekta,” person profile, national code 0370370252. <https://iran-gazette.com/p/ck8ft69zgdr3>

⁶⁹ Iran Gazette, “Establishment Announcement: Imam Rezai International Charity Society,” Official Gazette No. 21793, p. 8, 7 January 2020, tracking no. 139830400901109273, <https://iran-gazette.com/n/b55sg6xqkey>.

⁷⁰ Iran Gazette, “Establishment Announcement: Intelligent Voice of Adam and Eve,” Official Gazette No. 22040, p. 7, 16 November 2020, tracking no. 139930400901087174, <https://iran-gazette.com/n/cs795gu7856r>.

⁷¹ Iran Gazette, “Announcement of Changes to the Imam Rezai Charity Society,” Official Gazette No. 22693, p. 16, 12 February 2023, tracking no. 140130400901146599, <https://iran-gazette.com/n/iyaach3ec46a>.

AQR-linked personnel have also been involved in the development of Adam and Eve’s matchmaking and educational programs. The platform identifies Dr. Reza Azarian, head of AQR’s Comprehensive Counseling Center, which operates within the Karamat Razavi Foundation, and Dr. Abbas Pasandideh, who has described a decade of work with the Center, as members of Adam and Eve’s Academic Board. According to the platform, Azarian supervised the development of its matchmaking methodology, while Azarian and Pasandideh developed its educational curriculum.⁷²

Adam and Eve also identifies the National Family Foundation as a supporter and partner organization. Its chairman and founding member, Jamal Abroumand ⁷³, is a former senior IRGC commander who previously held senior positions in the IRGC Cooperative Foundation.⁷⁴ The Cooperative Foundation has been subject to U.S. sanctions since 2010.⁷⁵ Abroumand has also been named in reports concerning the finances of the IRGC-linked Yas Holding and alleged financial arrangements involving the Quds Force.⁷⁶ These reports do not establish that such activities involved the National Family Foundation or Adam and Eve, but Abroumand’s institutional background provides additional context concerning the networks of individuals and organizations supporting the platform.

The emergence of the Imam Reza Society after 2017 also occurred amid increasing State pressure on independent civil-society organizations and broader efforts to increase regulation and oversight of social and humanitarian work. This space previously included the independent Imam Ali Society, a prominent and long-established NGO whose work specifically addressed child marriage and other harms affecting children. In 2021, a Tehran court ordered its dissolution.⁷⁷ Human rights organizations have specifically



Figure 9: Adam and Eve promotional material on Instagram, identifying Dr. Reza Azarian as a member of its academic team and describing his affiliations with Astan Quds Razavi counseling centers.

⁷² Adam and Eve, “About Us.” <https://adamvahava.org/about-us/>

⁷³ Tehran Bureau, *Iran Data Check*, “Jamal Abroumand” [جمال آبرومند], https://tehranbureau.com/irandatacheck/tb_index/page/4?lang=fa

⁷⁴ Reza Haghighatnejad, “Corruption in the IRGC Cooperative Foundation: \$4 Billion Is Just the Tip of the Iceberg”, *Radio Farda*, 9 April 2021. <https://www.radiofarda.com/a/analysis-on-corruption-in-irgc/31194804.html>

⁷⁵ U.S. Department of the Treasury, “Fact Sheet: Treasury Designates Iranian Entities Tied to the IRGC and IRISL,” December 21, 2010. <https://home.treasury.gov/news/press-releases/tg1010>

⁷⁶ Iran International, “Exclusive: Jamaledin Abroumand, Qalibaf’s Assistant, Has Appropriated Part of the Money of the IRGC Proxy Forces”, 5 February 2023. <https://www.iranintl.com/fa/202302058257>

⁷⁷ Human Rights Watch et al., “Iran: Joint Statement on Court-Ordered Dissolution of Prominent Charity Group,” 10 March 2021. <https://www.hrw.org/news/2021/03/10/iran-joint-statement-court-ordered-dissolution-prominent-charity-group>

situated the rise of the Imam Reza Society within this contraction of civil society space, providing a State-sanctioned alternative to independent NGOs.⁷⁸

Assessment

Taken together, these factors indicate that child marriage facilitated through Adam and Eve is not the result of isolated private conduct. The platform operates within a system of State policy, legislative authorization, regulatory oversight, State-media promotion, and financial incentives designed to encourage earlier marriage and family formation, as well as within an organizational network closely connected to State and security institutions.

These practices reflect not a failure of regulation alone, but an active policy framework that prioritizes demographic objectives over the best interests of the child. Through its authorization, oversight and promotion of matchmaking platforms that involve minors, alongside policies that encourage earlier marriage and childbearing, the State contributes to an environment in which child marriage is facilitated and normalized, raising serious concerns regarding its responsibility under international human rights law for resulting violations of children's rights.

Corporate Responsibility

How U.S. Tech Companies Help Promote Child Marriage in Iran

International technology companies that host, distribute, or provide communications infrastructure to Adam and Eve have an independent responsibility to respect human rights and to identify, prevent, mitigate, and, where appropriate, remediate adverse human rights impacts linked to their products and services. This responsibility exists independently of the Iranian State's willingness or ability to fulfil its own human rights obligations.⁷⁹

The presence of minors on a matchmaking platform creates particularly serious child-safeguarding concerns. As documented above, Adam and Eve permits and promotes the soliciting and marriage of minors. The platform also includes an online



Figure 10: One of the courses offered on the Adam and Eve platform is titled “Mistakes Everyone Should Know to Maintain the Quality of Sex.” Four lessons from the course are accessible without creating a user account.

⁷⁸ Center for Human Rights in Iran (CHRI), “Security Establishment and Judiciary Collude in Disbandment of Iran’s Largest NGO,” 4 March 2021. <https://iranhumanrights.org/2021/03/security-establishment-and-judiciary-collude-in-disbandment-of-irans-largest-ngo/>

⁷⁹ OHCHR, *Guiding Principles on Business and Human Rights*, Principles 11–13, 17–21.

academy offering 100 hours⁸⁰ of educational content, some of which is accessible without an account or age verification, including material addressing sexual relations and sexual satisfaction.⁸¹ The combination of minors' participation in a spouse-finding service and apparently unrestricted access to marriage- and sexuality-related content raises questions about whether the platform has adequate age-based safeguards and appropriately differentiates between content intended for adults and minors.

Google

Google Play's Child Endangerment policy provides that apps that fail to prohibit users from 'creating, uploading, or distributing content that facilitates the exploitation or abuse of children' are subject to immediate removal.⁸² Google also requires heightened child protection standards for all social and dating applications, regardless of the presence of child users, to prevent child sexual abuse and exploitation, including content or behaviour that sexually exploits, abuses, or endangers children.⁸³ For applications whose core functionality is dating or matchmaking, Google further requires developers to use Google Play's Restrict Minor Access functionality to restrict users under 18 years of age from accessing age-inappropriate content and functionality.⁸⁴

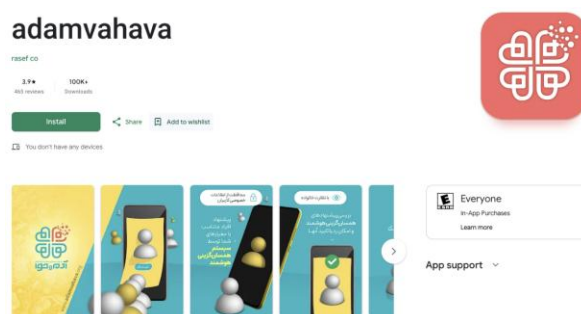


Figure 11: Screenshot of Adam and Eve's listing in the Google Play store, showing a suitable for 'Everyone' content rating.

Adam and Eve is distributed through Google Play, with over 100,000 downloads, and a most recent update in October 2025. It is listed with an "Everyone"/PEGI 3 content rating, meaning it is labelled as suitable for all age groups. Google explains that Play Store content ratings are generated through the International Age Rating Coalition (IARC), based on information supplied through the developer's content-rating questionnaire, and that developers are responsible for providing accurate responses and updating them when relevant content or functionality changes.⁸⁵

⁸⁰ Adam and Eve/Imam Reza Society, *Adam and Eve Marriage Facilitation and Empowerment Institute* promotional brochure, education section. <https://www.emamrezaeeha.ir/adamohava.pdf>

⁸¹ Adam and Eve Academy, <https://app.adamvahava.org/#/academy>.

⁸² Google, "Child Endangerment," *Google Play Developer Program Policy*. <https://support.google.com/googleplay/android-developer/answer/9878809?hl=en>

⁸³ Google, "Child Endangerment — Child Safety Standards Policy," *Google Play Developer Program Policy*. <https://support.google.com/googleplay/android-developer/answer/14747720?sjid=461493724002373914-NC#zippy=%2Cwhat-category-of-apps-are-in-scope-for-this-policy%2Cchow-do-i-know-if-my-app-is-considered-part-of-the-social-or-dating-category%2Cwhat-if-my-app-is-not-for-kids-or-does-not-allow-kid-users-what-if-my-app-is-just-for-adults-what-if-my-app-is-age-gated%2Cchow-do-you-define-csae%2Cchow-do-you-define-csam%2Cwhat-are-the-requirements-for-the-csae-published-standards%2Cwhat-kinds-of-in-app-mechanisms-should-my-app-have-can-users-report-through-an-email-or-form%2Cwhat-does-it-mean-to-take-appropriate-action-to-address-csam%2Cdo-these-standards-align-with-global-norms-on-child-safety-standards%2Cwho-should-be-my-designated-csam-point-of-contact-does-it-need-to-be-a-specific-role>

⁸⁴ Google, "Requirements for Apps with Incidental Dating or Matchmaking Features," *Play Console Help*. <https://support.google.com/googleplay/android-developer/answer/16838200?sjid=5477942900737150902-NC>

⁸⁵ Google, "Content Ratings," *Play Console Help* <https://support.google.com/googleplay/android-developer/answer/9898843?hl=en&>

Given Adam and Eve’s core matchmaking function, its Terms permitting females over 15 to create accounts, and HRA’s findings that younger minors are nevertheless accepted and displayed as prospective spouses, Google should assess whether the app has implemented the required Restrict Minor Access functionality and whether its age-verification procedures, treatment and visibility of minors’ profiles, access controls, and other safeguards comply with Google Play’s child-safety and age-restricted-content policies. Google should also assess whether the information submitted for the app’s IARC rating accurately reflects the nature and functionality of the service, and whether its current “Everyone”/PEGI 3 rating remains appropriate.

Meta / Instagram / Threads

Meta’s Human Exploitation Policy prohibits content that facilitates or promotes forced marriage, including child marriage.⁸⁶ Its Community Standards also prohibit content that praises, supports, promotes, advocates for, provides instructions for, or encourages participation in non-sexual child abuse.⁸⁷

These policies are particularly relevant in light of a case considered by Meta’s Oversight Board in 2024, involving a video of a beautician providing beauty services to a fourteen-year-old Iranian child bride. The Oversight Board upheld Meta’s decision to remove the content, finding that the beautician’s provision of services constituted material aid that facilitated child marriage and the exploitation of the child.⁸⁸ The decision is particularly relevant because it illustrates the application of Meta’s Human Exploitation Policy to conduct that materially supported child marriage involving an Iranian child.



Figure 12: Screenshot of the top of Adam and Eve’s Instagram profile.

Adam and Eve maintains an Instagram account with approximately 192,000 followers and nearly 800 posts, as of October 2026.⁸⁹ Its Threads profile has almost 10,000 followers.⁹⁰ In light of the evidence documented in this report that Adam and Eve displays minors as prospective spouses, and where Adam and Eve uses Instagram and Threads to advertise its matchmaking services and direct users to the platform, Meta should assess whether such activity similarly facilitates or contributes to child marriage and take appropriate measures under its applicable policies.

⁸⁶ Meta, “Human Exploitation,” *Community Standards*. <https://transparency.meta.com/policies/community-standards/human-exploitation/>

⁸⁷ Meta, “Child Sexual Exploitation, Abuse and Nudity,” *Community Standards*. <https://transparency.meta.com/policies/community-standards/child-sexual-exploitation-abuse-nuditynormalisationcentres/>

⁸⁸ Meta Oversight Board, *Iranian Make-Up Video for a Child Marriage*, Case 2024-037-IG-MR, 10 October 2024. <https://www.oversightboard.com/decision/ig-3r8rqiaq/>

⁸⁹ Adam and Eve, Instagram account, @adamvahava_org, HRA archive/screenshot, September 2026. https://www.instagram.com/adamvahava_org/

⁹⁰ Adam and Eve (@adamvahava_org), Threads, https://www.threads.com/@adamvahava_org

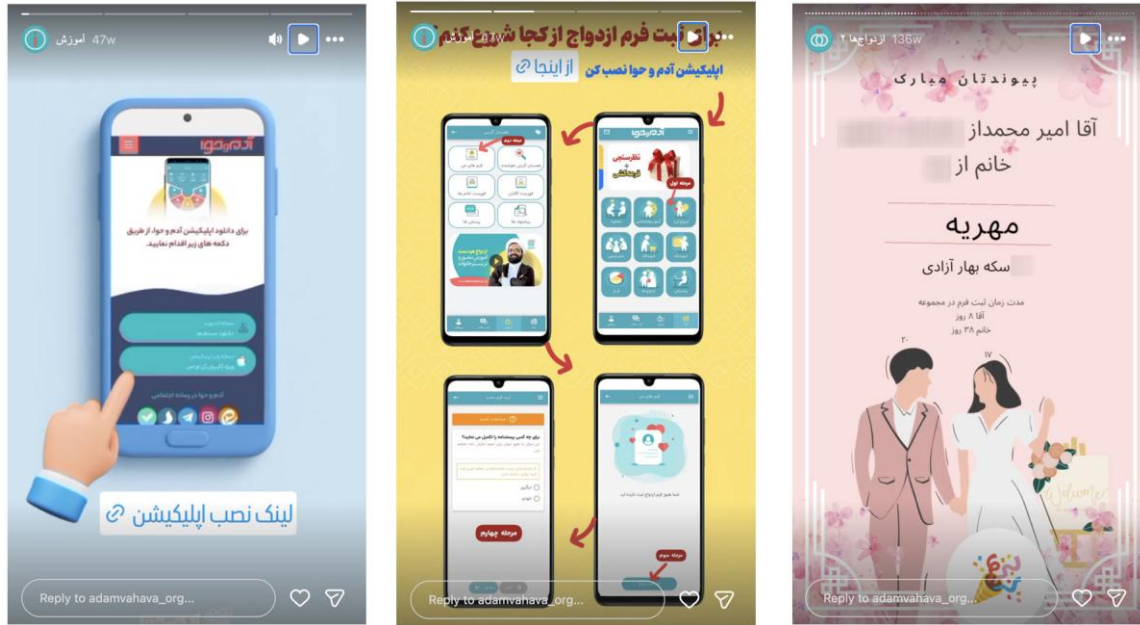


Figure 13: Screenshots from Adam and Eve's Instagram account. The two posts on the left instruct Instagram users how to access, download, and use the Adam and Eve matchmaking application, including how to proceed through the platform's matchmaking process. The post on the right announces a marriage facilitated through Adam and Eve between a 17-year-old girl and a 30-year-old man.

Platform Responsibility and Due Diligence

The evidence documented in this report raises substantial concerns regarding Adam and Eve's treatment of individuals under 18 within its matchmaking service. The relevant safeguarding questions concern not only whether the platform effectively verifies users' ages, but also whether its eligibility rules, matchmaking processes, publication practices and access controls adequately protect children from being presented or approached as prospective spouses. These concerns are heightened by the availability of sexual and relationship content without account-based age controls.

Companies with a documented role in distributing or promoting Adam and Eve should conduct appropriate human rights and child-safeguarding due diligence in relation to the services they provide. In particular, Google, as the distributor of Adam and Eve's Android application through Google Play, and Meta, whose Instagram and Threads platforms Adam and Eve uses to promote the service and direct users to it, should assess whether their products are contributing to risks to children and whether applicable safety policies are being effectively enforced.

Both Google and Meta maintain dedicated Trust and Safety functions and employ specialists in content moderation and child safety. Matchmaking services operating in jurisdictions such as Iran, where marriage below the age of 18 remains legally permissible and child marriage continues to occur, present heightened child-safeguarding risks and warrant heightened scrutiny and due diligence.

The financial and organizational relationships documented elsewhere in this report also raise separate questions concerning sanctions compliance. Where credible information indicates potential links between an application, its owners or beneficiaries, and sanctioned persons or entities, companies providing

technological or commercial services should undertake appropriate sanctions screening and enhanced due diligence. This should include examining ownership and control, financial beneficiaries, relevant contractual relationships, and whether the provision of services could result in prohibited direct or indirect economic benefit under applicable sanctions regimes.

Google and Meta should therefore assess both the child-safeguarding and, where applicable, sanctions-related risks associated with the services they provide to Adam and Eve.

Conclusion

On the 2026 International Day of the Girl Child, the call to end child marriage must extend to the digital systems through which children can be made visible and accessible as prospective spouses. The case of Adam and Eve demonstrates how digital matchmaking can intersect with State policy to facilitate and normalize child marriage in Iran. By permitting marriage below 18, incentivising earlier marriage and childbearing, and licensing and promoting matchmaking platforms on which minors appear as prospective spouses, the State has created conditions in which child rights violations can be facilitated through digital infrastructure. The proliferation of State-sanctioned matchmaking platforms is not an isolated failure, and reinforces concerns regarding the ongoing crime against humanity of gender persecution in Iran, previously documented and reported on by HRA.⁹¹

The responsibilities of technology companies are also engaged. Companies that distribute, host, advertise, or otherwise facilitate access to Adam and Eve have the resources, including dedicated Trust and Safety teams and child-safety expertise, to identify and address the risks involved for children. Where credible evidence indicates that children are being presented as prospective spouses, meaningful human rights and child-safeguarding due diligence is warranted.

Ending child marriage therefore requires scrutiny not only of the laws and policies that permit it, but also of the institutions, media landscape, and technologies that can facilitate its expansion. On a day dedicated to advancing girls' rights, the case of Adam and Eve underscores the need to ensure that digital platforms do not become another mechanism through which children are exposed to marriage, exploitation, and harm.

⁹¹ Human Rights Activists in Iran (HRA) with legal support of UpRights: Gender, political persecution in Iran since at least September 2022, HRA, 11 Dec 2023. <https://www.hra-iran.org/hra-with-legal-support-of-uprights-gender-political-persecution-in-iran-since-at-least-sept-2022-2/#:~:text=Given%20the%20legal%20analysis%20of,the%20HRC%20in%20March%202024>

Recommendations

Recommendations to the Government of the Islamic Republic of Iran

Raise the minimum age of marriage to 18. Amend the Civil Code to establish 18 as the absolute minimum age of marriage for all genders, without exceptions for judicial or guardian approval.

Recognize children's right to full, free and informed consent. Ensure that domestic law recognizes that individuals under 18 lack the legal capacity to provide full, free, and informed consent to marriage, in line with international human rights standards.

Suspend matchmaking platforms that register or display minors. Immediately suspend or revoke the licenses of spouse-finding platforms that register, display, or promote individuals under 18.

Strengthen online child-safeguarding regulations. Require licensed matchmaking services to implement robust age verification, meaningful access controls, and safeguards against sexualized content accessible to minors.

Prohibit the public display of minors' profiles. Ensure that profiles belonging to individuals under 18 cannot be published or made visible to prospective spouses, anonymous users, or the general public.

Recommendations to UN Bodies and International Mechanisms

Strengthen scrutiny of child marriage in Iran. The UN Committee on the Rights of the Child should use its upcoming review of Iran at its 102nd session in January 2027 to examine Iran's marriage laws, pronatalist policies, and the State's licensing, oversight, and promotion of digital matchmaking platforms on which minors are presented as prospective spouses, and recommend concrete measures to prevent their use in facilitating child marriage. Relevant Special Rapporteurs should similarly examine these issues within their respective mandates.

Address child marriage as part of gender persecution analysis. The UN Fact-Finding Mission on Iran and the Office for the High Commissioner for Human Rights (OHCHR) should consider how State policies and institutions that enable or normalize child marriage contribute to broader patterns of gender-based harm and discrimination, including in the assessment of potential persecution as a crime against humanity.

Engage relevant State institutions. UN mechanisms should examine the role of State bodies, including the Islamic Republic of Iran Broadcasting and authorities responsible for licensing and monitoring matchmaking platforms, in promoting or overseeing services through which minors are presented as prospective spouses.

Recommendations to International Technology Companies

Suspend distribution pending child-safety review. Where credible evidence indicates that a matchmaking service permits minors to register or be displayed as prospective spouses, app stores and other distribution platforms should immediately suspend distribution of the service pending a child-safety and

human-rights review. Distribution should resume only where the provider demonstrates effective safeguards preventing minors from accessing or being presented through matchmaking functions.

Conduct enhanced human rights and child-safeguarding due diligence. Treat matchmaking and dating services operating in jurisdictions where marriage below 18 remains legally permissible as presenting heightened child-safeguarding risks, particularly where evidence indicates that minors are appearing on the service.

Assess age eligibility, verification and access controls. Evaluate both the stated' minimum ages permitted by services and the effectiveness of mechanisms used to verify users' identities and ages. Assess whether platforms hosting or distributing Adam and Eve have effective mechanisms to prevent minors from being displayed as prospective spouses and to prevent children from accessing inappropriate sexual or relationship content.

Require independent review of age ratings. Particularly for dating and matchmaking applications, app stores should independently assess developers' age-rating declarations against the application's actual content, functionality, eligibility rules, and risks to children, both before publication and following material updates. Developers' own descriptions should not, on their own, determine an application's age rating.

Review distribution and promotional activity. Assess whether hosting, app-store distribution, advertising, social-media promotion, communications infrastructure, or other services are contributing to the facilitation or normalisation of child marriage.

Use specialized expertise. Ensure that Trust and Safety, child-safety, human rights, and relevant legal teams review credible evidence concerning the presence of minors on matchmaking platforms and determine appropriate action under applicable policies.

Conduct sanctions and ownership due diligence. Assess ownership, control, financial beneficiaries, and relevant institutional relationships to determine whether the provision of services could result in prohibited direct or indirect economic benefit to sanctioned persons or entities.

Review content ratings and access classifications. Ensure that matchmaking applications involving minors are not classified in a manner that inaccurately represents the age or safeguarding risks associated with the service.

Recommendations to Civil Society

Support independent monitoring and documentation. Earmark resources for research, digital monitoring, and survivor-centered documentation of child marriage and child-safeguarding risks associated with online matchmaking platforms.

prioritize the safety and agency of affected children. Ensure that research and advocacy involving girls and other children affected by child marriage are conducted using child-sensitive, survivor-centered approaches that minimize risks of identification, retaliation, or further harm.

Strengthen cross-sector collaboration. Increase collaboration between child-rights organizations, women's rights groups, digital-rights organizations, sanctions experts, and technology-policy researchers to document the intersection of child marriage, State policy, and digital infrastructure.

Engage technology companies with documented evidence. Provide platforms, app stores, and other technology companies with credible evidence of child-safeguarding risks and encourage transparent responses to identified concerns.



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