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Review Article

The Ethical Components of Responsibility and Trustworthiness of Presidential Election Candidates in the Legal Systems of Iran and Iraq

Hossein Naser Sahib Al-Shammaa[1], Mohamad Javaheri Tehrani[2*]

1. Ph.D. Student, Public Law, Faculty of Literature and Humanities, University of Shiraz, Shiraz, Iran.
2. Department of Law, Faculty of Literature and Humanities, University of Shiraz, Shiraz, Iran.

Corresponding Author: Mohamad Javaheri Tehrani, Department of Law, Faculty of Literature and Humanities, University of Shiraz, Shiraz, Iran. E-mail: tehrani.mj@gmail.com

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Abstract

Introduction: In democratic systems, the moral characteristics of presidential candidates play a significant role in political legitimacy and public trust. Two fundamental ethical principles in this context are accountability and trustworthiness, which manifest through legal principles and statutory duties. Accountability refers to accepting the consequences of decisions and being answerable to the people and institutions, while trustworthiness implies safeguarding public interests and preventing the abuse of power. Therefore, the present study aims to examine the ethical components of accountability and trustworthiness among presidential election candidates within the legal frameworks of Iran and Iraq.
Material and Methods: The present study is a review that examines responsibility and trustworthiness of presidential election candidates in the legal systems of Iran and Iraq. In order to achieve this goal, related articles and books were examined.
Conclusion: From a legal standpoint, Article 115 of the Iranian Constitution stipulates that the president must be "a manager and prudent," which inherently requires accountability. Furthermore, Islamic ethical teachings place strong emphasis on rulers being responsible and answerable (such as the hadith: "Each of you is a shepherd, and each of you is responsible for his flock"), and in this regard, the Guardian Council oversees candidates' qualifications with attention to their sense of responsibility. In Iraq's legal system, Article 68 of the Constitution requires the president to have a good reputation, competence, and loyalty to the country. Based on Islamic ethical teachings and tribal traditions in Iraq, accountability is also considered a value.
Keywords: *Ethics, Trustworthiness, Elections, Accountability, Presidential Candidates.*

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INTRODUCTION

In the legal systems of Iran and Iraq, the political ethics of presidential candidates-such as accountability and trustworthiness-are generally examined within the framework of general and personal qualifications, rather than being explicitly and independently addressed. In Iran, the relationship between ethics and politics has always been a central theme in political philosophy, drawing the attention of scholars and philosophers alike [1]. Various theories have been proposed regarding their interrelation - some emphasizing the primacy and superiority of politics, and others advocating for the unity and harmony between ethics and politics. The victory of the Islamic Revolution in 1979, as the most populist revolution in political history, and the establishment of the Islamic Republic of Iran

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represented the practical manifestation of the unity between religion and politics. Undoubtedly, political and electoral ethics in a society committed to the integration of politics and ethics differs significantly from a society that prioritizes politics over ethics, and whose political and social institutions are shaped accordingly [2]. One of the ethical standards for conducting elections worthy of the Islamic Republic is the necessity for the winning candidate to remain committed to the promises made during the campaign. A healthy competition and informed choice by citizens depend on candidates and political parties honestly presenting their slogans and programs. If a candidate resorts to deceit during their campaign, there is a real danger that, once elected, they may continue to rely on the same dishonest methods-thus inflicting grave injustice upon the people and betraying their trust [3].

According to both Iranian and Iraqi law, upon assuming office, the president takes an oath to "defend the constitution and the interests of the nation with honesty and integrity," and to safeguard state information and protect the will of the people. In Iraqi law, the president swears to fulfill duties with trustworthiness, to be accountable to the Council of Representatives, and to remain committed to preserving the country's independence-knowing that any breach of trust by officials may be subject to legal prosecution. The principle of adherence to one's promises is a cornerstone of promoting ethics in society, and its absence is a manifestation of corruption and decay [4]. Of course, it is true that, in general, there is no binding obligation for candidates to be truthful in their campaign advertisements, and the observance of this principle is mostly a moral issue. Nevertheless, failure to implement promised programs, or acting contrary to campaign pledges, may-by invoking the principle of honesty-justify the establishment of legal and judicial consequences, thereby bringing the electoral process closer to universally accepted democratic principles. Despite this, one of the most important enforcement mechanisms for candidates' promises is public opinion. The rise of political literacy among citizens and their active participation in political life transforms the electoral campaign environment from one dominated by empty and unreasonable promises into a field for evaluating tangible programs. Given the significance of the above, the present study was conducted to examine the ethical components of accountability and trustworthiness in presidential election candidates within the legal frameworks of Iran and Iraq.

MATERIAL AND METHODS

The present study is a review that examines responsibility and trustworthiness of presidential election candidates in the legal systems of Iran and Iraq. In order to achieve this goal, related articles and books were examined.

DISCUSSION

The Relationship Between Ethics and Politics in the Islamic Republic of Iran

The establishment of the Islamic Republic was founded upon the principle that governance must promote moral virtues, reduce vices, and strengthen social brotherhood. In turn, the spread of virtues and the reinforcement of fraternity lead to the rise of ethical politicians and administrators at all levels of governance. Thus, the enhancement of ethics strengthens politics, and the reinforcement of politics, in turn, enhances ethics [5, 6]. Morteza Motahhari describes the unity of ethics and politics as follows: the greatest aspiration of those seeking the advancement of Islam should be the integration of politics and religion. "The relationship between the two is like that of the soul and the body. This soul and body, this brain

and skin, must be joined together. The philosophy of the skin is to protect the brain; the skin draws its strength from the brain and exists to preserve it. Islam's emphasis on politics, governance, jihad, and political laws is for the protection of spiritual heritage-such as monotheism, spiritual and moral teachings, social justice, equality, and human compassion" [7]. The victory of the Islamic Revolution in 1979 and the formation of the Islamic Republic of Iran was the practical manifestation of the belief in the unity of religion and politics. The theory of religious democracy (popular religious government) assigns a unique and irreplaceable role to the people and places great importance on ensuring their views are represented. In fact, in the Islamic faith, although the legitimacy of government originates from divine authority (wilāyah), its acceptance and sustainability depend on the participation of the people. Based on this, the holding of a referendum in 1979 for the establishment of the Islamic Republic reflected the high value placed on public participation. According to Article 6 of the Constitution, "In the Islamic Republic of Iran, the country's affairs must be administered by reliance on the votes of the people, through elections: for the election of the president, members of the Islamic Consultative Assembly, members of councils, and similar bodies, or through referendums in the cases specified in other articles of this Constitution."

The purpose of elections in the Islamic Republic is for authority to originate from the will of the people and for citizens to be able to freely express that will. Voters should be able to make their decisions without inducement, psychological manipulation, or the influence of money, and should elect representatives who genuinely reflect their authentic and independent will. In other words, elections must embody the true and sincere will of the people. If this will is distorted by bribery, vote-buying, false promises, coercion, psychological warfare, and similar tactics, the very philosophy and legitimacy of holding elections is undermined. Adherence to ethics during elections is one of the clearest manifestations of ethical politics. Ethical politics, in turn, provides the practical field for many social moral values and virtues to be realized. Beyond the fact that electoral misconduct is entirely inappropriate for a civilized and virtue-oriented Islamic society like Iran and is incompatible with the lofty objectives of an Islamic government, the violation of ethical principles in elections naturally leads to despair, hopelessness, anxiety, and unrest among citizens-fundamentally contradicting the very purpose of elections. In conclusion, electoral ethics is a form of political ethics and a subcategory of applied ethics. Its application can guide society toward selecting the most qualified and suitable candidates [8].

Moral Accountability of Presidential Candidates in the Legal Systems of Iran and Iraq

A. Iranian Law

Any individual running for the presidency - regardless of whether they ultimately secure the people's vote - is morally accountable to society. This accountability is especially significant in ethical and social domains, as millions of people closely observe the behavior and rhetoric of such candidates daily in order to make informed decisions. Therefore, candidates bear a set of moral and social responsibilities toward the public, which can be categorized under areas such as trustworthiness, management and prudence, justice and fairness, truthfulness, and oversight of campaign practices:

1. Trustworthiness: Trustworthiness can be considered on two levels: one concerning election officials (which lies outside the scope of this discussion), and the other concerning candidates who gain votes through their promises. Every ballot cast in favor of a

candidate represents a social trust and responsibility entrusted to that individual. Therefore, candidates must refrain from deceptive and false promises. A candidate who uses lies to attract votes will, once elected, be unable to fulfill those promises. Such conduct not only violates the principle of trustworthiness but also sows seeds of public distrust, weakening the state's capacity for public mobilization during critical times and eroding the nation's soft power. Public trust-especially in elected officials-is one of a nation's most valuable and irreplaceable assets and a form of public trust that must not be compromised. Hence, candidates seeking public trust during campaigns must take their ethical and social responsibilities seriously. One of the most effective ways to maintain this trust is through honesty, accompanied by presenting realistic and actionable programs for the country's advancement.

2. Management and Prudence: Presidential candidates must possess the capability and competence necessary to handle the heavy responsibilities of office. Those aspiring to assume the critical duty of the presidency must, by necessity, demonstrate sufficient managerial skills and prudence. Without this condition, governing the complex affairs of the country becomes ineffective and potentially harmful to its future.
3. Truthfulness: A third moral responsibility of presidential candidates is resisting exaggeration and practicing honesty in speech. Lies should be so reprehensible to candidates and their supporters that they not only avoid speaking falsehoods to win votes, but also steer clear of ambiguous or exaggerated claims. As role models of moral responsibility, candidates must demonstrate truthfulness from the beginning of their campaigns so that, once elected, they are known for their honesty in word and deed—enabling them to implement national programs with broad public support. Naturally, achieving national trust requires honesty in both speech and action.
4. Justice and Fairness: The fourth ethical responsibility of candidates is to observe justice and fairness. Fairness is a moral virtue, meaning equal and impartial treatment in behavior. It is closely linked to distributive justice, which involves giving everyone their rightful share and observing people's rights without discrimination. This idea also aligns with the "Golden Rule"-treat others as you would wish to be treated. Fairness compels us to desire for others the same good we wish for ourselves and to reject for others the same harm we would not accept for ourselves. While the term fairness (Insaf) does not appear explicitly in the Qur'an, related terms like half (Nıṣf) do appear in verses such as 2:237 (Surah al-Baqarah), and 4:11, 4:12, 4:25, and 4:126 (Surah al-Nisa), as well as 73:3 and 73:20 (Surah al-Muzzammil). Moreover, related concepts such as distributive justice and equality are explicitly emphasized in the Qur'an [9]. As Imam Ali (peace be upon him) advised: Do not be so intimate in friendship that all your secrets are exposed-lest you become enemies tomorrow. And do not be so harsh in enmity that if friendship is restored one day, you are left embarrassed.
5. Oversight of Campaign Practices: Given that citizens are constantly exposed to various campaign messages from candidates, a basic civic right is to receive accurate and honest campaign information, enabling informed decision-making. Although modern campaign methods have greatly expanded in scope, unfortunately, oversight over election advertisements in Iran remains minimal. At first, mass media was limited to print publications, but later expanded to include

audio and visual platforms like radio, television, and the internet. In countries with advanced communication technology, media plays a direct role in shaping public opinion and influencing political direction [10]. It would be prudent to introduce legal regulations prohibiting any campaign activities that exploit religious beliefs, ethnic, class, ideological, or regional affiliations to sway voters or discourage participation. Violations should carry appropriate penalties [11]. Another major issue is the lack of clear legal frameworks regarding modern campaign technologies. The role and use of satellite tools, websites, blogs, digital advertisements, and text messaging need to be clearly defined and regulated. Overall, a comprehensive electoral law should classify types of media based on format, geographic influence, public reach, ownership structure, and regulatory jurisdiction. Additionally, financial aspects of campaigning-especially campaign expenditures-currently lack clear restrictions and oversight, which distances the process from the foundational principles of participatory competition and leads to the waste of national resources. Therefore, there is an urgent need to draft and approve relevant legislation.

B. Iraqi Law

In Iraq's legal system, the issue of moral responsibility of presidential candidates holds special significance. This responsibility not only reflects a candidate's commitment to democratic principles and public interest but also plays a critical role in preserving the legitimacy of the electoral process and maintaining public trust. While the legal framework in Iraq defines specific conditions and qualifications for presidential candidates, the ethical dimensions of their behavior and speech during campaigns and after election have received less direct attention from lawmakers. This gap underscores the growing need to revise and strengthen the legal foundations related to moral responsibility, particularly in light of Iraq's evolving political and social landscape. A legal analysis of moral responsibility can help identify weaknesses and legal gaps in Iraq's Constitution and election laws and contribute to improving the integrity of the electoral process.

1. Impartiality (al-Nazāhah): Impartiality and trustworthiness are not merely constitutional requirements for public office but are rooted in religious principles. As the Almighty says: "O my father, hire him. Indeed, the best one you can hire is the strong and trustworthy" (Qur'an, 28:26) [12]. Here, trustworthiness is associated with honesty and the absence of betrayal in those entrusted with public duties. The condition of nazāhah stresses the necessity of impartiality in government service—performing duties without personal motivation and prioritizing only the public interest. In this sense, impartiality protects the public interest by criminalizing and punishing actions where public officials abuse their positions for personal gain [13].
2. Integrity (al-Istiqāmah): Linguistically, al-istiqāmah means uprightness, steadfastness, and adherence to the straight path [14]. A person described as mustaqīm (upright) is one free from deviation or corruption [15]. Integrity implies fulfilling obligations, avoiding evident sins, and embodying qualities such as piety, honesty, and trustworthiness, while rejecting traits like lying, deceit, and betrayal. An upright individual also respects public etiquette and social norms. Legally, integrity refers to adherence to established laws and regulations and the avoidance of any violations. It forms the basis of many legal norms. The opposite of integrity is fusuq (corruption), and a corrupt person cannot be entrusted with public office.

Hence, a morally corrupt individual should not be eligible for the presidency, as such corruption typically prevents the proper fulfillment of presidential duties.

3. Justice: Justice is defined as "compelling the self to give everyone their due right." It also manifests emotionally through feelings of satisfaction or dissatisfaction based on whether an event aligns with one's moral conscience [16]. Justice goes beyond avoiding harm or giving rights to rightful owners—it also means balancing conflicting interests in a way that advances and sustains human society. The foundations of justice include equality, freedom, and equal opportunity [16]. Equality does not mean equal wealth or identical treatment, but rather the community's support for individuals in accessing their legal rights and benefits [17]. The 2005 Iraqi Constitution strongly emphasizes equality, stating: "All Iraqis are equal before the law. Discrimination based on gender, race, ethnicity, origin, color, religion, sect, belief, opinion, economic or social status is prohibited." Freedom, though valued, is not absolute; modern thought agrees that it is limited by the political, social, and economic interests of society. It is defined as the ability to act without harming others. Equal opportunity means eliminating artificial barriers and privileges to ensure that each person in society benefits from available resources based on their capabilities and qualifications [18]. The 2005 Iraqi Constitution guarantees this right, stating: "Equal opportunity is a right guaranteed to all Iraqis. The state shall take necessary steps to ensure its realization." For a presidential candidate to fulfill the requirement of justice, they must exhibit sincerity and loyalty to the homeland. Many public administration systems list loyalty to the nation among the fundamental duties of civil servants. This loyalty, along with precise, honest, and faithful job performance, is expected of all public officials [19]. Naturally, such a trait is a prerequisite for anyone seeking the presidency [20].
4. Oversight of Campaign Practices: Media should play a vital role in the electoral process by providing voters with accurate and reliable information about candidates. Public authorities must ensure that media operates within a legal framework designed to regulate this process. If the state fails to adequately inform voters about candidates, it cannot claim to be interacting transparently with public opinion. Media must therefore be a central focus-not only to encourage voter turnout but also to promote the principle of the right to vote itself, a concept often referred to as voter legal education [21].

Ethical Challenges in the Process of Candidate Approval and Electoral Competition in Iranian and Iraqi Law

A. Iranian Law

1. The High Number of Registrants: One of the key indicators of a free and fair election lies in the legal provisions governing individuals' eligibility to run for office. It may be assumed that the ideal situation is to allow an open, unrestricted competition among all those wishing to stand for election. This approach would, in theory, maximize voters' choices, enabling them to select from a wide range of individuals and viewpoints. However, in practice, just as the legislature must be concerned with ensuring broad and inclusive participation, it must also be attentive to the problems that arise from an excessive number of applicants-problems that burden both voters and electoral supervisory and executive bodies [22]. The main problems caused by the large number of candidates include:

- ✓ The candidacy of superficial, unserious, or unqualified individuals
- ✓ Voter confusion
- ✓ Unnecessary vote-splitting
- ✓ Waste of national resources
- ✓ Increased complexity in election management

2. Lack of Honesty in Candidates' Discourse: In principle, a candidate seeks election to realize their ideas in practice. However, in reality, most candidates are primarily motivated by the desire to win the election, often preferring to feign agreement with popular views rather than risk defeat by openly stating their personal beliefs. The primary goal of candidates is to gain the support of as many voters as possible. In major cities, where geographic spread reduces close and direct social interaction, campaign advertisements become a crucial tool for introducing candidates. These advertisements allow candidates to present themselves as desirable figures to various socioeconomic groups [23]. In contrast, in rural areas and smaller towns-where tribes and smaller communities are prevalent-candidates are often in direct contact with the people.
3. Lack of Equal Opportunities for Campaigning: One of the major obstacles to rational and meaningful participation in elections is the fact that many qualified and capable individuals are unable to run due to various reasons, particularly economic limitations. Even if they manage to enter the race, they often lack the financial means to campaign effectively against wealthier opponents. Vote-buying in certain regions of the country is a major electoral challenge. Additionally, while many financially capable candidates can afford high campaign expenditures, they may not possess the qualifications necessary for holding office. Thus, one of the fundamental challenges is the lack of equal opportunities for campaigning. Moreover, candidates with strong influence within the power structure often exploit public resources under various pretexts and enjoy extensive access to public media even outside official campaign periods. This situation pushes electoral competition into an increasingly unequal and unjust realm.

B. Iraqi Law

1. Political Pluralism: Political pluralism refers to the distribution of political power through institutional arrangements or frameworks, meaning that power is not monopolized by a single group - whether political, ideological, ethnic, or intellectual. In other words, political pluralism is a form of social organization pertaining to the structure of the political system and its various operational mechanisms. It acknowledges the necessity of diverse opinions, values, and institutions within the political system [24], in such a way that these perspectives can exert their influence all the way to the level of political decision-making. Crawford Young believes that pluralism exists when there are at least two meaningful social and political groups, each possessing distinct features that affirm their existence and presence. Scholars and practitioners must be able to identify these groups, and discourse and interaction between them should become a prominent aspect of political exchange processes carried out within the framework of a comprehensive political system. Pluralism rests on three foundational principles: Belief in diversity among people, Belief that the rotation of positions is a natural phenomenon, Emphasis on the concept of institutions, as opposed to individualism. In other words, the core assumption of pluralism is that power is inherently distributed-or should be distributed-among various groups and interests in society [24]. Party pluralism, in contrast, refers to the existence of multiple

parties with relatively equal power, each offering a distinct policy on significant issues. These parties do not differ greatly in their influence on public opinion and political life [25]. This means party pluralism exists only when political pluralism is present-that is, when there are various social forces and interests with differing political views that compete for power. Thus, a distinction can be made between political pluralism and party pluralism. Political pluralism is broader and encompasses party pluralism, as it reflects the presence of diverse social, economic, cultural, and political forces. However, party pluralism does not necessarily imply the existence of political pluralism-particularly where one party dominates and suppresses others. In such a case, party pluralism cannot be considered genuine, and it merely serves as a complement to political pluralism [26]. Political pluralism is one of the fundamental prerequisites for the realization of democracy, a primary manifestation of democracy, and an essential element of its existence [27]. Therefore, accepting political pluralism does not automatically mean democracy has been achieved. Democracy fundamentally aims to prevent the monopoly of power and wealth by a single group, institution, or social class. Without peaceful transfer of power and equitable distribution of wealth, democracy cannot be genuinely claimed [28].

2. Party Involvement in Electoral Programs: When examining the electoral programs offered by Iraqi parties since 2003, one immediately notices significant variations in how different issues important to citizens and society are addressed-differences in topic selection, emphasis, and approach. These discrepancies stem from two main factors: The party's ideology and the type of election-whether federal or local. Based on this, religious parties differ in their priorities from nationalist ones, and both of these differ from secular parties, although some areas of agreement may be found [29]. However, such divergence can pose a serious challenge to the integrity of elections.
3. Repeated Candidacy: Democratic principles require that no candidate receive advantages over others. This can be ensured by codifying the necessary conditions and qualifications for candidacy within electoral laws, as well as establishing proper procedures. One such condition is the prohibition of candidacy in more than one electoral district, based on the need to uphold the principle of equal opportunity among candidates and to ensure equality in the electoral process. Consequently, repeated candidacy in multiple districts is treated as an electoral offense subject to penalty [30].

CONCLUSION

One of the key ethical standards for conducting elections that align with the principles of the Islamic Republics of Iran and Iraq is the necessity for the winning candidate to remain committed to the promises made during the campaign. Undoubtedly, healthy competition and informed voting by citizens hinge upon the honest presentation of slogans and electoral programs by candidates and political parties. If a candidate resorts to dishonesty during their campaign, there is a significant risk that, upon attaining office, they will continue to employ the same deceitful methods, leading to grave injustices against the people and a betrayal of their trust.

Undeniably, candidates must focus on presenting their electoral platforms and constructively critiquing the programs of their competitors. The use of destructive tactics, threats, bribery, and deception to sway public opinion during the election campaign not only undermines social ethics but also erodes institutional trust. Given that the political system of the Islamic Republic

of Iran emphasizes the unity of politics and ethics, it is imperative to avoid unethical methods and approaches in electoral contests—especially since smear tactics by candidates can lead to voter alienation.

In both Iran and Iraq, the principles of accountability and trustworthiness are primarily reflected in oaths of office, legal responsibilities, and the supervisory role of institutions. Although these concepts are not always explicitly referred to as "ethical" within legal texts, they are clearly embedded in the duties of the president and are essential for maintaining legitimacy and public trust.

The Islamic Republic of Iran is founded on the integration of politics and ethics. The bond between ethics and politics fundamentally shapes the conduct and political behavior of public officials. Therefore, ethics must govern electoral competition, and all candidates must adhere to ethical standards and rules. Human experience has shown that a fair and free election must be grounded in substantive and value-based principles to safeguard human dignity, social cohesion, and the selection of competent individuals, thereby advancing the country's development and prosperity. Although such ethical frameworks are often neglected by officials and politicians in other countries, the Supreme Leader of the Islamic Republic has consistently emphasized the integrity of electoral competition and campaigning. He has offered guidance and recommendations directed at the public, responsible institutions, and candidates-guidance that must be heeded.

The President of Iraq is the head of state and is tasked with safeguarding adherence to the Constitution, as well as protecting the independence, sovereignty, unity, and security of Iraqi territories in accordance with constitutional provisions. It should be noted that the Iraqi President ratifies treaties and laws passed by the Council of Representatives, grants pardons upon the Prime Minister's recommendation, and holds the "honorary and ceremonial title of Commander-in-Chief of the Armed Forces." According to Article 65 of the Iraqi Constitution, the President is the head of state and a symbol of national unity and sovereignty. He must make serious efforts to ensure adherence to the Constitution and to preserve Iraq's independence, sovereignty, unity, and territorial integrity, based on constitutional provisions.

Based on the aforementioned, the following recommendations are proposed:

Principled Recommendations

- Develop objective and measurable indicators for ethical concepts such as trustworthiness, honesty, and responsibility.
- Avoid vague and generalized concepts; instead, provide tangible criteria for supervisory and judicial bodies.
- Incorporate ethical obligations into electoral laws, with binding legal enforcement mechanisms.
- Add specific clauses to presidential election laws requiring adherence to ethical principles, along with provisions for disqualification or post-election accountability.
- Establish both pre-election and post-election monitoring systems for candidates' ethical conduct.
- Implement oversight not only during qualification stages but throughout the campaign period and even after electoral victory.
- Study examples from countries that have integrated ethical components into the legal electoral process (e.g., Canada, Germany, Indonesia).
- Ensure the independence of ethical evaluation bodies from political or partisan structures.
- Strengthen the autonomy of oversight institutions such as the Guardian Council (in Iran) or electoral and judicial commissions (in Iraq).

Practical Recommendations

- Draft a document titled the "Electoral Ethics Charter" to be signed and adhered to by all candidates.
- Establish independent ethical evaluation committees composed of legal experts, religious scholars, and civil society representatives.
- Create mechanisms for filing complaints and addressing ethical violations during elections.
- Enable citizens and social institutions to report unethical behavior by candidates.
- Increase transparency in campaign financing, promises, and advertising.
- Require candidates to submit financial reports and action plans as indicators of honesty and trustworthiness.
- Organize public debates focused on ethical values and holding candidates accountable before the people.
- Conduct practical evaluations of candidates' ethical commitment, honesty, and transparency.
- Provide public education and raise awareness among voters about the importance of ethical components in elections.
- Shift public attitudes from slogan-based campaigning toward genuine ethical criteria.

ETHICAL CONSIDERATIONS

Ethical issues (such as plagiarism, conscious satisfaction, misleading, making and or forging data, publishing or sending to two places, redundancy and etc.) have been fully considered by the writers.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interests.

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