

### Submission sheet

Individuals, groups and organizations wishing to submit information and documentation to the United Nations Independent International Commission of Inquiry on the occupied Palestinian Territory, including East Jerusalem, and Israel (hereafter the “COI”) are kindly asked to fill in this sheet with any information they are able to provide, and attach it to their submissions.

It is not a requirement to provide all requested information if not available, though particular attention should be given to filling in the section on consent.

Unless indicated otherwise in the form, the COI will consider all materials received to be usable in its reports, but without attribution as to the source

<b>Name of submitting individual/entity</b>	<b>Yoni Shmueli</b>
<b>Contact of submitting individual/entity</b>	Email(s): <b>yonishmueli58@gmail.com</b> Telephone/WhatsApp/Signal/Other: Web Address: Agree to be contacted by the COI: Yes <input type="checkbox"/> No <input type="checkbox"/> Yes
<b>Relationship of submitting entity/individual to the alleged victim/s</b>	
<b>Human rights violation/s or abuses alleged to have occurred</b>	<p><b>Contemporary Antisemitism Among Muslims.</b></p> <p>The essence of Islamic antisemitism is the fusion of anti-Judaism from the old Islamic scriptures with modern European antisemitism. A case in point is the Charter of Hamas. In Article 7, this Charter cites a hadith in which the Prophet Muhammad says that the Muslims will kill the Jews “when the Jew will hide behind stones and trees. The stones and trees will say: O Muslim, O servant of God! There is a Jew behind me. Come and kill him.” In contrast, Article 22 of the same Charter states that the Jews “were behind the World War I ... and behind the World War II” and “instigated the replacement of the League of Nations with the United Nations ... to enable them to rule the world through them.” (<a href="https://avalon.law.yale.edu/20th_century/hamas.asp">https://avalon.law.yale.edu/20th_century/hamas.asp</a>) So the Hamas Charter portrays the Jews on the one hand as degraded, fleeing and hiding behind trees and stones, and on the other as the secret and true rulers of the world. It combines the 7th with the 20th century and thus the worst old Islamic and the worst modern Christian images of the Jews. Through this mixture, both components become radicalized: European antisemitism is recharged by the religious and fanatical moment of radical Islam, while the old anti-Judaism of the Koran – supplemented by the world conspiracy theory – receives a new and eliminatory quality. A second case in point is the widespread belief that Jews everywhere, often</p>

	<p>in league with Israel, are behind a sinister plot to undermine and eradicate Islam. Let me quote Sayyid Qutb's famous pamphlet "Our Struggle with the Jews": The "bitter war which the Jews launched against Islam ... has not been extinguished, even for one moment, for close on fourteen centuries until this moment, its blaze raging in all corners of the earth." (Ronald L. Nettler, Past Trials &amp; Present Tribulations. A Muslim Fundamentalist's View of the Jews, Pergamon Press, Oxford 1987, S. 81f.) This is the classical type of paranoid projection: Those who want to kill the Jews justify their intention with the phantasm that Jews have launched a bitter war against them. A variant of this paranoid idea is the "Al Aqsa in danger!" campaign. Amin el-Husseini, the Mufti of Jerusalem started it almost 100 years ago with the claim that Jews not only want to destroy the Al Aqsa mosque in Jerusalem – the third most important sanctuary of Islam – but want to destroy Islam as a whole. This propaganda was activated in July 2017 when Israel tried to upgrade the safety equipment at the Temple Mount and at the end of 2017 when the United States moved their embassy to Jerusalem. We find here a religiously motivated mobilization, which is increasingly supplemented by a second big lie: the laughable assertion that there is no connection at all between the Jews and Jerusalem. Islamic antisemitism is the main component of a religious war and of a religious mobilization which requires an appropriate response. It turns the confrontation with the Jews into a kind of total war: If the evil of the Jews is immutable and permanent, transcending time and circumstances, there is only one way to cleanse the world of them – by their complete expulsion or annihilation. It is this that triggers Tehran's desire to destroy the "cancerous tumor" of Israel. It is this that inspires Recep Tayyip Erdogan's threat that Israelis won't be able "to find a tree to hide behind", a clear allusion to the hadith mentioned above that calls for the killing of Jews. It is this that causes Mahmoud Abbas to deny any connection between Jerusalem and the Jews.</p>
<b>Violations of the laws and customs of war (international humanitarian law)</b>	
<b>Date/s of incident/time period</b>	
<b>Place of incident</b>	Village/township/city: Province:
<b>Name/s of alleged victim/s gender, age</b>	Name: Gender Age: Father's name: Nationality: <b>Israeli (Jewish)</b> Profession Phone number/email: Address:
<b>Identification of those allegedly responsible</b>	Name of alleged perpetrator if known: State or non-state entity with which perpetrator is affiliated, if any:

	Any identifying marks of the perpetrator which indicate their affiliation, such as the colour or pattern of their uniform and uniform's insignia:
<b>Description of the incident(s)/allegations (2000-word limit)</b>	<p>Detailed description of:</p> <ul style="list-style-type: none"> <li>- the incident(s) or alleged violation(s), including dates, specific locations (e.g. street, building) and number and types and name(s) of victim(s)</li> <li>- the context in which they took place</li> <li>- alleged perpetrators</li> <li>- alleged motive</li> </ul> <p>Please also include information on the impact of these violations, as well as age and gender-sensitive considerations (e.g. how these violations affected women and men, girls and boys differently).</p>
<b>Description of the State's response, (500-word limit)</b>	<p>Indicate whether the incident was reported to the authorities: Yes <input type="checkbox"/> No <input type="checkbox"/> If yes, which authorities: _____</p> <p>Information on any investigations, judicial processes, decision/judgements and sentences, including reparations, in response to the incident:</p>
<b>Methodology employed in the collection of information</b>	Please provide a description of the methodology employed in the collection of the information shared- primary, secondary sources, means of verification, etc., along with how informed consent was gained from the information provider. If needed, attach a copy of the relevant standard operating procedures followed.
<b>Consent</b>	<p><b>Please indicate whether you, the person submitting the information, agree to the following use of the information by the COI with or without personally identifiable data:</b></p> <p><b><u>INFORMED CONSENT TO USE THE INFORMATION:</u></b></p> <p>1. Use internally and publicly (e.g. public report, press release), with <input type="checkbox"/> without <input type="checkbox"/> personally identifiable data. <b>Agree</b></p> <p>2. Use internally only (within the COI), with <input type="checkbox"/> without <input type="checkbox"/> personally identifiable data. <b>Agree</b></p> <p><b><u>INFORMED CONSENT TO SHARE THE INFORMATION:</u></b></p> <p>1. Raise the case with national authorities, courts or accountability mechanisms that respect international standards (including due process) with <input type="checkbox"/> without <input type="checkbox"/> personally identifiable data. <b>Agree</b></p> <p>2. Share info with national human rights institutions, with <input type="checkbox"/> without <input type="checkbox"/> personally identifiable data. <b>Agree</b></p> <p>3. Refer to national or international organizations (including UN</p>

	<p>human rights mechanisms and other UN entities) providing victim assistance (e.g. ICRC, medical, legal), with <input type="checkbox"/> without <input type="checkbox"/> personally identifiable data. <b>Agree</b></p> <p>5. Share info with international and regional courts – including the International Criminal Court (ICC) -, or accountability mechanisms of other States that respect international standards (including due process) with <input type="checkbox"/> without <input type="checkbox"/> personally identifiable data. <b>Agree</b></p> <p><b><u>Additional Details on Consent:</u></b></p> <p>Please indicate if consent to provide this information to the CoI has been received from the alleged victims (any consent given must be provided by the victim or by relatives or legal representatives on their behalf, or by a parent/legal guardian in case of a child) Yes <input type="checkbox"/> No <input type="checkbox"/>; consent provided by: _____</p> <p>If necessary, please explain:</p>
<p><b>Description of any broader issues not related to specific violations (2000-word limit)</b></p>	<p>Description should be succinct, highlighting issues of relevance to the mandate of the COI, and include concrete examples whenever possible.</p> <p>Please also include information on the impact of these violations, as well as age and gender-sensitive considerations (e.g. how these violations affected women and men, girls and boys differently) as relevant.</p>
<p><b>Any other human rights NGOs to whom you reported the incident</b></p>	<p>If appropriate, please provide name and contact information of any other person or organization to whom the incident was reported.</p>
<p><b>Additional materials (documents, images, videos, etc) relevant to the incident(s)/allegation(s)</b></p>	<p>Please indicate, if you are aware of, or in possession of, any additional materials from other sources (including the media and NGOs) in which the above incident(s)/allegations are cited, that are deemed relevant/useful. The COI may follow-up at a later date in order to receive the material(s) indicated.</p> <p>Date of publication: <b>November 25-27, 2019</b>  Title: <b>Contemporary Antisemitism Among Muslims</b></p> <p>Source (author/organisation): <b>Matthias Küntzel, The 14th Tel Aviv University Seminar on Contemporary Antisemitism</b></p> <p>Web link; <a href="https://en-humanities.tau.ac.il/sites/humanities_en.tau.ac.il/files/media_server/Matthias%20Keuntzel.pdf">https://en-humanities.tau.ac.il/sites/humanities_en.tau.ac.il/files/media_server/Matthias%20Keuntzel.pdf</a></p> <p>Type of material: <b>1 Document</b> <input type="checkbox"/> (total doc); Images <input type="checkbox"/> (total images); Video <input type="checkbox"/> (total videos); Other (please specify)</p>