



Orientalist Nasser al-Din Dinieh between Islam and Orientalism

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Abstract

This research deals with the life and career of Nasser al-Din, his personal religion that belongs to the field of the French Orientalism, as he grew up from a family that cared about the law and was religiously influenced by the values of that family represented by his primary and secondary studies in Paris and his interest in painting and his receiving the honorable award in the public competition for painting. We note that Diniet has embodied in his paintings history and events to be directed to the Islamic world, especially Algeria, out of love for aspiration and knowledge, to end up influenced by the Islamic religion and its values, and to return to his country, France, embracing the Islamic religion and under the testimony of senior scholars from Algeria, to go to Mecca as a pilgrim to the House of God, to turn into an effective Islamic element, and embodies Islamic history and the values of the Islamic community, leaving an Islamic heritage that simulates the Western world and the Western mind, criticizing any ill-conceived perceptions of Islam and its people, and its name is transferred after its Islam from Etienne to Nasser al-Din, to add to the list of Orientalists who have Islam and have already done their scientific ideas and their scientific methodology, which conveyed the true image of Islam.

Keywords: (Orientalism, Nasser al-Din, France, Islam)

The life and career of Nasser al-Din Diniet

Birth and upbringing

Alphonse Etienne Diniet was born in Paris on March 28, 1861 (Dinet, 1981) , In the street called Small Fields, Dini comes from a Catholic bourgeois family that has ties to the nobility and that was highly respected by the ruling class (Bouderbala, 2019). His father, Philippe León Denis, was a lawyer known for his excellence and brilliance, to the extent that he was able to assume the position of President of the Chamber of Lawyers at the Seine Court in Paris , and his maternal grandfather was an engineer and a son of the King's deputy in the famous province of Fontane Bleu, a province in France in the capital Paris, located 55 and 5 kilometers southeast of central Paris, a sub-district of the province of Seine and Marne, and his mother is the daughter of a famous French lawyer who has a good relationship with his father (Bouderbala,2019) , and we find that Denis's mother (Louise Marie Al Duchi) was fond of painting and music and continued to follow theatrical performances, especially Italian ones , this confirms to us that Diniet was influenced by his mother and engage in the field of artwork (Bouderbala,2019) .

His two sisters were Jean Denis (Boudrbala,2019), who was born after him in 1865 , as she became his biographer after that (Boudrbala,2019) and the second is Rawlans, and he was of a religious nature, as he was very thoughtful about the universe and the sacred texts (Denis, 1918)

In 1871, he continued his studies in one of the high schools with the internal system in Paris to obtain a baccalaureate degree in 1879 (Boudrbalah, 2019), and the high school crowned him the first place in the drawing competition, because of his great talent in painting and this refined his personality in the future, and when he completed his national service with the rank of corporal, he joined the School of Fine Arts in Paris, that is, he went to complete his dream of becoming a painter , but the family had another opinion for rinet to be a man of law in line with the orientations of his family and especially his father , but after a while his father's desire began to fade bit by bit with Dinet future in law, because Dinet has found a person who has help in this matter, his uncle (Emile Tamil), who was the director of the library in Paris (Boudrbalah,2019) .

These schools (that is, the school to which Denis joined) were typical schools that crystallized the students who had them , and Denis was on the date of his first painting in 1881, which embodied a picture of a French peasant in her traditional country dress on the banks of the Seine River and this painting was called(Mother Clotilde) (Ismail, 2008).

Diniyeh's family was very attached to him, as they used to visit him every Thursday and bring him sweets, as his sister says, "He used to come to us somewhat ill-dressed in his gray suit and misery apparent on him, so he would answer in an intermittent tone the questions that his mother asked him about his health and studies, then he would give up to accept the sweets I offered him." Jeanne , 1938)

His talent for painting began to show little by little and in a short period of time, he was always hesitant to the Louvre Museum on the weekends allocated to him at the school to enjoy watching the largest works of painters in it .

Even his talent began to bear fruit , he has received the honorary award in the public competition for painting , and as we said earlier was eager to come to the holiday so as to spend his time either visiting the museum or spending his vacation in the small family palace in Irisi, where he enjoyed this house overlooking a garden full of plants and roses . (Brahimi 1984)

Denieh loved nature, especially his love of catching butterflies and playing sports, unlike the rest of the children who used to go to the river in the summer and its heat for recreation. (Bauderbala, 2019).

When Diniyeh obtained his bachelor's degree, his talents grew in this particular period, which is a distinct period and is called the Beautiful Age because it witnessed major transformations in the field of urban art, scientific inventions, economics, literature and other arts (Bouderbala, 2019).

In contrast, the secular tide was on the rise , forcing his family not to baptize him according to the Catholic doctrine that was followed by most French families (Boudrbala, 2019). This is one of the reasons that hastened in Dinet's Islam, and this is a tint that he had as a pure white page on instinct. The Prophet (peace and blessings

of Allaah be upon him) says, "No child is born unless he is born instinctively, so his parents Judaize him, help him, and make him feel his senses, just as a beast is produced by all things, do you feel in it from a stump?" (Al-Bukhari, 1442).

He was educated by teachers William Adolph Bugereau and Robert Fleury (Jeanne, 1938), and had coexisted at the Academy of Arts with some of his colleagues there , and befriended Lucien Simon and Edward Crimson.

Dinet Journey to Algeria and the Changes in His Life

He was not ready to travel to Algeria , and in 1884AD/ 1301AH, his friend Lucien Simon, who had been with him since high school, and also at the Faculty of Fine Arts, suggested that he join a scientific team led by Lucien Simon's brother, who was an entomologist, in order to search for a rare insect they believed to be in Algeria (Boudrbalah, 2019)

Dinieh was difficult to go to Algeria due to the long distance and also the hardships and dangers of travel, but he was convinced to go after consulting his family and to join the team that would go to Algeria. (Brahimi 1984).

This trip was not very long as it did not exceed two months , but it was enough to start adoring Algeria and its desert and its beautiful oases, and so this rare insect was the beginning of a change of religion and love for a foreign country recommended to be buried in it.

Denis returned to France , and it was not until he received news that he had received a travel grant to win his painting (St. Julian the Holy) (Ali , 2014), which is one of the paintings of Nasir al-Din Denis, which he considered one of the important paintings for winning this award (Boudrbala, 2019). He was granted to return again to Algeria in order to start effectively searching for the truth and the eternal love of Algeria. This was in 1885 , where the trip touched on new discoveries of his religion, and he was accompanied by his friend (Adward Michelin), who was a colleague at the Julian ceremony in Paris, who did not complete the trip because of his father's death. He returned to France to take over the management of the international company in the manufacture of rubber wheels, which carried his name (Boudrbala, 2019).

This trip was an entertainment and he was familiar with the beauty and sweetness of the desert and the kindness of its people and their covens who provided hospitality to his religion, and Dinet loved the existing popular dishes and sleeping in the open desert.

We note that Denis was not affected by the harshness and nature of the climate, where he goes on to say that "the atmosphere is wonderful and the real heat has begun, but I think I can easily bear it and the country is more beautiful with this bright sun" (Jeanne, 1984).

In the year 1887, Digne made his third trip to Algeria, and this time Digne decided that this trip would be equally between Algeria and France, so he wanted to spend the winter in France and the summer in Algeria, especially in the desert. (Bauderbala, 2019)

These trips, despite their length and despite the large number of cities visited by religion in Algeria and the beauty of these cities of natural forms, as well as the diversity in the different forms of human beings in Algeria, whether from clothing, traditions or social life, this country (Algeria) is a turn in front of religion that took it to the farthest distances .

Etienne Dinet influenced by the personality of Suleiman bin Ibrahim

The character of Suleiman bin Ibrahim played his role, which affected the life of Dinet and conscience , and Suleiman was born in Algeria in 1870/ 1287AH , and he is a writer of articles of Ibadi doctrine, said by Ahmed Tawfiq Al-Madani, "He was not educated, he was not a scientist, he was not a literate man, but he was a man of good moral character, and his chivalry made him take it for himself as a companion and involve him in his scientific, historical and cultural works" (Al-Madani, 1976), and the words of Mr. Ahmed may not be accurate, as Dinet was not very good at Arabic, but his commitment to Suleiman has given him a lot of learning, in addition to reviewing Dinet writings, which he wrote, you need someone who is very proficient in the Arabic language to know the spelling errors, especially his book (Muhammad, the Messenger of Allah peace be upon him), and what he included the correct hadiths and narratives, so how he mastered his religion, and he is new to Islam if he did not help him ! As for his origins, Masoud bin Haidashi, who was raised in the care of Suleiman and his religion, says that the origins of Suleiman are Arab Ibadi (Asfarayni, 1977)

It is his biography and professional life that cast a shadow over this ambiguity. His first wife is an Ibadi woman whose origins are from Blida, knowing that the Ibadis do not marry their daughters to non-adherents of the sect except rarely. On the other hand, we see that Suleiman has a profession as a tour guide and a wool washer, unlike the Ibadis who work in trade.

The incident of the Jew's attack on Dinet has greatly affected him, especially in the issue of his friendship with Suleiman bin Ibrahim , although their acquaintance was years ago, but this incident is almost the source of the confidence that Dinet gave to Salamian bin Ibrahim .

In 1893, when Dinet was drawing a painting, some Algerian Jews assaulted him and threw stones at him, and the reason for that attack is due to their suspicion of one of the painters who abused them (Qajal, 2014). At this time, Suleiman bin Ibrahim was present in this area where Dinet paints his painting , and he saw what Dinet is exposed to, so he intervened and there was a quarrel between Suleiman and these Jews until he saved Dinet from these Jews , and the days passed and the hatred continued for the Jews after this incident , until they ambushed Suleiman and beat him with a dagger in his back and this impressed the Jews all the time of treachery ! Their violation of the peace treaty between them and the Muslims is still in the memory of history and will remain a stain on them.

At the time, he was in Paris and when he received the news, he said: " I was sure that after that incident, they will retaliate against him and will not forgive his position." (Pouillon, 1997).

There was no religion except that he returned to Algeria and took Solomon to France for treatment , and we consider this incident a major reason in documenting the relationship that remained between them and to the point of death .

We go back to how Suleiman knew his religion, when he visited Algeria in 1888, he stayed in a hotel in the city of Bou Saada, and rented a spacious and cold room equipped with a ladder leading to a roof overlooking a beautiful view (Qajal, 2014)

The owner of the hotel had a relative who was a young man called (Suleiman bin Ibrahim Ba Amer) , so the owner of the hotel appointed Suleiman bin Ibrahim as a guide and guide for tourists who come to Algeria and stay in his hotel , in addition to the painter may be harassed by children and curious people, so someone must prevent them and protect this tourist, so Suleiman bin Ibrahim was chosen (Qajal, 2014)

The fee may also require support and tools that require assistance in carrying and transporting them for long hours, and French military protection was not enough at the time , requiring that every foreign tourist take a guide to accompany him.

Suleiman was a young servant with qualities that impress his religion. These qualities are his loyalty and brilliance, poetry, knowledge of the country and its methods, and most importantly, he speaks French, which will help in Suleiman's understanding of his religion.

And Dinet used to celebrate Suleiman at every event or celebration, and he would praise him, and this made the bonds strong between Suleiman and his religion, so that Suleiman would include him in all the prizes and honors that he received in competitions, so that he would ask about the reason for Suleiman's participation in this honor, saying "One hand does not clap" (Gajal, 2014)

Deneh denounced the prohibition of photography in the Qur 'an and explained that the Prophet (peace and blessings of Allah be upon him) had destroyed the statues to fight paganism in all its forms , and he wanted Dinet in this subject to give a justification for photography and painting . (Gajal, 2014)

Deneh believes that painting is a wonderful prayer because it is a feeling of the artist towards the creation and creation of God , the painter wants through painting to commemorate the creation of God Almighty .

When considering the issue of prohibition and permissibility in drawing paintings, which gave Dinet a justification for him to draw what he wanted or to address his compatriots and to deliver Islam through his paintings, it is necessary to indicate some of what was formed on some in understanding the Holy Quran and the true prophetic traditions. There is no explicit text on the prohibition of drawing in the Holy Quran except what is mentioned in the Holy Verse. "And if you create from the slime as a hue, it is necessary to tell me how to blow in it, so it will be a bird to hurt me, and it will be a bird to hurt me, and it will be a table, and it will be discharged from God, and it will be in the spirit of God, who created it in many ways.

If we can say that the forms in this issue are the point of disagreement that they were spiritually or not, then when he told Jesus that you are made of a bird and blow in my ear, that is, that the ear of God Almighty and Jesus can do nothing with this bird as well, on the other hand, we can say that drawing the painting if it is not spiritually harmless, because there is no spirit except with His permission, and there is

something that the scholars agreed to be a good illustration and inferred by saying, "May He explain to you what He has forbidden to you, unless you are compelled to do so, and that many of them are misguided by His name." (Aya 119) .

As for the Prophet's Sunnah, the prohibition came from the hadith of the Messenger of Allah (peace and blessings of Allah be upon him), where he said, " Every photographer in the Hellfire is made for him in every image that a soul has photographed that torments him in hell" (Ibn Hanbal, 1993) , and he differed in that all photography is haram , and the hadith of the Messenger (peace be upon him), "The owners of these images are tortured on the Day of Resurrection and they are told to live what you created " (Malik, 2004). The scholars interpreted this hadith that the photography of women with wombs of man and beasts and others is haram , and it is okay to photograph trees, mountains and others that do not carry spirits. Also, there is an exception from drawing for women with spirits, such as pictures of criminals or pictures of the wallet of souls, because they are organizational matters for registration and in which there is a public interest, and the criminals photographed in it for the benefit of arresting and identifying it from Muslims. This enters into the benefit of Muslims .

Dinet trip to Egypt

The Orient was of interest to Orientalists, especially Egypt , as it was an important kiss representing a great depth for Orientalists and a history of the Arabs , and an important source for senior Oriental artists in the eighteenth and nineteenth centuries , so we find that the most famous artists who visited Egypt are Frantan and Jerome .

Diniya traveled to Egypt in 1879AD and his companion in that trip Suleiman bin Ibrahim , and the nature of the visit was to get to know the community and the nature of the people of Egypt and to identify paintings that did not see Dinet , did not find Diniya in this trip what dictated his hope artistically according to what he found in the Algerian desert, and this was expressed in a letter to his sister " It was a great disappointment, their nature and dress did not impress me" (Jeanne, 1938).

While he returned to Algeria, he sent another message to his sister Janni: " Here I am in my beautiful country where there is real light" (Jeanne, 1938) .

Conversion to Islam

Deniet interest in Islam began before 1913, in which he became Muslim. Historical sources did not mention the beginning of Dinet interest in Islam exactly. Dinet was mixed with Muslims in Algeria, so they treated him kindly and well. He was characterized by tolerance and generosity , so he became confident that he could not rely on what Orientalists wrote about Islam from semi- and falsehoods. "The study of innovations that entered this path in the history of the Prophet has allowed us to reveal that they were sometimes born of a strong hatred of Islam that is difficult to reconcile with science and is not appropriate for our era," says Diniya, 1918) .

Nasir al-Din Diniyah was navigating the world of searching for the truth that would confront him with regard to the monotheistic religions, and he kept searching for the authenticity of the Gospels. Nasir al-Din said surprisingly, "Then the Gospels! Didn't revision and refinement enter into it in many places that were not yet known, and why did the men of the Gospels neglect thirty years of Christ's life without mentioning anything about it to us? The process of research and fact-finding about these texts.

His pre-Islamic religion was liberal in its art and paintings , so that he painted the bodies of beautiful women in disgrace , and those were changed after he Islamized and witnessed the commitment of worshippers in their mosques , and when he learned that those paintings he painted before his Islam are contrary to the teachings of the Islamic religion.

He openly converted to Islam in the year 1913 and changed his name to (Nasir al-Din Dinah), which is the name that we will adopt in referring to him after his conversion to Islam, and there were many opinions about the date of his conversion to Islam. Ben Chikou, 1984), and there are other sources that say that he actually converted to Islam at the hands of Sheikh Muhammad bin Belkasim.

The official declaration of Nasser al-Din's Islam was on 8 Jumada al-Awwal in 1344 AH corresponding to 3 November 1927AD in the Grand Mosque in the Algerian capital, that is, fourteen years later.

From this difference in the history of Islam, we conclude that it is possible that he concealed his Islam between 1903 and 1913 , when we refer to the will he wrote in December 1913, which states that "My funeral should be conducted in accordance with Islamic teachings because I converted to Islam sincerely several years ago and devoted the work of my achievements and efforts to the glorification of Islam " (Kajal, 2014). It turns out that he has been hiding his Islam for several years , due to his fear for the Algerian soldiers who were working , With the French army, it is possible that Nasser al-Din may have postponed his declaration of Islam in order to be close to these soldiers and be able to help them because he was known in French circles, while if he announced his Islam there would be a great deal of noise on him and he could not help these soldiers , in addition to this issue, he officially declared his Islam by signing witnesses in 1927 for reasons including that he wanted to go to the Hajj, in which the conditions of Islam must be met, which is that a Muslim and Nasser al-Din did not carry identification papers stating that he was a Muslim, so he officially declared his Islam and the presence of witnesses and mufti Algeria at the time , and has been proven to hesitate on the corner of Hamel (Abu al-Qasim , 2007) several times .

Nasir al-Din Diniyah was a supporter of the Islamic religion with his pen and his artistic brush, and he left no effort except to spend it in all fields to support Islam. Nasir al-Din did not convert to Islam out of passion for it. Rather, he came from a pure heart and an in-depth study of the sources of Islamic history and his contact with the people in Algeria, including scholars. The translator of the book Muhammad, the Messenger of God, may God's prayers and peace be upon him, says, "Our friend continued to balance, compare, meditate, reflect, and discuss for a long time, then God wanted him to become Muslim" (Diniyah, 1918).

We find that Nasser al-Din has converted to Islam after examining and studying the Christian doctrines, where he studied the Bible in detail, especially the doctrine of the Trinity, and he concluded that this doctrine does not match reality, reason and logic (Dinet, 1918).

In addition, the Christians who converted to Islam before him, were a source of inspiration for him, and he was also briefed on their writings, and Abdul Halim Mahmoud believes that Nasser al-Din contacted (René Gino) (Abdul Aziz, 1996), who is Muslim, in addition to the qualitative addition of Kafir Aslam, it is only an increase in the number, and it can be taken as a model with a liberal living thought that has established the fact that Islam is a right religion to follow (Siddiq, 2003) and was influenced by it, and we can consider it a reason for Nasser al-Din's Islam in addition to the other reasons that preceded it.

We conclude from the above that Nasser al-Din followed all the correct ways to find what he was looking for in Islam, and he found his way into Islam, both from the ideas he had from the absolute truth to understand the small world in addition to the worship that was closer to reality and not unreasonable worship as in other religions.

The eloquence of the Holy Quran influenced Dinet's thought and led him to compare Christianity represented by the Gospel and the religion of Islam represented by the Holy Quran. He found a discrepancy between the unquestionable truth of the Quran and the truth of the Gospel, which was marred by distortions and suspicion, through the eloquence of the Quran and the polite discourse between Jesus and his mother, who came disrespectfully in the Gospel in a council of wine that is not suitable for the prophets to be present in it. When reading the Gospel of John, who says, "On the third day, there was a wedding in Cana, and the mother of Jesus was there, and Jesus also invited his disciples to the wedding. When the wine was empty, the mother of Jesus said to him, "They have no wine. "Jesus said," (Reniet, 1918), and Nasir al-Din denies this act because he goes to what the Quran, which is the understanding that Nasir al-Diniyyah says, "Allah".

So there is a difference between the words of God, who preserved for Mary and her son, peace be upon them, the relationship and the etiquette of addressing them, and the Gospel that tells us of the rebuke of a prophet from his mother! .

Not only that, but Nasir al-Din saw that they had wronged Christ by saying that he says with ignorance what is ignorance of the Lord and of Christ and of all: "But of that day and hour no one knows, not even the angels in heaven, nor the Son, nor the Father" (Diniya, 1918).

Nasser al-Din has stated publicly and strongly that "the Islamic religion is the only religion in which God has not taken a human form or any other form. In Christianity, the word of God is surrounded by these human images of an elderly man who has shown all signs of old age and decay" (Diniya, 1929).

In the year 1922, it was the beginning of events that afflicted Nasir al-Din Dinet, including the death of his mother, who meant France in itself to him, so he, in agreement with his sister Jani, sold their palace in France (Irisi), and this palace belonged to his father, and then he inherited it. (Bouderbala, 2019), in order to buy a

residential house in the capital of Algeria, specifically in the modern neighborhood, with his own share (Bouderbala, 2019).

Deaths followed the absence of death as Nasser al-Din Din's best friend. He died in 1925, his friend in France, Leonis Benedett, who had a prominent role in Nasser al-Din's international fame. This year did not end until 1926AD to announce the death of his other friend, Christian Sherifis, who is called (Abdul Haq) President of the Islamic Brotherhood Association. In 1928AD, Fatoum, the wife of his Algerian friend Suleiman bin Ibrahim, died and was buried under the dome established by Nasser al-Din in 1925, in which he, his friend Suleiman and his wife were buried (Bouderbala, 2019) .

Nasser al-Din Dinah speaks of Allah Almighty saying, " As for Allah, in the religion of Islam, about which the Qur 'an was spoken, no photographer or sculptor dared to dare to dare with his feather or chisel, because Allah did not create creation in His image, and Almighty God had no image or borders, and He is the One, the One, the steadfast, He did not have enough for anyone " (Diniya, 1929) .

Islamic ceremonies of Dinet conversion

This is a translated copy of the book of minutes pertaining to the session that took place on November 3, 1927 in front of Sheikh Muhammad Boukandora, and this is the text of this document.

In the name of Allah, the Beneficent, the Merciful

On the morning of Thursday, a solemn session was held in the office of Mr. Mohamed Boukandora, the Mufti of Algiers, the capital, attended by His Excellency Prince Si Al-Taher Khair El-Din Pasha, Minister of Justice in the Tunisian government. Officially, this is based on conviction and after reflection, as all those present witnessed his conversion to Islam, and as a result of that, Professor Dinet advanced in front of the Mufti, the minister, and the rest of the audience, and recited the testimony (the evidence of the Muslim's faith). At that time, the Mufti officially stated that Professor Dinet, who gave himself the Islamic name Nasser al-Din, will receive a standing ovation from The Islamic family has become one of the brothers in the Islamic religion, on equal terms with them. He has what they have and he has what they owe.

After this announcement, all those present signed this contract, calling on God to bless Mr. Nasiruddin Dini in his work and praising God for guiding them to the straight path to the right path without him, they would not have found him .

This certificate was signed on 8 Jumada Al-Awwal 1344 corresponding to 3 November 1927

Signatories of the certificate :

- Sey Taher Kheireddine Tunisian Minister of Justice
- Hajj Kaddour Ben Leman
- Dr. Haj Ali Mziani
- Omar is talented

- Hamdan bin Radwan Haj Tuhami Mohammed
- Shaykh Abd al - 'Ali ibn Dawud
- Jodi Said
- Mohammed bin Merabet
- Shaikh Mohammed Al - Asimi
- Dr. Abdel Nour Tamzali
- Suleiman ibn Ibrahim
- Mahmoud Mustafa Pasha
- Muhammad Qalati
- Mohamed Chekikon
- Jafar Al - Saater
- Sheikh Ali bin Allal Murabit in the corner of Sidi Ali bin Mubarak in Qalea
- Sheikh Mohammed Sharif
- Mohammed Al - Zouli
- Muhammad ibn Naysh
- Ghobrini bin Sheikh Ghobrini
- Ahmed bin Jame
- Omar bin Radwan
- Omar Bouadraba
- Ahmed Tawfiq Al Madani
- Mufti of Algeria Sheikh Mohamed Boukandoura

This notarized testimony was translated by Mr. Ahmed Tawfiq Al-Madani, editor of the Arabic version of this record

Done this certificate on November 15, 1927.

Dinet transmission from the West to Algeria

Denier left the Julien Academy of Arts in 1886 , a private academy established in France (Cottington, 2021) , settled in a workshop he rented on a street called Roma Street, and decided to take the painting as a source of livelihood (Kajal, 2014) .

In 1889, he moved to a new workshop located on Notre Dame de Chon Street. This workshop was near his friend (Paul Le Roy) , who also loved the Islamic world, where he discovered Biskra , so they joined the School of Oriental Languages to learn Arabic , and Paul Le Roy disguised himself as Reniet friend to convert to Islam later (Boudrbalah, 2019).

Conclusion

We've seen Through what Nasser Al-Din presented of opinions and conclusions that he searched for and extracted, he sees that Islam does not restrict anyone with his thought, just as it is a religion that came to everyone, not to a specific group of people, but rather that it is global and has no limits to stand at, as it addresses the rich and the poor, the knowledgeable and the ignorant, the old and the young, and It addresses all

minds at different levels. These reasons made thinkers, scholars, priests and other ordinary people embrace Islam. .

Nasser al-Din Dinet found pleasure in the city of Bou Saada in Algeria and wanted to have a starting point for his artistic works, which quickly turned into works in the interest of Islam and Muslims , and used these works to support Islam and its people , and Nasser al-Din did not spare his defense of Muslims, either through his artistic works or his scientific books, especially the book of Muhammad, the Messenger of God, peace be upon him, and the East, as seen by the West, and this latter, in which we criticize the orientalist's attitudes and prejudice against the Islamic religion.

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