



From Fabrication to Fraternity: Deconstructing the Protocols and Forging the Abrahamic Paradigm of Peace

Saoud Saqer

United Arab Emirates University, UAE

ARTICLE INFO

KEYWORDS

tolerance; mechanisms of
disinformation; digital misinformation

HOW TO CITE

Saqer, S. (2026). From Fabrication to Fraternity: Deconstructing The Protocols and Forging the Abrahamic Paradigm of Peace. International Journal of Civilizations Studies & Tolerance Sciences, 3(2), 96-101.

<https://doi.org/10.54878/213pkx17>

ABSTRACT

The Protocols of the Learned Elders of Zion remains one of history's most enduring and destructive pieces of fabricated propaganda. Forged by the Russian Okhrana at the turn of the twentieth century, the text plagiarized earlier political satires to construct an antisemitic conspiracy theory that has fueled global hatred, persecution, and genocide. Crucially, the dissemination of this forgery became the core driver of antisemitism in the Middle East and the broader Arab world throughout the twentieth century. This introductory abstract to the forthcoming book, *Protocols of the Peace Makers*, critically deconstructs the historical Protocols, analyzing its origins, mechanisms of disinformation, and the psychological architecture of its propaganda. By comparing its structural deceit with contemporary forms of digital misinformation, this analysis underscores the persistent threat of weaponized narratives. In stark contrast to this legacy of division, this work examines the paradigm shift initiated by the United Arab Emirates. Under the visionary leadership of UAE President His Highness Sheikh Mohamed bin Zayed Al Nahyan, the diplomatic execution by His Highness Sheikh Abdullah bin Zayed Al Nahyan, and the institutional frameworks championed by His Excellency Sheikh Nahyan bin Mubarak Al Nahyan, Minister of Tolerance and Coexistence, the UAE has established a powerful counter-narrative. By exploring the Abraham Accords, the Document on Human Fraternity, and the tangible impact of these initiatives on the diverse communities living within the UAE, this text demonstrates how institutionalized tolerance and intercultural dialogue can effectively dismantle the architecture of hate and forge a sustainable framework for regional and global coexistence.



Double-blind peer review by independent reviewers.

Received: 10 Jul 2026, Accepted: 21 Nov 2026, Published: 11 Dec 2026

*Corresponding author: binhamoodahs@gmail.com

Copyright: © 2026 by the author. Licensee Emirates Scholar Center for Research & Studies, UAE.

Open access under the Creative Commons Attribution (CC BY) license

<https://creativecommons.org/licenses/by/4.0>

1. Introduction: The Anatomy of a Historical Fraud

The persistence of disinformation in shaping geopolitical and social realities is not an exclusive phenomenon of the digital age. Long before the advent of artificial intelligence and algorithmic media manipulation, state actors and ideologues weaponized literature to manufacture consent, direct public animosity, and justify persecution [1]. The most notorious example of such historical disinformation is *The Protocols of the Learned Elders of Zion*. Purporting to be the confidential minutes of a late-nineteenth-century Jewish conclave plotting global domination, the text is, in reality, a demonstrably fraudulent document engineered to scapegoat the Jewish people [2].

As the global community convenes for the International Dialogue of Civilizations and Tolerance (IDCT) 2026 in Abu Dhabi, under the theme "The Impact of New Media and AI on Family and Community," it is imperative to analyze the historical roots of fabricated narratives [3]. Understanding how a crude forgery like *The Protocols* successfully permeated global consciousness provides vital lessons for combating modern hate speech and digital extremism.

Furthermore, this analysis serves as the foundational premise for the forthcoming book, *Protocols of the Peace Makers*. The diplomatic achievements of the United Arab Emirates—specifically the Abraham Accords, the Document on Human Fraternity, and comprehensive anti-discrimination legislation—represent a definitive rejection of the politics of division. Driven by the leadership of the UAE, these initiatives offer a new paradigm of interfaith solidarity and peacebuilding, transforming the lived experience of over 200 nationalities residing within its borders [4].

2. Deconstructing The Protocols: Origins, Plagiarism, and Propaganda

2.1. The Fabrication by the Russian Okhrana

The genesis of *The Protocols* is inextricably linked to the political turbulence of Imperial Russia. Fabricated around

the turn of the twentieth century, the document was concocted by the Okhrana, the Czarist secret police, as an instrument of black propaganda [2]. The primary objective was to discredit the liberal and revolutionary movements threatening the autocratic regime of Tsar Nicholas II by framing these modernization efforts as part of an insidious, international Jewish conspiracy [5].

The text was first serialized in the Russian newspaper *Znamya* in 1903, published by Pavel Krushevan, a known instigator of antisemitic violence [5]. It gained wider prominence when Sergei Nilus included it as an appendix in his 1905 book, *The Great Within the Minuscule and Antichrist*. By tethering the fabricated conspiracy to apocalyptic religious anxieties, the architects of *The Protocols* successfully weaponized the text for domestic political preservation [5].

2.2. The Mechanics of Plagiarism

The fraudulent nature of *The Protocols* is not merely a matter of historical consensus; it is an empirically proven instance of literary theft. In 1921, Philip Graves, a correspondent for *The Times* of London, definitively exposed the text as a plagiarism [6]. Graves demonstrated that large sections of *The Protocols* were lifted directly from *Dialogue aux enfers entre Machiavel et Montesquieu* (*Dialogue in Hell Between Machiavelli and Montesquieu*), an 1864 political satire authored by the French writer Maurice Joly [2].

Joly's work was a thinly veiled critique of the authoritarian ambitions of Napoleon III and contained no references to Jews [5]. The Russian forgers simply appropriated Joly's dialogues—which articulated cynical strategies for political control—and placed them into the mouths of fictional Jewish "Elders." Additionally, elements of the forgery were drawn from an 1868 novel, *Biarritz*, by the antisemitic German author Hermann Goedsche, which featured a fictional midnight meeting of rabbis plotting world domination [5]. The 1934-1935 Bern Trial in Switzerland further confirmed the text's fraudulent character through judicial proceedings [5].

Source Material	Original Context	Appropriation in The Protocols
Maurice Joly, <i>Dialogue in Hell</i> (1864)	Satirical critique of Napoleon III's authoritarianism. No Jewish references.	Plagiarized extensively; Machiavelli's cynical strategies attributed to Jewish "Elders."
Hermann Goedsche, <i>Biarritz</i> (1868)	Antisemitic fiction featuring a "Rabbi's speech" in a Prague cemetery.	Provided the narrative framing of a secret, midnight conspiratorial

		gathering.
--	--	------------

2.3. The Core of Antisemitism in the Middle East

While The Protocols laid the ideological groundwork for the Holocaust in Europe, its translation and dissemination in the Arab world cemented its role as the core driver of antisemitism in the Middle East [7]. The text was introduced to the region during periods of rising nationalism and geopolitical conflict, serving as a convenient explanatory framework for complex regional dynamics.

The first Arabic translation to gain mainstream prominence was produced by Muhammad Khalifa at-Tunisi in 1951, complete with a foreword by the Egyptian liberal writer Abbas Mahmud al-Aqqad [7]. Later, Lebanese politician Ajjaj Nuwayhid published another highly influential translation. These editions were often expanded into 600-page volumes containing pseudoscientific material, presenting the forgery as an authentic, essential document for understanding world affairs [7].

The impact of this dissemination was profound. The belief in a Jewish world conspiracy began to characterize the general historical and political consciousness in much of the region. This was institutionalized when the Hamas Charter (1988) explicitly referenced The Protocols in Article 32 [7]. The propaganda reached new heights of cultural saturation in 2002, when Egyptian State Television aired Knight without a Horse, a 41-episode Ramadan soap opera based directly on the fabrications of The Protocols, bringing the antisemitic myth into millions of living rooms during prime time [7].

3. The Counter-Narrative: The UAE Leadership and the Abrahamic Paradigm of Peace

If The Protocols of the Learned Elders of Zion represents the weaponization of literature to foster division, the contemporary diplomatic and social initiatives led by the United Arab Emirates represent the institutionalization of tolerance to foster peace. As we confront the challenges of digital hate speech, the UAE provides an actionable blueprint for coexistence, driven by decisive and visionary leadership.

3.1. The Vision of His Highness Sheikh Mohamed bin Zayed Al Nahyan

The paradigm shift in the UAE's approach to regional peace and interfaith tolerance is rooted in the strategic vision of UAE President His Highness Sheikh Mohamed bin Zayed Al Nahyan. Recognizing that the future of the

Middle East relies on breaking the cycles of historical enmity, His Highness has consistently emphasized soft power, national security, and interfaith dialogue.

Sheikh Mohamed bin Zayed's leadership was the driving force behind the historic decision to pursue full peace with Israel, understanding that normalization would not only strengthen geopolitical bonds but also serve as a definitive rejection of the exclusionary narratives that had plagued the region for decades. His philosophy is clear: the UAE must stand shoulder to shoulder with those seeking to build a better world, celebrating shared human values in the spirit of tolerance, peace, and stability. This visionary approach directly subverts the conspiratorial paranoia propagated by texts like The Protocols.

3.2. Diplomatic Execution by His Highness Sheikh Abdullah bin Zayed Al Nahyan

The implementation of this vision on the global stage has been spearheaded by His Highness Sheikh Abdullah bin Zayed Al Nahyan, Deputy Prime Minister and Minister of Foreign Affairs. As Chairman of the Supreme National Committee of the Year of Tolerance, Sheikh Abdullah has led initiatives to expand interfaith dialogue and dismantle hate speech [8].

His role culminated in the historic signing of the Abraham Accords at the White House on September 15, 2020. In his speech, Sheikh Abdullah articulated a profound counter-narrative to historical hatred:

"I stand here today to extend a hand of peace and receive a hand of peace. In our faith, we say, 'O God, you are peace, and from you comes peace.'" [9]

Sheikh Abdullah's commitment to combating the legacy of The Protocols remains active. In February 2026, during a meeting in Washington with Ambassador Rabbi Yehuda Kaploun, the US Special Envoy to Monitor and Combat Antisemitism, he reaffirmed the UAE's longstanding commitment to human fraternity. He stressed that safeguarding societies from hate speech and antisemitism is a "shared global responsibility," highlighting the Abraham Accords as a vital framework for reinforcing a culture of peace [10].

3.3. Institutionalizing Tolerance: His Excellency Sheikh Nahyan bin Mubarak Al Nahyan

The translation of these diplomatic achievements into domestic societal norms is overseen by His Excellency Sheikh Nahyan bin Mubarak Al Nahyan, Minister of Tolerance and Coexistence. Under his stewardship, the UAE has codified a zero-tolerance policy toward the

mechanisms of propaganda that fueled historical antisemitism.

As the patron of the IDCT conference series, Sheikh Nahyan has consistently articulated the UAE's philosophy of coexistence. In his keynote addresses, he has emphasized that the UAE is "steadfast in its drive to combat misunderstanding, prejudice, ignorance, fear and hatred," driven by its belief that "understanding and mutual respect can help achieve unparalleled economic prosperity, underpinned by social and political stability" [11]. He has further noted that the UAE "will remain a unique and successful model of peaceful coexistence, bringing closer people of different religions, cultures, nationalities, and backgrounds" [11].

Sheikh Nahyan has also championed the role of scientific research in advancing tolerance, stating that "scientific research in the field of tolerance is the foundation for developing effective initiatives that promote human values and positively impact individuals and societies" [12]. His commitment extends to youth empowerment, recognizing that young people who interact daily with diverse nationalities and cultures must become role models of integrity and tolerance within their communities [12].

This commitment is codified in Federal Law No. 34 of 2023 on Combating Discrimination, Hatred, and Extremism, which explicitly criminalizes acts intended to incite hate speech and religious discrimination [13]. Furthermore, under Sheikh Nahyan's guidance, initiatives like the Document on Human Fraternity—co-signed by Pope Francis and the Grand Imam of Al-Azhar in Abu Dhabi in 2019—have flourished [14]. The physical manifestation of this document, the Abrahamic Family House, encompasses a mosque, a church, and a synagogue within a single complex, serving as a powerful architectural counter-narrative to religious segregation [15].

4. Impact on the Community: A Lived Reality of Coexistence

The ultimate measure of the Protocols of the Peace Makers is not found in diplomatic treaties alone, but in the lived experience of the communities residing within the UAE. The nation is home to over 200 nationalities, creating a unique multicultural tapestry where coexistence is a daily reality rather than an abstract ideal [16].

The impact of the Abraham Accords and the UAE's tolerance initiatives on the local Jewish community has been unprecedented. Since the signing of the Accords,

the active Jewish population in the UAE has doubled [17]. Today, Jewish communal institutions in Dubai and Abu Dhabi are expanding rapidly. The community now boasts religious schools, kindergartens, mikvahs, and kosher dining facilities [17]. The Moses Ben Maimon Synagogue at the Abrahamic Family House represents the first purpose-built synagogue in the Gulf in nearly a century [15]. This is not merely a symbolic gesture; it is a functional, thriving center of worship that integrates Jewish life seamlessly into the broader Emirati society.

When citizens and residents of the UAE engage in cultural exchange, academic collaboration, and joint technological ventures across religious lines, the conspiratorial myths of The Protocols are rendered entirely obsolete by the reality of shared human endeavor.

5. New Media as an Instrument of Tolerance: Combating Racism in the Digital Age

The IDCT 2026 conference theme—"The Impact of New Media and AI on Family and Community"—invites a critical examination of how digital platforms can be harnessed not merely as vectors of hate, but as instruments of tolerance and anti-racism. If The Protocols exploited the printing press and serialized newspapers to disseminate its poison, the contemporary challenge lies in ensuring that new media technologies serve the opposite purpose.

UNESCO has articulated a clear framework for this endeavor, noting that "a critical understanding of the functions of digital, media, and information systems is indispensable in countering prejudice and discrimination, and promoting tolerance, social inclusion, and dialogue" [18]. Media and information literacy empowers individuals to challenge stereotypes, question the ideology behind racism, and provide counter-narratives that dismantle discriminatory content [18].

The UAE has positioned itself at the forefront of this digital counter-narrative. The Emirates Scholar Center for Research and Studies, in partnership with the Ministry of Tolerance and Coexistence, launched the "Coexistence Platform"—the first AI-powered digital platform dedicated to promoting the UAE leadership's vision of dialogue and tolerance [12]. This platform allows users to engage with questions about tolerance, coexistence, and peace, providing accurate responses supported by official sources. It represents a pioneering application of artificial intelligence in the service of human fraternity.

Furthermore, digital tools are increasingly being deployed to monitor and combat online antisemitism. New platforms enable users to report hate speech, calls for violence, and demonization, creating accountability mechanisms that were absent in the era of The Protocols [19]. Social media, when governed by responsible policies and informed by media literacy, can amplify interfaith dialogue, celebrate cultural diversity, and connect communities across geographical and religious boundaries [20].

The lesson for the global community is clear: new media and artificial intelligence are not inherently forces of division. When guided by the values of tolerance, informed by historical awareness of propaganda's destructive potential, and supported by robust legal frameworks such as the UAE's anti-discrimination legislation, these technologies become powerful instruments for building the inclusive, peaceful societies envisioned by the Protocols of the Peace Makers.

6. Conclusion: Writing the Protocols of the Peace Makers

The historical trajectory from the fraudulent Protocols of the Learned Elders of Zion to the signing of the Abraham Accords illustrates a profound choice in human statecraft: the choice between manufacturing enemies and cultivating partners. The Protocols exploited the media of its time to disseminate a virus of hatred that resulted in unprecedented tragedy in Europe and served as the core engine of antisemitism in the Middle East. Today, as the IDCT 2026 conference explores the impact of New Media and AI, the risk of rapid, algorithmic dissemination of similar disinformation remains acute.

However, the UAE's leadership provides a definitive counter-strategy. Driven by the vision of President Sheikh Mohamed bin Zayed, the diplomatic execution by Sheikh Abdullah bin Zayed, and the institutional frameworks guided by Sheikh Nahyan bin Mubarak, the UAE has forged the Protocols of the Peace Makers. This paradigm is defined by a commitment to transparent dialogue, the celebration of shared Abrahamic heritage, the legal protection of human dignity, and the tangible fostering of multicultural communities. By studying the mechanics of historical frauds, we equip ourselves to dismantle modern disinformation; by championing initiatives of fraternity and leveraging new media for tolerance, we build a resilient architecture for lasting global peace.

References

- [1] Minow, M. (2007). *The Persistence of Falsehood and the Protocols of the Elders of Zion*. Harvard Law School.
- [2] Anti-Defamation League (ADL). (2012). *A Hoax of Hate: The Protocols of the Learned Elders of Zion*. <https://www.adl.org/resources/background/hoax-hate-protocols-learned-elders-zion>
- [3] International Dialogue of Civilizations & Tolerance Conference. (2026). *IDCT 2026: The Impact of New Media and AI on Family and Community*. <https://idctconference.org/>
- [4] Elman, M. F., & Shams, R. Z. (2022). "We Are Cousins. Our Father Is Abraham...": Combating Antisemitism and Anti-Zionism with the Abraham Accords. *Religions*, 13(10), 901. <https://doi.org/10.3390/rel13100901>
- [5] United States Holocaust Memorial Museum. (n.d.). *An Antisemitic Conspiracy: The Protocols of the Elders of Zion*. Holocaust Encyclopedia. <https://encyclopedia.ushmm.org/content/en/article/protocols-of-the-elders-of-zion>
- [6] Graves, P. (1921). *The Truth About The Protocols: A Literary Forgery*. The Times (London).
- [7] Matussek, C. (2013). *WJC Analysis: The Protocols of the Elders of Zion in the Arab world*. World Jewish Congress. <https://www.worldjewishcongress.org/en/news/wjc-analysis-carmen-matussek-the-protocols-of-the-elders-of-zion-in-the-arab-world>
- [8] Ministry of Foreign Affairs, UAE. (2019). H.H. Sheikh Abdullah bin Zayed highlights importance of interfaith dialogue. <https://www.mofa.gov.ae>
- [9] Al Nahyan, A. b. Z. (2020). *Abraham Accords Signing Speech*. White House, Washington D.C., September 15, 2020.
- [10] Sharjah24 News. (2026). *Abdullah bin Zayed meets US Special Envoy to Monitor and Combat Antisemitism*. <https://sharjah24.ae/en/Articles/2026/02/23/gh-7>
- [11] Gulf News. (2024). *Abu Dhabi hosts International Dialogue of Civilisations and Tolerance*. <https://gulfnews.com/uae/abu-dhabi-hosts-international-dialogue-of-civilisations-and-tolerance-1.10165902>
- [12] Emirates Scholar Center for Research and Studies. (2025). *Sheikh Nahyan bin Mubarak Opens Sessions of the International Conference on Dialogue of*

Civilizations and Tolerance.
<https://www.emiratesscholar.com/sheikh-nahyan-bin-mubarak-opens-sessions-of-the-international-conference-on-dialogue-of-civilizations-and-tolerance/>

[13] United Arab Emirates Government Portal. (2023). The UAE's law against discrimination, hatred and extremism. <https://u.ae/en/about-the-uae/culture/tolerance/anti-discriminationanti-hatred-law>

[14] Higher Committee of Human Fraternity. (2019). Document on Human Fraternity for World Peace and Living Together. Abu Dhabi, UAE.

[15] Abrahamic Family House. (2023). About the Abrahamic Family House. Abu Dhabi, UAE. <https://www.abrahamicfamilyhouse.ae>

[16] United Arab Emirates Government Portal. (n.d.). About the UAE: Population and demographic mix. <https://u.ae/en/about-the-uae/fact-sheet/uae-fact-sheet>

[17] World Jewish Congress. (n.d.). Community in United Arab Emirates. <https://www.worldjewishcongress.org/en/about/communities/AE>

[18] UNESCO. (2020). Media and information literacy against racial discrimination: Experts from United Arab Emirates and Nigeria speak. <https://www.unesco.org/en/articles/media-and-information-literacy-against-racial-discrimination-experts-united-arab-emirates-and>

[19] Hadassah Magazine. (2025). New Digital Tools Address Rising Antisemitism. <https://www.hadassahmagazine.org/2025/11/14/new-digital-tools-address-rising-antisemitism/>

[20] Azizah, A. N., & Tadjwid, N. A. A. (2025). The Role of Social Media in Promoting Tolerance. Civic Engagement and Social Ecology Journal. <http://journalakasha.com/cese/article/view/284>