

1. Who is "human" in the concept of modern human rights?

I am not an expert on the subject. However, from an Islamic point of view, human here refers to human beings regardless of age, sex, and ethnic origin. Human rights are established for every person starting from his being a fetus in his mother's womb. They extend to all humans, plants and objects that would be necessary to his life, e.g., parents, siblings, relatives, those providing the person with necessary care, like, food, clothes, education, law and order and health care, plants and environmental elements that are necessary for a healthy and balanced life. In addition, sociopolitical institutions that are necessary to protect his/her freedom and dignity must be included, like freely elected executive and legislative branches, judiciary and free press.

2. How is carried out of the protection of a right which is not regulated in the Constitution in your legal system? What kind of balancing is done when a right uncounted in the Constitution is conflicted with a constitutional right?

In the 2012 Constitution, such rights and more were guaranteed. This constitution is the first to encompass economic rights. Unfortunately, it was cancelled in favor of a constitution that sets the stage for military rule.

3. Do International Human Rights Documents applied in your country represent minimum standards that are already provided or the must-reach aims? Are there any regulations in your legal system above international human rights standards? If there are, would you please explain?

Human rights in Egypt are not observed at any level. The military rule has only one priority is to rule a subservient people.

4. In your legal system, is the jurisdiction an actor itself to move forward human rights standards? If it is, would you please explain?

Egypt has no independent judiciary. Judges are appointed by the military ruler as president.

5. Are there values and issues in your country that are not covered by human rights documents but need to be protected under the concept of human rights? If your answer is yes, would you please explain?

The single issue in Egypt is that the neither the executive nor the judiciary branch of government cares about human rights. The press is also controlled by government.

6. Are there such human right regulations in the legal system of your country that is protected by the constitution but contradicts social reality and justice?

All human rights protecting statements in the constitution have been conspicuously ignored.

7. Are there any social realities contradicting international human rights concept based on individualism?

Yes. In particular, no free elections, incarceration of political opposition, police brutality, no rights to protest, torture of political prisoners, indefinite imprisonment without trial, etc.

8. In your legal system, are there legal mechanisms to protect human rights if fundamental rights are violated by private persons? Are these mechanisms effective?

Theoretically, courts are supposed to provide protection. However, judges are appointed by the military president.

9. Are there groups in your country who have their own national, ethnical, religious and linguistic identities? Could you please give some information about them (especially if you feel yourself one of them)?

The only group of this type is the Nubians who speak a some local dialects in addition to Arabic. They are moderately integrated but still have grievances relate to the relocation of some of them to other areas to make room for the high dam.

10. What is the definition of the notion "minority" according to your constitutional system? What is your opinion on this concept? Do you think that minority rights should be protected broadly by the constitutional level? Do you think that constitutional regulations that would broaden the rights of minorities will solve the conflicts between majorities and minorities?

Christians in Egypt consider using Shari'ah as a source of legislation threatening, although the constituton makes their own religious rules a source of civil law applied to their personal affairs. The problem is that Christian churches do not agree on a unified personal law controlling marriage, divorce and inheritance for them. There is an intentional lack of understanding that Shari'ah does not discriminate against non Muslims. in addition, Christians object to liberalizing laws allowing for political freedom as they are wary of mass conversion into Islam.

11. What do you think on the notion and the concept of minority rights in international law? Could the international regulations/treatments be a response to the reality and problems of the peoples in your country? In other words, do they cover the reality in your country from the view of the state and the view of peoples?

Proper application of Shari'ah, especially in the political side would

guarantee minorities rights and protect them from oppression by the majority. However, Egyptian Christians do not trust the application of Shari'ah or at best misunderstand it. Nubians, being prodemonantly Muslims, still have problems enjoying their rights as the totalitarian government does not yield to their rights.

12. What you think is the most current human rights problem in your country?

Lack of democracy and lack of free elections.