



Source: <https://www.indiatoday.in/india/story/up-madrasa-attendance-scam-barabanki-video-shows-fake-biometric-entries-using-plastic-cards-2904708-2026-05-02>

NewsIndiaUP madrasa video exposes fake biometric attendance system using plastic cards

UP madrasa video exposes fake biometric attendance system using plastic cards

A video from a state-aided madrasa in Barabanki allegedly shows teachers' attendance being marked with plastic cards instead of biometric verification. The footage has raised questions over oversight, prompted scrutiny by the NHRC and led officials to order an enquiry.

Ashish Srivastava

Barabanki,UPDATED: May 2, 2026 15:47 IST

Edited By: Priyanka

A fresh case of alleged fake biometric attendance in Uttar Pradesh's state-aided madrasas has surfaced from Barabanki, with a video purportedly showing how teachers' attendance is being marked using plastic cards instead of actual biometric verification. The incident has raised serious questions over monitoring mechanisms, with the National Human Rights Commission (NHRC) also taking cognisance.

In the video accessed, names of multiple teachers are seen written on plastic cards, which are then used to mark attendance in place of thumb impressions. The footage allegedly shows staff marking attendance for absent teachers, suggesting manipulation of records that are later used for salary disbursal.

Officials say biometric attendance is mandatory in all aided madrasas, with records compiled at the district level by minority welfare officers before salaries are released. However, the system in this case appears to lack proper administrative control and is reportedly not linked to any Aadhaar-based online authentication.

Source: <https://www.republicworld.com/amp/india/up-madrassa-fakes-biometric-attendance-system-using-plastic-cards-watch>

News /India News /UP Madrasa Fakes Biometric Attendance System Using Plastic Cards | Watch

Updated 2 May 2026 at 18:47 IST

UP Madrasa Fakes Biometric Attendance System Using Plastic Cards | Watch

Biometric attendance is compulsory across all aided madrasas. The records are compiled at the district level by the minority welfare officers before salaries are disbursed.

Satyaki Baidya

India News

Barabanki: In a case of fake biometric attendance, a video has come to light, allegedly from Uttar Pradesh's Barabanki, where teachers' attendance was being purportedly marked using plastic cards instead of following biometric verification, raising concerns about monitoring procedures. Reports indicate that the National Human Rights Commission (NHRC) has taken cognizance of the incident.

The video showed names of multiple teachers written on plastic cards being used to mark attendance, instead of biometric thumb impressions. The video footage also shows staff marking attendance for absent teachers. Reports indicate that the madrasa, Islamia School in Maila Reganj, has around two dozen teachers enrolled.

The issue may have come up owing to absence of Aadhaar-based face authentication, and almost no inspection, which may have enabled such laxity in recording attendance.

Biometric attendance is compulsory across all aided madrasas. The records are compiled at the district level by the minority welfare officers before salaries are disbursed. However, the video showcased that such rules were brazenly flouted in this case. In this school in Barabanki, reports suggest that attendance records are printed and submitted manually.

This incident comes at the back of a similar case in Jaunpur, in which thumb impressions of a madrasa manager's family members were allegedly being used to mark attendance.

Earlier, court directives have recommended online authentication systems across madrasas to prevent misuse.

"Reports are prepared at the district level based on attendance records, and salaries are released accordingly. The Barabanki will be investigated," the UP Joint Director Son Kumar was quoted as saying, as per a report. Further action will depend on the findings of the enquiry, he said.

Source: <https://newsable.asianetnews.com/india/up-madrassa-attendance-scam-barabanki-madrassa-fake-biometric-attendance-video-row-sparks-major-probe-in-uttar-pradesh-articleshow-ke7tvi4>

UP Madrasa Attendance Scam: Video Shows Plastic Cards Replacing Biometric Verification

Author : Divya Danu

Published : May 02 2026, 07:05 PM IST

Plastic Cards Used For Teacher Attendance In UP Madrasa, NHRC Takes Notice

A video from state-aided madrasa in Barabanki, UP, raised serious concerns after it allegedly showed teachers' attendance being marked using plastic cards instead of real biometric scans. The madrasa, identified as Islamia School in Maila Reganj, is now under investigation. NHRC has also taken note. Officials say salaries are linked to attendance.

A fresh controversy has emerged from Uttar Pradesh's Barabanki district, where a video allegedly shows fake biometric attendance being marked at a state-aided madrasa. The footage reportedly shows teachers' attendance being recorded using plastic cards instead of actual thumb impressions. The incident has raised serious concerns about how attendance is monitored in aided madrasas.

Madrasa identified in Barabanki

Sources identified the institution as Islamia School in Maila Reganj, Barabanki. The madrasa reportedly has around two dozen teachers, according to a report by India Today.

In the viral video, names of several teachers can be seen written on plastic cards. These cards are then placed on the biometric machine to mark attendance.

Officials suspect that attendance may have been recorded even when some teachers were absent.

Salary concerns emerge

Biometric attendance is compulsory in all state-aided madrasas in Uttar Pradesh. Attendance records are checked by district minority welfare officers before salaries are released.

If fake attendance is confirmed, it could mean salaries were paid based on manipulated records. This has made the case even more serious.

System loopholes exposed

Officials say the biometric system used in the madrasa does not appear to be linked to Aadhaar or any real-time online verification system.

Attendance records are reportedly printed and submitted manually. Experts believe this offline process creates loopholes that can be easily exploited.

They have also pointed to limited inspections and the lack of face authentication as major weaknesses.

Similar case surfaced earlier

This is the second such case in recent days. A similar incident was recently reported in Jaunpur, where fake attendance was allegedly marked using thumb impressions of a madrasa manager's family members.

That investigation is still underway.

The latest case has once again highlighted the need for stronger safeguards.

NHRC takes notice

The National Human Rights Commission has taken cognisance of the Barabanki case. Its involvement has added further weight to the investigation.

Earlier court directions had also recommended online authentication systems in madrasas to prevent such misuse.

Officials order enquiry

UP Joint Director Son Kumar confirmed that biometric attendance is mandatory. He said attendance reports are prepared at the district level and salaries are released only after verification.

"The Barabanki case will be investigated," he said.

Authorities have made it clear that strict action will be taken if any wrongdoing is found.

Public reaction to ,viral video

The video has sparked strong reactions online. Many users have demanded strict action against those responsible. Several called for tighter monitoring and better use of technology to stop such fraud in future.

Source: <https://www.thehindu.com/sci-tech/health/access-to-generic-risdiplam-sought-under-policy-for-rare-diseases-for-people-with-spinal-muscular-atrophy/article70931598.ece>

Access to generic Risdiplam sought under policy for rare diseases for people with Spinal Muscular Atrophy
The recent availability of India-manufactured generic Risdiplam offers a practical pathway, patients write in an appeal to the PM; access to treatment is time sensitive, with delays having the potential to cause irreversible deterioration in the life-limiting neuromuscular condition

Published - May 02, 2026 07:13 pm IST - NEW DELHI

Bindu Shajan Perappadan Bindu Shajan Perappadan

Persons living with Spinal Muscular Atrophy (SMA), and parents of minor persons living with the condition, have written to Prime Minister Narendra Modi seeking his urgent intervention to ensure nationwide access to generic Risdiplam under the National Policy for Rare Diseases (NPRD).

SMA is a genetic, progressive, and life-limiting neuromuscular condition, and access to treatment is time sensitive, with delays having the potential to cause irreversible deterioration.

India has taken positive steps in rare disease care with the NPRD, despite which many SMA patients remain untreated due to the prohibitive cost of the innovator medicine.

The maximum retail price (MRP) of the innovator drug is ₹5,44,473 per bottle. One-time assistance of ₹50 lakh under the NPRD lasted barely 10 months for an adult patient (2.5 to 3 bottles per month), even after the procurement of each bottle at a heavy discount.

The recent availability of India-manufactured generic Risdiplam offers a practical and affordable pathway, the addressed to the PM letter said. The generic version of Risdiplam is priced at an MRP of ₹15,900 per bottle, and it is currently available for approximately ₹12,790 per bottle.

This represents a 97% reduction in price, based on the MRP alone. This is significantly less expensive, clinically effective, and already helps several people who have accessed it privately.

However, even at this price, the majority of persons living with SMA cannot afford to buy the medicine in a sustainable way. This requires the urgent intervention of the Ministry of Health and Family Welfare, which implements the NPRD, the letter said.

Further, most of the Centres of Excellence designated under the NPRD have not started prescribing generic versions of Risdiplam, citing various technical reasons and denying treatment for adult patients, the letter said.

If the government starts centrally procuring the generic version of Risdiplam, then the procurement price would be over 40% lower than its MRP. This would ensure uninterrupted access of Risdiplam to all people living with SMA, the letter added.

“The current medication by Roche costs ₹72 lakh per annum, while Natco’s generic version is priced at ₹350,000 [per annum]. This represents merely the surface of a much deeper issue. Assistive devices, supplements,

physiotherapy, and continuous hospitalisation without insurance coverage are exerting a significant financial burden on SMA patients and the families. There exists a substantial lack of societal, medical, and governmental support for them. The inaccessibility and unaffordability of medication compel many patients to face their prognosis with limited hope as this is a degenerative disorder. This implies that failure to procure the medication in a timely manner results in irreversible neural damage, thereby increasing the risk of mortality," Purva Mittal, Assistant Professor, University of Delhi Special Monitor, Women and Disability, National Human Rights Commission.

Risdiplam is a lifelong necessity, Seba P.A., an artist living with SMA, said.

"Currently, the primary challenges faced by the majority of people living with SMA and their families is in accessing the treatment (because of financial constraints and the need to travel long distances for medicines). As an adult patient, my most significant personal challenge is that my parents are no longer as young as they once were. It has become increasingly difficult for them to provide the consistent care I require as a bedridden patient with tracheostomy," Ms. Seba said.

Risdiplam, though not offering a cure, can stop or slow down the progression of SMA.

"Delay in ensuring access to the treatment can cause irreversible damage to the motor neurons. Especially for patients with weak respiratory health, like me, consistent medication is vital to maintaining what remains of the respiratory muscle strength. Even a short delay can lead to a weaker cough, more frequent lung infections, or increased dependency on the ventilator, etc.," she said.

Patients and their families are now urging that all Centres of Excellence be asked to start prescribing generic Risdiplam to all clinically eligible SMA patients, irrespective of their age and type of SMA, and initiate centralised procurement of Risdiplam.

"India now has the opportunity to make SMA treatment widely accessible through affordable generics," the letter said.

Source: <https://timesofindia.indiatimes.com/blogs/toi-edit-page/sathankulam-verdict-raises-deeper-questions-about-custodial-violence/>

Sathankulam verdict raises deeper questions about custodial violence
May 2, 2026, 9:25 PM IST Anup Surendranath in TOI Edit Page, India, TOI

Anup Surendranath

Surendranath is professor of law & executive director, The Square Circle Clinic at NALSAR University of Law, Hyderabad

The Madurai Sessions Court's judgment finding nine policemen guilty for the custodial killings of Jayaraj and Bennix in Sathankulam marks a rare and significant moment in India's criminal justice landscape. In a country where custodial deaths are frequent, yet convictions remain extremely rare, this judgment stands as a testament to the persistence of a grieving family, committed lawyers, and civil society actors who refused to let the case fade into institutional silence. However, death sentences for all nine policemen raise a different set of concerns. The public response has been emphatic. The custodial murders of Jayaraj and Bennix generated shock and outrage during the Covid-19 pandemic. And the widespread support for the death sentences is seen as a reflection of the view that when the protectors become perpetrators, the law must respond with its severest sanction.

But it is precisely here that we must interrogate what this punishment represents and what it conceals. To treat the death penalty as an expression of us taking custodial violence seriously is deeply misleading. Much like the death penalty more generally, it risks becoming a politics of distraction. A singular, dramatic act that obscures a far more uncomfortable truth, the truth that custodial violence is systemic, routine, and largely unpunished. Recent parliamentary data shows that custodial deaths remain stubbornly persistent. Between 2021 and 2026, the number of custodial deaths reported each year ranged between 140 and 176, with 170 cases in 2025-26 alone. Yet accountability is almost non-existent. In the same period, the National Human Rights Commission recommended disciplinary action in just one case from Tamil Nadu. This is not a system that has suddenly discovered moral clarity in Sathankulam. It is one that has long tolerated impunity for custodial violence. The Human Rights Watch report 'Bound by Brotherhood' documents how investigations are often compromised, with police shielding their own, witnesses intimidated, and even medical evidence manipulated. As the report notes, police frequently fail to follow basic arrest procedures such as informing families or producing detainees before a magistrate, creating conditions where abuse thrives unchecked. Against this backdrop, the death penalty in Sathankulam is spectacle rather than transformative. By framing the violence as the act of a few "monstrous" officers, it allows deeper questions about policing culture and accountability to remain unaddressed.

There is also the question of law. The Supreme Court has consistently held that sentencing must be individualised, and that the nature of the crime alone cannot determine whether the death penalty is imposed. Yet in the Sathankulam judgment, all nine were held deserving of equal punishment.

Individualised sentencing is a constitutional safeguard and not a technicality. It demands that courts examine the specific role, circumstances, and culpability of each accused before imposing the ultimate punishment. To bypass this requirement, even in a case as egregious as Sathankulam, risks undermining the very legal standards that are meant to constrain the use of the death penalty. It may be argued that such concerns are misplaced and that the focus should remain on justice being done in this case. But it is in precisely such cases that our commitment to the rule of law is tested. The broader data on death penalty sentencing in India should give us pause. Over the

past decade, high courts have set aside or commuted nearly 82% of death sentences imposed by trial courts, confirming about 9.7%. At the SC level, the pattern is similar: only around 12% of death sentences are ultimately upheld. For the last three years, SC has not confirmed a single death sentence of the criminal appeals it has heard. These figures reveal a consistent pattern of trial courts adopting a crime-centric approach, allowing the brutality of the offence to dominate sentencing decisions, only for appellate courts to later intervene. This points to a deeper tension between public sentiment and constitutional principle. The demand for harsh punishment, particularly in cases like Sathankulam, is understandable. But courts are not meant to mirror public outrage. Their role is to uphold the law, even (and especially) when doing so is difficult.

The death sentences in Sathankulam offer us a false sense of closure. Custodial violence demands that we confront institutional realities, that we are unflinching in our efforts to end impunity. If Sathankulam is to mean anything, it must push us beyond the shallowness of the death penalty. It must force us to ask what we are really doing to prevent other Jayaraj and Bennix.

Surendranath is law professor and executive director, The Square Circle Clinic at NALSAR University of Law.



Source: <https://inshorts.com/en/news/plastic-cards-used-instead-of-biometric-scans-in-up-madrassa-1777730613877>

Plastic cards used instead of biometric scans in UP madrasa
short by/07:33 pm on Saturday, 2 May 2026

A video from a state-aided madrasa in Barabanki, Uttar Pradesh, has raised serious concerns after it allegedly showed teachers' attendance being marked using plastic cards instead of real biometric scans. National Human Rights Commission has also taken note of the madrasa, identified as Islamia School in Maila Reganj. Officials say salaries are linked to attendance and strict action will follow.

Source: <https://www.msn.com/en-in/news/India/fraudulent-biometric-attendance-discovered-in-uttar-pradesh-madrasas/ar-AA22dQyV>

Fraudulent biometric attendance discovered in Uttar Pradesh madrasas

16h • 2 min read

Fraudulent Biometric Attendance Discovered in Uttar Pradesh Madrasas

New Case of Biometric Fraud in Barabanki Madrasas

A recent incident in Barabanki, Uttar Pradesh, has unveiled a case of fraudulent biometric attendance in government-aided madrasas. A video reportedly shows that teachers' attendance is being recorded using plastic cards instead of biometric verification. This revelation raises serious concerns about the monitoring system, prompting the National Human Rights Commission (NHRC) to take notice. The footage displays several teachers' names written on plastic cards, which are being used to mark attendance in place of thumbprints. Employees can be seen in the video recording the attendance of absent teachers, indicating manipulation of records that are later used for salary distribution.

Mandatory Biometric Attendance Under Scrutiny

Officials have stated that biometric attendance is mandatory in all aided madrasas, and records are compiled at the district level by minority welfare officials before salaries are disbursed. However, this case suggests a lack of proper administrative control within the system, which reportedly is not linked to any Aadhaar-based online verification.

Barabanki Incident Adds to Series of Irregularities

This revelation from Barabanki follows a similar case in Jaunpur, where thumbprints of family members of a madrasa manager were used to falsely record attendance. Investigations into that case are still ongoing. Sources indicate that the madrasa located in Maila Reganj, identified as Islamia School, has around two dozen teachers. Despite the availability of biometric devices, such irregularities have occurred due to the lack of real-time online verification.

Systemic Flaws and Lack of Oversight Exposed

Experts and officials have pointed out that the absence of Aadhaar-based facial recognition, limited inspections, and the practice of maintaining offline records are significant vulnerabilities being exploited. It has been reported that attendance records are manually printed and submitted, raising concerns about verification. This issue also brings back to light concerns previously raised through court directives, which recommended the implementation of online verification systems in madrasas to prevent misuse.

Source: <https://www.amritvichar.com/article/580723/barabanki--irregularities-in-madrassa-biometric-attendance%E2%80%94attendance-being-marked-using-plastic-cards--nhrc-takes-cognizance--investigation-initiated#gsc.tab=0>

बाराबंकी : मदरसे में बायोमेट्रिक हाजिरी में झोल, प्लास्टिक कार्ड से लग रही अटेंडंस, एनएचआरसी ने लिया संज्ञान, जांच शुरू

Amrit Vichar Network

Published By Deepak Mishra

On 02 May 2026 19:26:19

बाराबंकी, अमृत विचार। सहायता प्राप्त मदरसों में बायोमेट्रिक उपस्थिति व्यवस्था पर एक बार फिर सवाल खड़े हो गए हैं। जिले के एक मदरसे से सामने आए मामले में प्लास्टिक कार्ड के जरिए शिक्षकों की फर्जी हाजिरी लगाए जाने का खुलासा हुआ है। इस पूरे प्रकरण का वीडियो भी वायरल है।

फिलहाल मामले की जांच शुरू कर दी गई है। आपको बता दें कि हाल ही में जौनपुर में भी इसी तरह का मामला सामने आया, जहां मदरसा प्रबंधक के परिजनों के अंगूठे के निशान से फर्जी हाजिरी लगाए जाने का आरोप लगा था। इस मामले की जांच अभी जारी है।

यह मामला बंदोसरांय क्षेत्र के कस्बा मैलारायगंज स्थित इरम एजुकेशनल सोसायटी के मदरसा इस्लामिया स्कूल से जुड़ा है। जहां के एक वीडियो वायरल हुआ है। वायरल वीडियो में कई शिक्षकों के नाम प्लास्टिक कार्ड पर लिखे दिखाई दे रहे हैं, जिनका इस्तेमाल अंगूठे के निशान की जगह उपस्थिति दर्ज करने के लिए किया जा रहा है।

आरोप है कि अनुपस्थित शिक्षकों की भी हाजिरी इस तरीके से लगाई जा रही, जिससे वेतन निर्गमन में गड़बड़ी की आशंका बढ़ गई है। नियम अनुसार, सभी सहायता प्राप्त मदरसों में बायोमेट्रिक उपस्थिति अनिवार्य है और इसका रिकॉर्ड जिला स्तर पर अल्पसंख्यक कल्याण विभाग द्वारा संकलित किया जाता है।

वहीं मदरसा प्रशासन ने वायरल वीडियो को भ्रामक बताते हुए कहा कि इसमें दिखाई गई प्रक्रिया नियमित उपस्थिति नहीं, बल्कि बायोमेट्रिक सिस्टम की तकनीकी जांच का हिस्सा है। अधिकारियों के अनुसार मशीन में पहले दिक्कतें आ रही थीं, जिन्हें लखनऊ से इंजीनियर बुलाकर ठीक कराया गया। मरम्मत के बाद सिस्टम की कार्यक्षमता जांचने के लिए एक साथ कई कार्ड स्कैन किए गए थे।

हालांकि इस मामले में प्रणाली आधारित ऑनलाइन सत्यापन से जुड़ी नहीं है, जिससे दुरुपयोग की पूरी गुंजाइश है। इस मदरसे में करीब दो दर्जन शिक्षक कार्यरत हैं। यहां बायोमेट्रिक मशीन तो मौजूद है, लेकिन रियल-टाइम ऑनलाइन मॉनिटरिंग न होने के कारण फर्जीवाड़े की आशंका जताई जा रही।

जानकारों की मानें तो फेस ऑथेंटिकेशन का अभाव, सीमित निरीक्षण और ऑफलाइन रिकॉर्ड प्रणाली इस तरह की अनियमितताओं को बढ़ावा दे रही। कई स्थानों पर उपस्थिति रजिस्टर प्रिंट कर मैन्युअली जमा किए जाते हैं, जिससे सत्यापन पर सवाल उठ रहे। वहीं जिला अल्पसंख्यक कल्याण अधिकारी संजय मिश्र ने बताया कि प्रकरण संज्ञान में है, जांच की जा रही है। मामले में सख्त कार्रवाई की जाएगी।

Source: <https://www.timesnowhindi.com/cities/70-year-old-accused-dies-in-gujarat-police-custody-lawyers-demand-cid-probe-article-154224280>

वडोदरा में पुलिस कस्टडी में 70 वर्षीय आरोपी की मौत से मचा बवाल, वकीलों ने उठाई CID जांच की मांग

Authored by: ध्रुव संचानिया Edited by: निलेश द्विवेदी

Updated May 2, 2026, 06:56 PM IST

गुजरात के वडोदरा जिले में पुलिस कस्टडी में 70 वर्षीय आरोपी की मौत के बाद मामला विवादों में घिर गया है। पुलिस जहां इसे आत्महत्या बता रही है, वहीं वकीलों के संगठनों ने जांच पर सवाल उठाते हुए सीआईडी जांच की मांग उठाई है।

Vadodara News: गुजरात के वडोदरा जिले के करजन तालुका के कुराली गांव में हत्या के एक मामले में गिरफ्तार 70 वर्षीय आरोपी की पुलिस कस्टडी में मौत के बाद विवाद खड़ा हो गया है। पुलिस ने इसे आत्महत्या बताया है, जबकि वकीलों के संगठनों ने घटना पर सवाल उठाते हुए सीआईडी जांच की मांग की है। मामला एडवोकेट अनिरुद्धसिंह चौहान के पिता की हत्या से जुड़ा है, जिनका शव कुछ दिन पहले एक नहर से बरामद हुआ था। जांच के दौरान पुलिस ने एक 70 वर्षीय व्यक्ति को गिरफ्तार किया था। कोर्ट ने आरोपी के पांच दिन के रिमांड मंजूर किए थे, लेकिन रिमांड के पहले ही दिन आरोपी की कस्टडी में मौत हो गई। पुलिस के अनुसार, आरोपी ने जूते के फीते से फांसी लगाकर आत्महत्या की।

प्रारंभिक जांच में क्या सामने आया?

प्रारंभिक जांच में सामने आया कि मृतक व्यक्ति पहले लापता था और उसकी बाइक उसके परिचित के घर के पास मिली थी। कॉल डिटेल्स और सीसीटीवी फुटेज के आधार पर एक व्यक्ति की पहचान हुई, जिसे पूछताछ के लिए बुलाया गया। पूछताछ के दौरान आरोपी ने पहले अन्य व्यक्ति का नाम लिया, लेकिन जांच में उसका कोई संबंध नहीं पाया गया। बाद में आरोपी ने कथित रूप से हत्या कबूल की और नायलॉन की रस्सी से गला दबाकर हत्या करने की बात कही। पुलिस ने उसके घर से संबंधित सामग्री भी बरामद की थी और घटना का पुनर्निर्माण कराया गया था।

फॉरेंसिक वीडियोग्राफी भी जांच के लिए दिल्ली भेजी गई

पुलिस के अनुसार, आरोपी को कस्टडी में रखने के बाद अगले दिन सुबह उसने वॉशरूम के दौरान फांसी लगा ली। यह घटना सीसीटीवी में रिकॉर्ड हुई है। पुलिस ने यह फुटेज मृतक के परिजनों को भी दिखाया, जिसमें आत्महत्या की बात सामने आने का दावा किया गया है। मामले की जांच के लिए न्यायिक मजिस्ट्रेट और डीवाईएसपी स्तर की टीम द्वारा जांच कर रिपोर्ट राष्ट्रीय मानवाधिकार आयोग (NHRC) को भेजी गई है। फॉरेंसिक वीडियोग्राफी भी जांच के लिए दिल्ली भेजी गई है।

वकीलों की निष्पक्ष जांच की मांग

दूसरी ओर, वडोदरा बार एसोसिएशन और करजन बार एसोसिएशन के वकीलों ने इस घटना को संदिग्ध बताते हुए निष्पक्ष जांच की मांग की है। वकील निमिषाबेन धात्रे सहित अन्य अधिवक्ताओं का कहना है कि जांच सही दिशा में नहीं हो रही है और इसमें अन्य प्रभावशाली लोगों की संलिप्तता की आशंका से इनकार नहीं किया जा सकता। वकीलों ने एसपी कार्यालय में आवेदन देकर मामले की जांच करजन पुलिस से हटाकर सीआईडी को सौंपने की मांग की है। पुलिस मामले में आगे की जांच कर रही है।

Source: <https://www.prabhasakshi.com/amp/news/up-madrassa-fraud-video-captures-attendance-game>

UP Madarsa Fraud: Video में कैद हुआ हाजिरी का 'खेल', Plastic Card से चल रहा था Biometric
By अभिनय आकाश | May 02, 2026

उत्तर प्रदेश के सरकारी सहायता प्राप्त मदरसों में फर्जी बायोमेट्रिक उपस्थिति का एक नया मामला बाराबंकी से सामने आया है। एक वीडियो में कथित तौर पर दिखाया गया है कि शिक्षकों की उपस्थिति बायोमेट्रिक सत्यापन के बजाय प्लास्टिक कार्डों से दर्ज की जा रही है। इस घटना ने निगरानी तंत्र पर गंभीर सवाल खड़े कर दिए हैं और राष्ट्रीय मानवाधिकार आयोग (एनएचआरसी) ने भी इसका संज्ञान लिया है। प्राप्त वीडियो में कई शिक्षकों के नाम प्लास्टिक कार्डों पर लिखे हुए दिखाई दे रहे हैं, जिनका उपयोग अंगूठे के निशान के स्थान पर उपस्थिति दर्ज करने के लिए किया जा रहा है। फुटेज में कथित तौर पर अनुपस्थित शिक्षकों की उपस्थिति दर्ज करते हुए कर्मचारी दिखाई दे रहे हैं, जिससे पता चलता है कि रिकॉर्ड में हेराफेरी की जा रही है, जिसका उपयोग बाद में वेतन वितरण के लिए किया जाता है।

बाराबंकी मामला अनियमितताओं की श्रृंखला में एक और कड़ी जोड़ता है

बाराबंकी का यह खुलासा जौनपुर में इसी तरह के एक मामले के तुरंत बाद आया है, जहां मदरसे के प्रबंधक के परिवार के सदस्यों के अंगूठे के निशान का इस्तेमाल करके फर्जी उपस्थिति दर्ज की गई थी। उस मामले की जांच अभी जारी है। सूत्रों ने बताया कि मैला रेंगंज स्थित बाराबंकी मदरसे, जिसकी पहचान इस्लामिया स्कूल के रूप में हुई है, में लगभग दो दर्जन शिक्षक हैं। बायोमेट्रिक उपकरणों की उपलब्धता के बावजूद, वास्तविक समय में ऑनलाइन सत्यापन की कमी के कारण ऐसी अनियमितताएं संभव हो पाईं।

व्यवस्थागत खामियां और निगरानी का अभाव उजागर

विशेषज्ञों और अधिकारियों का कहना है कि आधार-आधारित चेहरे की पहचान का अभाव, सीमित निरीक्षण और ऑफलाइन रिकॉर्ड रखने जैसी खामियां प्रमुख कमजोरियां हैं जिनका दुरुपयोग किया जा रहा है। बताया जा रहा है कि उपस्थिति रिकॉर्ड मैनुअल रूप से प्रिंट करके जमा किए जाते हैं, जिससे सत्यापन को लेकर चिंताएं बढ़ रही हैं। यह मुद्दा उन चिंताओं को भी फिर से सामने लाता है जो पहले अदालती निर्देशों के माध्यम से उठाई गई थीं, जिनमें दुरुपयोग को रोकने के लिए मदरसों में ऑनलाइन प्रमाणीकरण प्रणालियों की सिफारिश की गई थी।

Source: <https://organiser.org/2026/05/03/351649/bharat/up-madrasa-attendance-scam-exposed-barabanki-video-shows-plastic-cards-used-to-bypass-biometric-system/>

UP Madrasa attendance scam exposed: Barabanki video shows plastic cards used to bypass biometric system
A viral video from Uttar Pradesh's Barabanki district has triggered a major controversy after allegedly exposing manipulation of biometric attendance in a state-aided madrasa. The footage has raised serious questions over administrative oversight, prompting an enquiry and drawing attention from the National Human Rights Commission

WEBDESK

May 3, 1026, 09:00 am IST

in Bharat, Uttar Pradesh

A fresh controversy has erupted in Uttar Pradesh after a video from a state-aided madrasa in Barabanki allegedly exposed a fraudulent attendance system that bypasses mandatory biometric verification. The incident has not only raised serious concerns about administrative lapses but has also triggered scrutiny from the National Human Rights Commission (NHRC), which has reportedly taken cognisance of the matter.

The video, accessed by media outlets, purportedly shows teachers' attendance being marked using plastic cards instead of actual biometric authentication such as thumb impressions or facial recognition. In the footage, names of multiple teachers are seen written on plastic cards, which are then used to simulate attendance entries on the biometric device. The visuals suggest that attendance may have been marked even for teachers who were not physically present, raising the possibility of manipulation of official records.

How the fraud worked?

According to officials familiar with the system, biometric attendance is mandatory across all state-aided madrasas in Uttar Pradesh. The system is designed to ensure transparency and accountability, with attendance records being compiled at the district level by minority welfare officers. These records form the basis for salary disbursement to teaching and non-teaching staff.

However, the Barabanki case appears to reveal a glaring loophole. The biometric system in the madrasa was reportedly not linked to Aadhaar-based or real-time online authentication, making it vulnerable to misuse. Instead of capturing live biometric data, the system allegedly allowed manual inputs through plastic cards, effectively defeating its purpose.

The video further indicates that attendance was being marked centrally by a few individuals, potentially on behalf of absent staff members. If proven true, such manipulation could directly impact government funds, as salaries are processed based on these attendance records.

Madrasa identified, enquiry ordered

Reports have identified the institution in question as Islamia School located in Maila Reganj area of Barabanki. The madrasa reportedly employs around two dozen teachers and is equipped with biometric devices. Despite the presence of such infrastructure, the lack of strict monitoring and real-time verification appears to have enabled the alleged malpractice.

Following the emergence of the video, authorities have ordered a formal enquiry into the matter. Officials from

the state's minority welfare department have acknowledged the seriousness of the allegations and assured that appropriate action will be taken based on the findings.

UP Joint Director Son Kumar stated that biometric attendance is compulsory and subject to periodic checks. He added that district-level reports are prepared based on attendance data and used for salary disbursement. "The Barabanki case will be thoroughly investigated, and any irregularities found will be dealt with strictly," he said.

Pattern of irregularities emerges

The Barabanki incident is not an isolated case. It comes shortly after a similar controversy in Jaunpur, where fake attendance was allegedly marked using thumb impressions of family members of a madrasa manager. That case is currently under investigation, and officials suspect that such practices may be more widespread than initially believed.

The recurrence of such incidents points towards systemic weaknesses in the implementation of biometric systems in educational institutions. While the technology itself is designed to eliminate human manipulation, inadequate safeguards and lack of integration with robust digital verification systems appear to be undermining its effectiveness.

The controversy has broader implications beyond a single institution. It raises questions about the integrity of attendance systems across state-aided madrasas and the effectiveness of oversight mechanisms put in place by authorities.

With government funds being directly linked to attendance records, any manipulation not only undermines administrative credibility but also results in potential financial irregularities. The involvement of the NHRC further underscores the seriousness of the issue, as it touches upon transparency, accountability, and proper utilisation of public resources.

Authorities have indicated that the outcome of the enquiry will determine the next course of action. If the allegations are substantiated, strict disciplinary measures, including suspension of staff and recovery of funds, may follow. There could also be a push for systemic reforms to plug existing loopholes and prevent recurrence of such incidents.



Source: <https://organiser.org/2026/05/02/351596/bharat/telangana-samachara-bharati-marks-narada-jayanti-honours-journalists-calls-for-value-based-journalism/>

Telangana: Samachara Bharati marks Narada Jayanti, honours journalists, calls for value-based journalism
On Narada Jayanti, Samachara Bharati felicitated journalists in Hyderabad, stressing the role of credible journalism in bringing real issues to light and supporting institutional accountability
Surender Kumar May 2, 2026, 08:00 pm IST in Bharat. Telangana

Shri Jandhyala Sharath- Shri Saraswatula Rama Narasimharn (Sarasi)- Shri Damera Saibaba - G. Vallishwar (VP- Samachara Bharati)-Smt Vijaya Bharati (NHRC Member)- Smt Lakshmi Rao - Prof. G. Gopal Reddy, President, Samachara Bharati- Shri Booram Prashant (Left to Right) at Narada Jayanti event in Hyderabad.

Focusing on real issues, pursuing investigative journalism, and ensuring trustworthy reporting that brings ground realities into public discussion are essential for journalists, said Vijaya Bharati, Member of the Indian Human Rights Commission, in Hyderabad.

As the chief guest, she was speaking on the occasion of Narada Jayanti, organised by the Hyderabad-based Samachara Bharati Cultural Association at YMIS, Koti, Hyderabad, on May 2.

She noted that bringing real issues to public attention helps institutions like the NHRC function effectively in protecting the rights of vulnerable sections. She emphasised that credible reporting acts as a bridge between the public and governance systems.

Vijaya Bharati shared several moving examples from the media where impactful reporting led to action by the NHRC in upholding human rights. She highlighted how positive and balanced reporting on developments in Manipur helped build a more constructive social atmosphere. She also recalled her visit to Sandeshkhali in West Bengal following incidents of sexual harassment by radical elements, stressing the importance of responsible and value-based journalism in such situations.

The event was presided over by G. Gopal Reddy, President of the Samachara Bharati Cultural Association. He explained the organisation's activities and its efforts to promote positive public discourse while recognising journalists for their contributions to society.

Commercialisation of Education



By

RK Jain

Barwani

The debate over NCERT textbooks in private schools reflects a deeper crisis in India's education system. When institutions ignore legal mandates for financial gain, it signals an ethical decline. The National Human Rights Commission's recent notice to the Centre and CBSE highlights a critical contradiction: is the Right to Education (RTE) Act being implemented, or has it become merely sym-

bolic?

Section 29 of the RTE Act, 2009, mandates that curriculum and textbooks for classes one to eight be determined by NCERT or SCERT to ensure affordability and reliability. However, many private schools prescribe expensive books from private publishers. This trend is often part of a structured alliance where profit takes priority. Parents are compelled to purchase costly materials under unverified claims of "better quality," turning a fundamental right into a commercial enterprise.

This practice widens the educational divide. While government school students use standardised, affordable books, private school students rely on different, high-cost ma-

terials, creating unequal learning foundations. This deepens economic inequality and reinforces social divisions. Furthermore, the resulting burden of heavy school bags harms children's health, violating the National School Bag Policy 2020.

Decisive action is required. Central and state governments must establish transparent monitoring systems and conduct regular audits of school booklists. Strict penalties, including the cancellation of recognition, must be imposed for violations. Education is the foundation of a just society; equal access to learning material is a pillar of social justice. If inequality weakens this base, inclusive development will remain incomplete.

Sathankulam verdict raises deeper questions about custodial violence

BY INVITATION



ANUP SURENDRANATH

The Madurai Sessions Court's judgment finding nine policemen guilty for the custodial killings of Jayaraj and Bennix in Sathankulam marks a rare and significant moment in India's criminal justice landscape. In a country where custodial deaths are frequent, yet convictions remain extremely rare, this judgment stands as a testament to the persistence of a grieving family, committed lawyers, and civil society actors who refused to let the case fade into institutional silence. However, death sentences for all nine policemen raise a different set of concerns.

The public response has been emphatic. The custodial murders of Jayaraj and Bennix generated shock and outrage during the Covid-19 pandemic. And the widespread support for the death

sentences is seen as a reflection of the view that when the protectors become perpetrators, the law must respond with its severest sanction.

But it is precisely here that we must interrogate what this punishment represents and what it conceals. To treat the death penalty as an expression of us taking custodial violence seriously is deeply misleading. Much like the death penalty more generally, it risks becoming a politics of distraction. A singular, dramatic act that obscures a far more uncomfortable truth, the truth that custodial violence is systemic, routine, and largely unpunished.

Recent parliamentary data shows that custodial deaths remain stubbornly persistent. Between 2021 and 2026, the number of custodial deaths reported each year ranged between 140 and 176, with 170 cases in 2025-26 alone. Yet accountability is almost non-existent. In the same period, the National Human Rights Commission recommended disciplinary action in just one case from Tamil Nadu. This is not a system that has suddenly discovered moral

clarity in Sathankulam. It is one that has long tolerated impunity for custodial violence. The Human Rights Watch report 'Bound by Brotherhood' documents how investigations are often compromised, with police shielding their own, witnesses intimidated, and even medical evidence manipulated. As the report notes, police frequently fail to follow basic arrest procedures such as informing families or producing detainees before a magistrate, creating conditions where abuse thrives unchecked. Against this backdrop, the death penalty in Sathankulam is spectacle rather than transformative. By framing the violence as the act of a few "monstrous" officers, it allows deeper questions about policing culture and accountability to remain unaddressed.

There is also the question of law. The Supreme Court has consistently held that sentencing must be individualised, and that the nature of the crime alone cannot determine whether the death penalty is imposed. Yet in the Sathankulam judgment, all nine were held deserving of equal punishment.

Individualised sentencing is a constitutional safeguard and not a technicality. It demands that courts examine the specific role, circumstances, and culpability of each accused before imposing the ultimate punishment. To bypass this requirement, even in a case as egregious as Sathankulam, risks undermining the very legal standards that are meant to constrain the use of the death penalty. It may be argued that such concerns are misplaced and that the focus should remain on justice being done in this case. But it is in precisely such cases that our commitment to the rule of law is tested. The broader data on death penalty sentencing in India should give us pause. Over the past decade, high courts have set aside or commuted nearly 82% of death sentences imposed by trial courts, confirming about 9.7%. At the SC level, the pattern is similar: only around 12% of death sentences are ultimately upheld. For the last three years, SC has not confirmed a single death sentence of the criminal appeals it has heard. These figures reveal a

consistent pattern of trial courts adopting a crime-centric approach, allowing the brutality of the offence to dominate sentencing decisions, only for appellate courts to later intervene. This points to a deeper tension between public sentiment and constitutional principle. The demand for harsh punishment, particularly in cases like Sathankulam, is understandable. But courts are not meant to mirror public outrage. Their role is to uphold the law, even (and especially) when doing so is difficult.

The death sentences in Sathankulam offer us a false sense of closure. Custodial violence demands that we confront institutional realities, that we are unflinching in our efforts to end impunity. If Sathankulam is to mean anything, it must push us beyond the shallowness of the death penalty. It must force us to ask what we are really doing to prevent other Jayaraj and Bennix. ■

Surendranath is law professor and executive director, The Square Circle Clinic at NALSAR University of Law. Views are personal

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The Madurai Sessions Court's judgment finding nine policemen guilty for the custodial killings of Jayaraj and Bennix in Sathankulam marks a rare and significant moment in India's criminal justice landscape. In a country where custodial deaths are frequent, yet convictions remain extremely rare, this judgment stands as a testament to the persistence of a grieving family, committed lawyers, and civil society actors who refused to let the case fade into institutional silence. However, death sentences for all nine policemen raise a different set of concerns.

The public response has been emphatic. The custodial murders of Jayaraj and Bennix generated shock and outrage during the Covid-19 pandemic. And the widespread support for the death

sentences is seen as a reflection of the view that when the protectors become perpetrators, the law must respond with its severest sanction.

But it is precisely here that we must interrogate what this punishment represents and what it conceals. To treat the death penalty as an expression of us taking custodial violence seriously is deeply misleading. Much like the death penalty more generally, it risks becoming a politics of distraction. A singular, dramatic act that obscures a far more uncomfortable truth, the truth that custodial violence is systemic, routine, and largely unpunished.

Recent parliamentary data shows that custodial deaths remain stubbornly persistent. Between 2021 and 2026, the number of custodial deaths reported each year ranged between 140 and 176, with 170 cases in 2025-26 alone. Yet accountability is almost non-existent. In the same period, the National Human Rights Commission recommended disciplinary action in just one case from Tamil Nadu. This is not a system that has suddenly discovered moral

clarity in Sathankulam. It is one that has long tolerated impunity for custodial violence. The Human Rights Watch report 'Bound by Brotherhood' documents how investigations are often compromised, with police shielding their own, witnesses intimidated, and even medical evidence manipulated. As the report notes, police frequently fail to follow basic arrest procedures such as informing families or producing detainees before a magistrate, creating conditions where abuse thrives unchecked. Against this backdrop, the death penalty in Sathankulam is spectacle rather than transformative. By framing the violence as the act of a few "monstrous" officers, it allows deeper questions about policing culture and accountability to remain unaddressed.

There is also the question of law. The Supreme Court has consistently held that sentencing must be individualised, and that the nature of the crime alone cannot determine whether the death penalty is imposed. Yet in the Sathankulam judgment, all nine were held deserving of equal punishment.

Individualised sentencing is a constitutional safeguard and not a technicality. It demands that courts examine the specific role, circumstances, and culpability of each accused before imposing the ultimate punishment. To bypass this requirement, even in a case as egregious as Sathankulam, risks undermining the very legal standards that are meant to constrain the use of the death penalty. It may be argued that such concerns are misplaced and that the focus should remain on justice being done in this case. But it is in precisely such cases that our commitment to the rule of law is tested. The broader data on death penalty sentencing in India should give us pause. Over the past decade, high courts have set aside or commuted nearly 82% of death sentences imposed by trial courts, confirming about 9.7%. At the SC level, the pattern is similar: only around 12% of death sentences are ultimately upheld. For the last three years, SC has not confirmed a single death sentence of the criminal appeals it has heard. These figures reveal a

consistent pattern of trial courts adopting a crime-centric approach, allowing the brutality of the offence to dominate sentencing decisions, only for appellate courts to later intervene. This points to a deeper tension between public sentiment and constitutional principle. The demand for harsh punishment, particularly in cases like Sathankulam, is understandable. But courts are not meant to mirror public outrage. Their role is to uphold the law, even (and especially) when doing so is difficult.

The death sentences in Sathankulam offer us a false sense of closure. Custodial violence demands that we confront institutional realities, that we are unflinching in our efforts to end impunity. If Sathankulam is to mean anything, it must push us beyond the shallowness of the death penalty. It must force us to ask what we are really doing to prevent other Jayaraj and Bennix. ■
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