

IN THE HIGH COURT OF SINDH, KARACHI.

Cr. Bail Appln. No.2073 of 2025

Applicant : Muhammad Faisal s/o Muhammad Hussain,
through M/s Raja Haq Nawaz and Mirza
Tanveer Ahmed, advocate.

Respondents : The complainant,
through Mr. Sidique Akbar,

The State
through Mr. Tahir Hussain Mangi,
Assistant Prosecutor General, Sindh.

Date of hearing : 01.10.2025.

Date of Order : 16.10.2025.

O R D E R

MIRAN MUHAMMAD SHAH, J:- Through the instant Criminal Bail Application, the applicant above named seeks his post-arrest bail in Crime No.425 of 2024, for offence under section 295-B P.P.C, registered at P.S Jackson, Karachi. The applicant has approached court of Sessions for post arrest Bail vide Criminal Bail Application No. 3236 of 2025, however, it was assigned to learned XIIth Additional Sessions Judge, Karachi West, who after hearing the parties has declined the request vide order dated 08.07.2025. Hence this application.

2. The brief facts of the prosecution case are that complainant Safdar Hussain S/O Shah Muhammad stated that he resides at the given address and works as a mason. On 28.11.2024, at about 11:15 a.m., he returned home from work to House No. 2, Block-5, Gulshan Sikandarabad, Karachi. While parking his motorcycle, he heard children raising a hue and cry, alleging that one Muhammad Faisal s/o Muhammad Hussain had desecrated the Holy Quran. The complainant saw the accused cutting pages of the Quran with scissors and setting them on fire. Upon questioning, the accused told him to take the pieces away. Soon after, residents of the area gathered. The incident caused distress among the local Muslim community. A video was recorded and police were informed via 15. HC Rana Khurram and HC Hanif arrived at the scene. With the help of Rana Shabbir Hussain and Zahidullah, the accused Muhammad Faisal was apprehended and handed over to the police for legal action, hence, this FIR lodged against the accused persons.

3. The learned counsel for the applicant submits that the applicant/accused is innocent and has been falsely implicated in this case due to mala fide intentions and ulterior motives of the prosecution; that the complainant falsely involved the applicant to achieve unlawful objectives through blackmail and the applicant is a religious person who would never engage in any act contrary to Islam, the Holy Quran, or Sunnah. Furthermore, the applicant has no prior criminal record and is not involved in any other case, maintaining a clear and respectable history.

4. On the other hand, the learned counsel for the complainant as well as the learned Assistant Prosecutor General, Sindh vehemently opposed the grant of bail to the applicant on the ground that the applicant was caught red handed from the spot and lastly prayed for dismissal of the bail to the applicant.

5. I have heard learned counsel for the parties and gone through the material available on the record. It has transpired that the present applicant was caught red-handed from the spot while he was cutting pages from the Holy Quran and did not show any sign of guilt with regard to his action. Though at the time of registration of FIR, he was present and did not make any movement to run away upon being caught by the people. However, it was informed that he is of limited mental capacity, though there is no indication of any diagnosed mental illness. During the filing of the challan, two torn pages of paras of the Holy Quran, scissors, match box and USB of video were presented as evidence. The material produced is sufficient to show the implication of the applicant in this case. The Holy Quran is indeed a sacred and divine source of guidance upon which the faith of Muslims is based. It contains the teachings and guidelines of the Prophet Muhammad (Peace Be Upon Him). Any act of desecration or disrespect toward the Holy Quran is considered a grave offense. In Surahs such as surah *Sajda* and surah *Kahf*, it has been mentioned that committer of desecration of Holy Quran shall be punished in the fire of hell (). The alleged act committed by the applicant falls under the category of a serious offence, punishable under the law. Such offences are not to be dealt with on mere technicalities, especially when the facts of the case

clearly point to the deliberate commission of the act. The accused cannot take shelter under procedural or technical grounds to avoid the consequences of the offence. For the very reason legislature had drafted very strong imprisonments through amendments in law. Section 295-B PPC clearly defines the desecration of the Holy Quran as a heinous offence, punishable with life imprisonment. Hence, offence falls within the prohibitory clause of Section 497 Cr.P.C., the nature and gravity of the offence warrant serious consideration.

6. In view of the above, I do not find any merit in the arguments advanced by the learned counsel for the applicant. The case of the applicant/accused is not made out for grant of the bail. Accordingly, the instant bail application is rejected. The learned trial Court is directed to conclude the trial within two months positively.

7. Needless to mention here that the observations made hereinabove are tentative in nature would not influence the learned Trial Court while deciding the case of either party at trial.

8. This Crl. bail application stands disposed of in the above terms.

JUDGE

Manthar Brohi

اے بتِ رحمہ (136: الہ نساء) رَسُوْلِهِ عَلٰی نَزَلِ الَّذِی الْکِتٰبِ وَ رَسُوْلِهِ وَ بِاللّٰهِ اٰمَنُوْا الَّذِیْنَ یَاٰیْهَا
پُر رَسُوْلُوں اپ نے نے اس کے تاب جو اور پُر رَسُوْل کے اس پر اللہ! والہ ایمان
لاؤ۔ ایمان پر اس کی نازل

شَدِیْدًا عَذَابًا کَفَرُوْا الَّذِیْنَ فَلَنُذِیْقَنَّ . تَغْلِبُوْنَ لَعَلَّکُمْ فِیْهِ وَالْعَوَّا الْقُرْآنَ لِهَذَا تَسْمَعُوْا لَا وَاکْفَرُ الَّذِیْنَ وَقَالَ
بِاٰیَاتِنَا کَانُوْا بِمَا جَزَاء خُلْدًا دَارٍ فِیْهَا لَهُمُ النَّارُ اللّٰهِ اَعْدَاءٍ جَزَاء . ذٰلِکَ یَعْمَلُوْنَ کَانُوْا الَّذِیْ اَسْوَا وَلَنَجْزِیَنَّهُمْ
یَجْحَدُوْنَ .

پڑھا اسے جب) اور کہ رو نہ ہی سنا کہ وقرآن اس کہ ہیں کہ تے مذکر اور بتِ رحمہ
ہم تم (فرماتا ہے تعالیٰ اللہ) رہو، غالب تم تاکہ کہ رو مچایا شور تم (تو جاؤ
کی اعمال پرے کے ان اور گے چکھاؤ میں مزہ کا عذاب سخت کہ و مذکروں بھی
یعنی) ہے سزا کی دشمنوں کے تعالیٰ اللہ ہیں، یہ کہ رتے وہ جو گے دیں سزا
ہے سزا کی اس ہے، یہ گھر کا ہمیشہ میں (جہنم) اسی لئے کے آگ، ان (کی دوزخ
(26/28): (الہ سجدة حم) ف صلت سورة) تھے کہ رتے ان کار کا آیت توں ہماری جو

پاک سے تعارض کے قسّم ہر کہ یم قرآن
، ہے پاک و تعارض کے ہر قسّم اوج، ہے ہدایت سرچشمہ کہ یم قرآن
: فرمایا ارشاد نے تعالیٰ اللہ میں الہ کہف سورة
. عَوَجًا لَهُ یَجْعَلُ وَلَمْ الْکِتٰبَ عَبْدِهِ عَلٰی اَنْزَلَ الَّذِیْ لِلّٰهِ الْحَمْدُ

نازل کے تاب پر بندے اپ نے نے جس ہے لئے کے تعالیٰ اللہ تعریف تمام
(1: الہ کہف سورة)۔ رکھی نہیں کہ جی کی وئ میں اس اور فرمائی