The Perception of Suo Moto action in Islam
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ABSTRACT

Allah has created Man and gave him some responsibilities in this World as well as taught the terms and conditions of CALIPHATE and all the causes of deprivation from it. The purpose of delegating authority is to see how you (man) will do (Qur'an 7:129). In fact our Lord wants to examine what role the man will play in the formation of a peaceful society based on a Just system according to Allah's law. Islam is a religion of peace. It does not only place the responsibility of establishing an exemplary society on the powerful but also this obligation has been entrusted to every intelligent, sensible and judicious person of the society. To provide justice, concept of Suo Moto has great importance. Suo Moto action can be taken if there is a risk of harm to the Public interest. It is a right of authority/authorities to directly interfere in matters of public importance by freeing themselves totally from the rules of procedure and precedent (Kandhalvi, 2016). The main objectives of Suo Moto is to protect fundamental rights, Public interest litigation, accountability to those who are in power on failing public needs and requirements so that the weak, backward and compelled people can be given their due. In this article, many examples from Quran and Sunnah have been presented regarding Suo Moto. In the era of Caliphates and after that many Government officials and agencies like Hakim-e-Fojdari, Qazi, Mohtasib, Wali-e-Madalim, Sahib-e-Shurta, Ifta, etc used this tool of justice. In the modern World, Suo moto is also being used in different countries of the World.

Keywords: Authority, Rights, Justice, public interest, Suo Moto

1 Introduction
Premise and prolusion:
Before the creation of the mankind Allah said regarding its position:

“Lo! I am about to place a vicegerent on earth”. (Qur'an 2:30)

Therefore, the purpose of creating the humankind was to present him as a delegation of authority from Allah. The conditions for being entitled to representation and the reasons for being deprived of it was agreed to man and where ever man decided to fulfill this responsibility the field of his trial was also prepared to see who proves themselves deserving enough for this crucial assignment. In Islam, sovereignty goes to Allah Alone.

"And say , all praise is for Allah who has never had any offspring, nor does he have a partner in governing The Kingdom, nor is he pathetic, needing a protector and revere Him immensely".

(Qur'an 17:111)
The position of Caliphate given to the man is mentioned in the Quran as:

"Then we appointed you viceroy in the earth after them, that we might see how ye behave".

(Qur'an 10:14)
Therefore, the position and authority given to the Man is not the purpose itself yet a means to accomplish a bigger
goal so that it can be examine, what role has been played by the Man in affecting amicable society in accordance
with the justice system of Almighty Allah.
Let’s not forget Islam doesn’t obliged the sole responsibility to build harmonious society on the authority holders
yet it addresses to every individual of intellect and understanding.Sometimes we see Allah Almighty commands in
Quran as:

وتعاونوا على البر والتقوى ولا تعاونوا على الإثم والعدوان واتقوا الله أن شيدع العقاب

“And cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression.
And be mindful of Allah. Surely, Allah is severe in punishment. (Quran 05:02)
And sometimes Allah Almighty orders by Amar Bil Maroof:

والمومنون والمومنون بعضهم اولياء بعض م يامرون بالمعروف و ينهون عن المنكر

“And the believers, men and women are protecting friends of each other; they enjoy the right and forbid the
wrong.”. (Qur’an 09:09)

And HE commands:

ولكن منكم امتدعون إلى الخير و يامرون بالمعروف و ينهون عن المنكر و أولئك هم الفائضون

“And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency,
such are they who are successful”. (Qur’an 03:104)

According to the Hadees of our beloved Prophetﷺ:
Hazrat Abu Saeed Al Khudri عنہ said I heard the Messenger of Allahﷺ saying: “whoever among you sees
an evil and changes it with his hand , then he has done his duty whoever is unable to do that but changes it with his
tongue then he has done his duty, whoever is unable to do that but changes it with his heart then he has done his
duty and that is the weakest of Faith”. (Sahih Al Muslim, no177.)

2  
Suo Moto action :

It is the solemn responsibility of state Institutions to conserve the rights of the people and to detect a suitable
solution to their problems.

In this regard , the answerable persons of state Institutions should stand back to each other, however if any
institution or individual abuses its powers, exceeds its scope, deprive individuals of their individual and collective
rights or attempt to discomfiture, it is incumbent upon the other authoritativebodies of the state or Competent
authorities to take suo moto action in this matter in accordance with the command of Allah Tala instead of keeping
a blind eye on this matter so that the chief purpose of Sharia is not denounced.

Sajid ur Rehman Siddiqui Kandhalvi علیہ writes quoting ibn Taymiah:
Every position and power are for the religion of Allah to prevail and thedenials to be eradicated. Every
aspect of the Islamic systems is for the promotion and establishment of Islam and the abolition of anything which
comes in contrast to Islam.And the basic condition of every position is that whoever holds the responsibility it
should make no stone unturned in fulfilling it for this great cause.(Kandhalvi, 2016)

Imam Ghazali علیہ writes:
Enjoining what is right and forbidding what is wrong is a major part of religion and that is why Allah has
commissioned all the Prophets (peace be upon them).If its rug is folded and its knowledge and practice is left in
vain, then prophecy is useless and honesty becomes anguished and tardiness becomes common and evolution
becomes agitated and inequity will publish, corruption and persecution will emerge and countries ruin and humanity
would perish.(Ghazali)
Narrated Anas: Allah’s Messenger ﷺ said:

“Help your brother, whether he is an oppressor or he is an oppressed one. People asked, “O Allah’s Messenger ﷺ: It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?” The Prophet ﷺ said, “By preventing him from oppressing others”. (Al Tirmidhi, no2255.)

To stay quite even after witnessing something bad happening, is considered unlikely in Islam. Those people remain deprived of Allah’s blessings. Elimination of oppression is obligatory on every Muslim according to Sharia and it is obligatory on the Caliph or Imam to protect the Deen and the Dunia, establishment of justice and to eliminate injustice and calamity. (Kuwait, 2012)

Those of the Children of Israel who took to unbelief have been cursed by the tongue of David and Jesus, son of Mary, for they rebelled and exceeded the bounds of right. Indeed what they did was evil”.

(Qur’an 05:78-79)

The Messenger of Allah ﷺ said: “By Allah! You must command what is right and forbid evil. Take hold of the hand of the wrongdoer”, (Abu Dawud, no 4336.)

Islam demands a Person not to live a life of unconsciousness and mental lifelessness and deadness not to turn a blind eye to evil and to avoid being isolated and neutral from society. This behavior of his led to lawlessness, anarchy and corruption on the land.

The concept of suo moto (self-notice) is of much importance in Islam with regard to the performance of proxy duties, the principles of Sharia, the terminology and the provision of justice.

Suo Moto is a Latin word meaning to act on one’s own in legal parlance this is the action of the court which court takes not on the request of a plaintiff but on the facts which some to its notice through its own means this action taken in view of the establishment of justice is necessarily done in the general or public interest.

The suo-moto jurisdiction is defined as when a court takes notice or cognizance of a matter up on its own initiative. (Khosa, 1993)

For Suo Moto these words are also used CX Proprio, Ex Mero, Motu, Suo jure, Sua sponge, Nostra sponte.

This Latin word shares the same meaning as SuoMoto. Taking action on any individual or collective bodies which comes in contrast with constitution, not on request but voluntarily, on crucial national or public affairs is set as Suo Moto.

According to black’s law dictionary the concept of Sua Sponte (self-notice) is described as follows; “Of his or its own will or motion, voluntarily, without prompting or suggestion”. (Black, 1990)

Barrister Hamid Bhashani Khan (2018) narrates in his column” SuoMoto ya Azkhud Notice ki Hudood o Quood Kiya Hain?”:

The power of self-notice is linked to a system which recognizes that power can be misused at the grassroots level or government level. In view of this concern it is imperative that the international Court of Justice has the power to issue self-notice to protect fundamental rights of human being.

Public interest litigation, protection of basic human rights, accountability of public institutions and powerful persons are the main reasons for the usage of Suo Moto action. In other words, the purpose of this self-notice is to improve the state system benevolence, social reforms, justice corporation, perform the duty of delegation, providing justice for the oppressed, elimination of oppression and to keep check and balance on the institution related to the provision of civil rights.

3 Suo moto and Masualeh Mursila:

Almighty Allah has provided the man with a very dignified table position and there’s the creature by giving the title of his Kumba [family] and the rights of interest of the creatures have been given great importance in the purpose of Sharia.

The Islamic scholars explain the types of Masualeh Mursila as follows:

1) Protection of religion (hifz-e-deen)
2) protection of self (hifz-e-nafs)
3) protection of mind (hifz-e-aqal)
4) protection of race (hifz-e-nasal)
5) production of wealth (hifz-e-maal)

From the types described above if any one of the rights is meant to damage or feared to be harmed, then the authorities can take notice of it. There's been a debate among the jurist as to if the government is obliged to cut off the hand of a thief who has stolen any property whether the government is obliged to plaintiff to demand penalty or it is not obliged in both the conditions the government is bound to implement penalty to the culprit.

According to Hazrat Imam Malik and some other jurists have similar precedents but all the jurists agree that the retribution is not fixed on the demand of the plaintiff that if he demands it will be punished and if he doesn't, he will not. (Usmani, 1946)

Yaqoob ur Rehman adds more to it:

If a person is proved guilty of theft than the penalty will not rely on the demand of a plaintiff but it is the duty of the government itself also the issue the rights of the other hand the rights of worshippers of Allah the benefit of the issuance of which reaches all the people and human beings regardless of the noble and the wicked, the rich and poor, the strong and weak. Despite of having leverage, if anybody resist from issuing penalty, he will be cursed by the Allah Almighty and his angels. (Usmani, 1946)

4 Suo Moto in the light of Qur'anic Verses:

The total sovereignty laws, power and authority of the whole universe belongs to Allah alone. Qur'an is the final revelation it's a complete code of life and proves with the basic laws.

The reason for most of the verses contained in this revelation was originally a self-note taken by the creator of the universe with the aim of pointing out and warning against any action which would deprive the individual of his individual or collective rights and to rectify the role of human behavior and organizations of Islamic Society.

Majority of ayahs of Surah Hujrat are the best examples of self-notice. Once a delegation came at the service of Rasool Allah in 9 hijri. Regarding the leadership of this delegation, various companions while giving their views raised their voices. It was when these verses were revealed.

اِبْنَا الَّذِينَ آمَنُوا لَا تَفْغَرُوا ۚ اسْتَنَافُكُمْ فَوَقُ صَوْتُ الْبَيْنِ وَلا تَجْهَرُوا لَهُ بِقُوَّةٍ كَجَھِر بِغَيْضٍ أَن تَحْتَطِ أَضُلْفُكُمْ وَذَلِكَ لَا تَشْغَؤُنَّ

“O yeah who believe! left not up your voices above the voice of the prophet, nor shout when speaking to him has your shout one to another lest your works be rendered vain while yeperceive not”. (Qur'an 49:02)

لَوْلَآ أَنَّھَ مَصَبَر وَحَتَّى أَوْلَىٰذِكَّتْ إِلَّهِهِ مَن ذَهَّبَ إِلَّهَهُ مَن أَصَبَّهُ ٰٓاًٰ۟ٓاًٰ۟ٓ إِلَّهَهُ مَن أَصَبَّهُ إِلَّهَهُ مَن أَشْرَكَ ٰٓاًٰ۟ٓاًٰ۟ٓ وَأَقِيِّمَ ٰٓاًٰ۟ٓاًٰ۟ٓ وَأَقِيِّمَ وَإِذَاًٰ۟ٓاًٰ۟ٓ إِلَّهَهُ مَن ذَهَّبَ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ مَن ذَهَّبَ إِلَّهَهُ مَن ذَهَّبَ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَهُ إِلَّهَّ

“Lo! Those who call thee from behind the private apartments, most of them have no sense”. And if they had had patience till, thou camest forth unto them, it had been better for them and Allah is Forgiving, Merciful“. (Qur'an 49:4-5)

On one occasion on Friday, when The final Messenger of Allah was delivering the Khutba of Jumma. Upon hearing the news of a caravan, the people left the sermon and went for the purpose of buying and selling and only 12 men remained in the mosque. This behavior was noticed and they were warned by almighty Allah:

وَإِذَا رَأَوْا نَجَرةً أَوْ نَعْطُوْا إِلَيْهِنَّ وَتَرَكُوا فَقَدْ أَكْثَرُوهُ بِأَنَّ ما عَلَى اللَّهِ مِنَ النَّجَّارِةِ وَاللَّهُ خَيْرُ الْأَزْرَقِينَ

“But when they spy some merchandise or pastime, they break away to it and leave thee standing; say: that which Allah hath is better than pastime and the merchandise, and Allah is the best of providers”. (Qur’an 62:11)
And on secret action of Hazart Hatib bin Abu Balta which he carried out to inform the polytheists of Makkah about the secrets of Islamic state in order to protect his family in Makkah. Revelation on this occasion by the Allah was also a self-notice:

"O believers! do not take my enemies and yours as trusted allies, showing them affection even though they deny what has come to you of the truth". (Qur'an 60:01)

When the opinions were sought on the issue of ransom of killing of prisoners during the battle of Badr. After consultation, it was decided to take ransom. Allah almighty take notice of this matter and revealed this blessed verse:

"It is not for any Prophet to have captives until he hath made slaughter in the land... Yedesire the lure of this world and Allah desires for you that hereafter and Allah is Mighty, Wise". (Qur'an 08:67)

When the prophet vowed for the contentment of his wives that he would never have honey in the future (though he likes honey). Allah revealed this ayah:

"O Prophet, why do you prohibit yourself from what Allah has made lawful for you, seeking the approval of your wives? and Allah is Forgiving and Merciful". (Qur'an 66:01)

It has been said that the blessings which Allah has made lawful can’t be forbidden by the Nabi for the sake of other’s happiness on himself. In addition to the following verses, several other blessed verses were also revealed as Suo Moto. Their aim was to form the Islamic state, its survival, the responsibility of the head of the state and to mold the attributes and opinions of the people in the framework of divine pleasure and to harmonize them with the spirit of Shariah.

5 Suo Moto and its implementation in the age of Prophethood:

After the arrival Prophet to Madinah shareef, people got to acknowledge his chief character as a Head of a newborn Islamic state, commander-in-chief of the revolutionary army, reformed leader, teacher, trainer, judge, ombudsman and observer.

Nabi kept a close eye on the actions of individual and institutions. The prophet took self-notice on several occasions and warned to keep the matter in order and also applied penalty when it was needed.

Narrated by Hazrat Abu Hurere عنہ رضی اللہ عن, Rasool Allah passed by a man selling grain. He asked him how he was selling? he explained. Then Allah revealed on Nabi to put his hand in the sack of the grain. He put his hand in the pile and found it wet. The messenger of Allah said: "he who deceives, is not one of us". (Abu Dawud, no. 3452)

Rasulullah took Suo Moto notice on ansari’s conduct on the occasion of water distribution, was of a disciplinary nature. It is narrated from Hazrat Zubair bin Awam that an Ansar man who has accompanied the messenger of Allah in the battle of Badr had a quarrel about the water of the rain gutters at Hurrah. Both the sahabis used the water to palm the trees from this rain gutter. Ansari said: let the water flow so that my field may be affected. The messenger of Allah said: "Zubair, pour a little water and leave it to your neighbors". Ansari wasn’t contended enough with the decision and said: “Have you made this decision because he’s
your cousin’s son? The messenger of Allahﷺ got enraged. and he said:"Zubair, let the water flow till it reaches the ridges (of the wall). Earlier he had given advice to Hazrat Zubair which suits both the Sahabis. But when the Ansari angered the Nabiﷺ he gave Zubair his full right in the form of a decision as clear as water. (Al Nasai,no.5409)

The messenger of Allahﷺ took notice of the shepherd who was martyred in the incident of Arinin and castigated the oppressors as it was a matter of public safety.

The prophetﷺ also took Suo Moto notice of petty fraud in the financial affairs of the state. After reconciling with the Jews in Khyber, the prophetﷺ himself asked Ibn Abi Al-Haqqia "where is the gold in bold skin that you took from Banu Nadir “? He told it frittered away in wars and other expenses. Rasool Allahﷺ didn’t believed the explanation and handed the matter over to Hazrat Zubair for further query.It’s because of the interest of the Muslims was in general concentration, otherwise there were no plaintiff against Ibn Abi Al-Haqqani.

As far as the public wellbeing is concerned, the state itself is the responsible body and itself appears as plaintiff.

It’s obligatory for the rulers to argue and it’s obligatory to establish it without any claim just as it is obligatory to appoint witnesses without claim.(Ameeni, 2016)

6 Suo-Moto in the era of Khulafa-e-Rashideen

After the demise of the holy prophetﷺ, his Caliphs also took notice of the provision of justice and its stability. A dominant example of this is hazrat Abubakar Siddique’s order to take action against those who disavowed to pay it Zakat. Hazrat Omar penalized everyone who found guilty or wherever he comes to know about any extortion.

The deposition of one of the chief sahaba Hazrat Khalid bin Waleed is an illustration.

Once the person divorced his wives and distributed all his wealth among the sons. When it was hear by Hazrat Omar he said:"go to the women, and cancel the distribution of wealth, otherwise I will make them heirs and I will order stoning on your grave". (Ameeni, 2016)

On one occasion Ameer ul Momineen received the news that some of his deputies were saying poems in praise of alcohol. They were deposed promptly”. (Timiya, 2015)

7 Authoritative Individuals and Entities with Suo Moto powers in Islamic Periods:

It’s a prime responsibility of the Muslim rulers to take suo-moto action of the situation and to reform the society and this attribute is mentioned in the Quran:

“They are those who, if established in the land by Us, would perform prayer, pay alms-tax, encourage what is good and forbid what is evil. And Allah rests the outcome of all affairs”. (Qur’an 22:41)

With regard to all its powers the government must monitor all the rights and interests of its people without discriminating Muslim or non-Muslims and take notice of any shortcomings or violations in the provision of these matters.

It’s the law of Sharia, ‘the rule over the subjects will be linked to their interest’. (Ghazi, 2014)

Undoubtedly Suo Moto action or self-notice is very crucial in the justice system and it also is a key principle of the court. The court is prerogative of the government. In the Islamic caliphate system, the position of caliph has been divided according to the needs and requirements of different periods, and the powers of the court have been delegated to different governmental bodies. The ultimate goal is to inaugurate Allah’s system on earth,
whether the powers of the court are vested in one entity or in different entities. A number of courts and judicial bodies have been set up in Islamic government which is receiving autonomous hearings for the provision of speedy justice and justice for the weak and helpless. These institutions are briefly reviewed below.

8 Hakim-e-Fojdari:
The Hakim-e-Fojdari also has Suo Moto powers. Al- Marwardi says that the ruler himself should supervise and reform the common endowments. There is no need for anyone to interrupt.(Islam ka Nizam e Hukomat, pg156.) Also, if the department of accountability and its responsibilities cannot be dealt with in such a manner, then the ruler has the power to impeach the people about the rights of Allah by assisting him in Huqooq Allah.

9 With regards to the power of the Qazi( Judge):
Except of rulers, the person who's been appointed for any position, is also legible for suo moto action. In Islam, no one is above justice, so the jurisdiction of a judge extends to all classes of subjects and all government officials. They should be strictly monitored in order to prevent deviations.(Bukhari, 2015)

Judiciary, also has the upper hand over both the administration and the legislature. It can have the check and balance on all the steps taken by the administration and repeal all the laws made by the legislature. (Bukhari, 2015)

Al-Marwardi says while describing the responsibilities of a judge: “The government should take into account the interests of the people, not allow any person to build any building etc., on the way and should drop the excesses and encroachments made without justification. He can make this arrangement without any demand. In its jurisdiction, he should look into the affairs of those in jail and release those who are entitled to their release. In the same way, he should take notice of the affairs of orphans, the poor and the deprived classes without any claim and in this regard the judge should also consider if his deputies are dishonest. If so, remove them from the post immediately.(Al-Mawardi, 2015)

10 Ombudsman/ Adjudicator:
The ombudsman has the power to take notice and resolve the issue for the protection of public wellbeing and the rule of law.(Al-Mawardi, 2015) It is the duty of the ombudsman to keep an eye on outward evil deeds in order to put an end to the catastrophe and to advance good deeds. The ombudsman himself can search and investigate cases which are related to the commandment of God and prohibition of evil and it is not necessary for a plaintiff to come and make claim. (Al-Mawardi, 2015)

Imam Ghazali رحمت الله عليه while elaborating the liabilities of adjudicator says: ‘the educator doesn’t stand by for the cases of such disputes or abuses to come to him so that he may ponder over them. And when he acknowledges something of the sort, he mediates about it and takes appropriate steps. (Khaldoon, 2014)

11 Diwan-e-Nazar fil Mazalim ( Board of review of grievances):
Mohammed Salam Madqour defines atrocities as follows:

It is a judicial power which is beyond the power of a judge and ombudsman.Wali-e-Mazalim examines atrocities,people's oppression and injustice. It also examines disputes that the judge can’t review. In fact, it is a combination of both qadha and government. Although it is included in qadha in terms of its structure. Its trustee is called Sahib-ul- Mazalim,which evaluates and prevents injustice done by the guardians, tax collectors and caliphs, emperors or judges and their descendants. (Kandhalvi, 2016)

Therefore, the chief obligation of grievance owner is to shed the clouds of oppression. The grievance-owner (Sahib-ul-Mazalim) has three main jobs in which he doesn’t need anyone to review and he can take notice of it without any claim of justice from the plaintiff.

1) Keeping close eye on the excesses of the authorities on the subjects and apprehending them in a brutal manner is one of the essentials of a trial of atrocities that doesn’t require any cry of a complaint.(Kuwait, 2012)

2) Compare that tyranny and abuse of the workers in the collection of property with the fair rules in the Imams registers, persuade the people to do so, held the authorities accountable and review the excess they
have received. It has been delivered to the treasury. If it has been delivered to the treasury, then order it to be returned and if it has been taken by them, then take it back from them and hand it over to the owners. (Kuwait, 2012)

3) Scrutinize the cleric (book-keeper) as they are liable for the income and expenditure of the Muslim treasury. Watch for their situation in case of any shortcomings in their assign matters. (Kuwait, 2012)

12 Al-Shurta (The Police Department):

Al-shurta (The Police Department) was established in the time of his Hazrat Omar but its regular organization took place in the Caliphate of Hazrat Ali. Initially, its job was to enforce court decisions, establish law and order, and to castigate culprits. Later, during the Umayyad and Abbasid periods, the powers of the participants increased. In Andalusia, the police had the authority to take self-notice. The jurisdiction of the police was wider than the jurisdiction of the judge and on the information given by the subordinate officers he could initiate our self-investigation without waiting for the complaint of the victim yet the judge didn't have the authority to do so. (Kandhalvi, 2016)

13 Ifta (The Fatwa):

Compared to other institutions, the role of the fatwa department in terms of self-notice seems limited, but it cannot be overlooked. On the one hand, the institution of the Iftaa executes its spiritual power and enforces the Fatwa issued by it and on the other hand, by providing guidance to all the judicial bodies in reaching a just and correct decision in the implementation of justice. It’s also a matter of Iftaa of harsh criticism, warning and mass protests against oppression and injustice. (Bukhari, 2015)

14 The general liability of the believers and its scope

In the Islamic state, not only the powerful individuals and institutions, but also the non-Sharia compliant act, be they political or social, cultural or economical, individual or collective, can take notice of the observance of Sharia. Judges can take notice of the rulers and the rulers can take Suo-Moto notice of the judge’s actions which are against the law and the believers must raise their voices against the evil and not turn a blind eye.

And old man brandished a naked sword in front of Hazrat Omar and said if he gave orders according to his own desires other than the command of Allah and his Messenger, this sword would behead him. Instead of being angry, Ameer-ul-Momineen thanked Allah, “I’m grateful there are still people for straiten Omar”.

According to the hadith of the Prophet: ‘Unless people point out evils and stand up against them, they’ll be deprived of the help of Allah’.

The welfare of the state and the protection of human rights is possible only if the state and the people do not help each other in promoting harmony, justice and equality. Not only the self-notice be taken by government and judicial officials in the promotion of justice and protection of public interest, but also in the performance of various institutions. It cannot be overlooked. However, in its use, it’s necessary to keep in mind and adhere to established Sharia principles of justice so that the most dominating goals hidden in the principles of suo moto notice can be achieved.

References
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