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The Martyr Writer Lhabib Benassi (1928–1956): Between National Struggle and Literary Creativity

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Abstract:	Article info
<p>Algerian revolutionary history has known many creative martyrs in various literary fields, including both poetry and prose. Among them was the martyred teacher, activist, and writer Lhabib Benassi, who sought through his writings to convey the cry of the Algerian who endured the horrors of French colonialism - a reality he experienced from childhood, and later as a political militant, a fedayi fighter (armed guerrilla activity), a journalist, and a writer. He used his pen as a weapon to confront the arrogance and haughtiness of the colonizer. In the context of the media blackout imposed on the revolution during its first year, his stories and novels published in newspapers gained wide attention and circulation among the Algerian public. Through them, he was able to mobilize the masses in support of the Algerian Liberation Revolution and to refute French claims against it.</p>	<p>Received: 15/02/2026</p> <p>Accepted: 27/04/2026</p> <p>Key words:</p> <ul style="list-style-type: none"> ✓ Martyr Lhabib Benassi ✓ Armed struggle ✓ The Liberation Revolution ✓ Literature

Introduction

The outbreak of the Algerian War of Liberation gave rise to literary voices that addressed the bitter reality imposed by French colonialism upon the Algerians. This was reflected in the literary scene, which aligned itself with the heroism of the mujahideen, portraying their exploits and epics, and conveying their experiences through the novel and the story. Thus, this literature functioned as a form of media that transmitted the suffering and tragedies endured by Algerians under French colonial rule, in the face of the difficulties and challenges experienced by the newspapers Al-Muqawama and Al-Mujahid.

Within this framework, numerous writings were produced by Algerian students who were pursuing their studies at al-Qarawiyyin University or al-Zaytuna Mosque University, as well as by those who moved to universities in the Mashriq to continue their education. This educated elite sought, during the Revolution, to confront colonialism and its policies through writing. Distinguished literary figures emerged in this field; however, they unfortunately did not receive the recognition they deserved for various reasons. Among these figures, by way of example and not limitation, is the martyred writer Lhabib Banasi, who combined sacrifice -through his participation in commando (fida'i) operations during the Algerian Liberation Revolution- with literary creativity in expressing the suffering of Algerians and mobilizing them in support of the Revolution. He expressed his sentiments in a work published in 1956 entitled *Cry of the Heart*, printed at Ibn Khaldun Press in Tlemcen. This work consists of a collection of articles written in newspaper columns, through which he sought to express his pains and tragedies through his sensitive emotions and his profound love for the homeland—a love that made him suffer for its suffering.

In this context, the following questions are raised: What are the manifestations of the political struggle and commando (fida'i) activity of the martyred writer Lhabib Banasi during the Algerian War of Liberation? How did his literary creativity and writings (within the framework of resistance literature) contribute to mobilizing Algerian society in support of the Revolution, to depicting the suffering of Algerians and the crimes of French colonialism, and to conveying the heroism and epics of the mujahideen? To what extent did his writings contribute to confronting colonial propaganda aimed at distorting the image of the Algerian War of Liberation?

1. Introducing the Life of the Martyr (Lhabib Banassi) and His Educational Trajectory

He was born in the city of Mecheria, Naâma Province, he received his primary education in both Arabic and French in his hometown. In the summer of 1947, he moved to Fez to continue his studies at the University of al-Qarawiyyin, where he stayed for four years with his brother Ahmed. In 1951, he went to Tunisia to pursue his education at the University of al-Zaytuna. During this period, he devoted his pen to writing for newspapers such as *Al-Zaytuna* and *Al-Usbua* in Tunisia. He also joined early on the Movement for the Triumph of Democratic Liberties and the Islamic Scouts. In 1951, he resigned from the Algerian People's Party after, in his view, the movement had deviated

from the revolutionary path based on armed struggle. In 1954, he participated in a violent demonstration alongside students of al-Zaytuna, which resulted in the loss of his right eye. He later became a correspondent for the Tunisian newspaper *Al-Ushua* during the Algerian War of Liberation.

Due to his intellectual abilities and his desire to contribute to the national struggle, the National Liberation Front contacted him and assigned him the task of supervising *fida'i* (guerrilla) cells, making him a political guide and the first organizer of guerrilla activity in the city of Sidi Bel Abbès. He was martyred on December 15 following a clash with French forces in Douar Telagh, Sidi Bel Abbès Province. (Banassi A., From the Diaries of a Teacher from 1931 to 1954, 1994, pp. 3–15)

1.1. Travel to the city of Algiers (the capital)

After Lhabib Banasi was filled with knowledge in his hometown, he thought, like all Algerian youth at that time, about migration and seeking to take on responsibilities. He received news about the capital and the cultural and political momentum it was witnessing after the end of World War II. He thought of traveling there in June 1946, where he coincided with the convening of the Muslim Scholars Association conference. He attended many speeches delivered in pulpits and cafes, and he wrote about this: "I heard the resonant speeches and wonderful poems urging the pursuit of knowledge, which is a means to what we hope for, and my attendance was the only reason that made me seek knowledge even if in China." (Banasi A., 1956, pages 109-111)

1.2. Seeking Knowledge in Al-Qarawiyyin

It was one of the outcomes of the educational movement led by The Association of Algerian Muslim Scholars in the Oran province had a significant impact on the migration movement of Algerian students towards Fez and Tunis. The geographical proximity between Mecheria and Fez also contributed to the transfer of Lhabib Banasi and his brother Ahmed to study at the Al-Qarawiyyin University in 1947.

It was not easy for Algerian students to travel to Fez, as the French administration stopped issuing permits, and travel became dependent on passports. Many Algerians emigrated secretly, and the same was true for the Banasi brothers. In addition, the living conditions inside Al-Qarawiyyin were very different from other French schools in the city of Fez. "Mohamed Sabbagh" mentions the extent of the suffering of Algerian students at the Bouanania school, located in the Boujloud area, which is the farthest school from Al-Qarawiyyin. As for "Ahmed Banasi," who joined Fez with his brother Lhabib, he recalls that "some students lived in relatively healthy rooms that allowed air and sunlight, while others lived in rooms that almost resembled caves" (Banasi A., From the Diaries of a Teacher from 1931 to 1954, 1994, p. 56). Given these miserable conditions experienced by the students, the student association, composed of the Algerian

community, decided to rent a large residence in 1949 containing several rooms in the place called "Bab Ftouh." However, fate increased the students' misery with a great tragedy that struck them after its collapse on them. (Banasi A., From the Diaries of a Teacher from 1931 to 1954, 1994, pp. 23-26)

The Algerian students' house in Fez suffered a great tragedy following the collapse of the house that the students had taken as their center. To hold their meetings, and on that day came Jabari Abdelkader, the official responsible for the students of the Association of Muslim Scholars in Fez (Daddoush, 1951), and the student "Ahmed Banasi" who was present at the time – he was also among the wounded - gives us a description of the details of the incident, mentioning: "Lhabib and I were among the residents in it - the house -, and once the students gathered for a cultural purpose (Banasi A., from the unforgettable memories of the collapse of the Algerian students' house in Fez, 1951), and when one of the students began to give a lecture, the house suddenly collapsed on us, where six of us were martyred including the late Abdelkader Jabari, the president of the association, who came only to encourage us,... As for me, I came out from under the rubble, dust covering my face, and blood flowing heavily from my head." (Banasi Sh., 2015), and as a result, six scholars, students, and workers died and about forty students were injured (Abu Abdullah, 1950, page 1)

The students concluded that the fate awaiting them was the same; death in the homeland is easier for them than death abroad, and therefore the incident represented a turning point in their thinking and methods of work, as Lhabib Banasi says about its impact: "That incident which changed the course of my life and influenced my thinking" (Banasi A., Spectra of Memory, 1956, page 59), and he also wrote two years after the incident in the newspaper "The Tunisian Week": "And despite the police who were close to the place where the incident occurred, they showed no interest, as if the matter did not concern them, the students understood this truth earlier when they saw the colonization preventing them from Culture in its own home... The Algerian youth understood that no mercy could be expected from the colonizer when two hours passed without any relief arriving... May God have mercy on you, martyrs, for we have not forgotten you and will not forget you, and you still remain a beacon for us that lights the path we must follow to achieve for our nation what you aspired to." (Banasi A., from unforgettable memories, 1956, page 65).

1.3. Educational Activity in Sidi Bel Abbès

The collapse of the Algerian Students' House in Fez profoundly affected Banassi, inspiring his literary expression:

"The first words I wrote in this style, the first lines, record a painful incident that is still remembered today — 1955 — and its scene is still in front of me." (Banassi A., 1951).

Following this event, He returned to Sidi Bel Abbès and joined a nationalist-oriented free school operated by the Victory Movement for Democratic Freedoms, teaching youth the principles of patriotism and Algerian history (Bloufa, 2007–2008, pp.

225, 229). In April 1952, the Algerian Islamic Scouts organized a ceremony at this school, coinciding with the anniversary of Sheikh Ibn Badis' death. Banassi emphasized attachment to the homeland, Algerian identity (Al-Manar, 1952).

1.4. Travel to Zaytouna

The Algerian scientific missions to Tunisia played a distinguished role in fostering and revitalizing the nationalist and reformist movement in Algeria across various educational, pedagogical, political, and even revolutionary dimensions, owing to the Great Mosque and the sheikhs of the Zaytuna institution. The scope of cultural, political, and even military activities expanded, in which Zaytuna students actively participated.

It is worth noting that after four years spent at Al-Qarawiyyin University, Lhabib Benassi was unable to complete his academic training due to limited financial means, which led him to move to the University of Zaytuna, following a brief experience in teaching in the city of Sidi Bel Abbès. During this period, he developed a sharp journalistic voice, and his articles found their outlet in Tunisian newspapers, through which he expressed the ideas he had carried with him from Fez to Tunis.

Lhabib Benassi remained in Tunisia until 1954, when he returned to Algeria following the demonstrations organized by Zaytuna students in Tunis in March 1954, in which he was among the participants. He was injured in the face by a tear gas grenade, after which he returned to Sidi Bel Abbès for treatment, later losing one of his eyes, which led to the interruption of his university studies (Banassi A., *Cry of the Heart*, 1956, pp. 6–7).

2. His Contributions to Journalism

2.1. Contribution to the Algerian Press

Lhabib Banasi did not write much in the columns of Algerian newspapers compared to their Tunisian counterparts, despite the few contributions, they left clear marks and accompanied the social and political changes of Algerian society during the late first half and early second half of the twentieth century.

2.1.1. Al-Basa'ir Newspaper

The most important issue addressed by Lhabib Banassi in the newspaper *Al-Basa'ir* was the reluctance of intellectuals and writers to write about general national issues. In this context, various responses appeared from writers on the pages of *Al-Basa'ir* regarding the article written by Sheikh Abdel Wahab Ben Mansour entitled “What is wrong with them that they do not speak?” in issue no. 207 (Murtada A., 1983, p. 100). The article referred to writers and intellectuals who have no role in the surrounding issues of thought, culture, and society. More than one writer and intellectual (Mahri, 1953, p. 2)

addressed this topic, which implicitly carries an accusation of silence in the face of wrongdoing represented by colonialism and its consequences (Saadallah, 2007, p. 65).

Lhabib Banassi expressed the impact of this article, stating: "Indeed, Professor Abdel Wahab Ben Mansour did well in shaking writers, both severely and gently at the same time, within literary circles. Writers soon returned to their pens, seeking from them what would dispel the explicit accusation... Professor Abdel Wahab struck the writers with the force of his criticism, then withdrew from the field, leaving writers in a state of debate between supporters and opponents" (Banassi A., *The Renaissance of Algerian Literature*, 1956, page. 133).

2.1.2. Al Manar Newspaper

The first issue was published on Friday, March 29, 1951. It is a national, non-partisan newspaper. Its director, "Mahmoud Bouzouzo," indicated that the purpose of its establishment was "to avoid stirring up conflicts among the sons of the homeland and to strive to unite the word in the path of liberation from colonialism, and to call for belief in Maghreb unity."

We find a single contribution in this newspaper by the student "Lhabib Benassi," where he wrote an article entitled: "Longing for the Homeland," written while he was abroad studying at the University of Zitouna. Through it, he expressed the duty of loyalty to the homeland and the connection to the right of return one day, citing many examples from historical testimonies and poets' sayings about homelands. He expresses the responsibility of emigrants towards their homelands where he wrote: "We must take lessons in love of the homeland and patriotism because we need more than others ambassadors who represent our country beyond the borders... these should unite among themselves... and serve their country through advocacy." (Benassi A., *Longing for the Homeland*, 1953, page. 2).

2.2. Journalistic Contributions to the Tunisian Press

The press is considered one of the most important sources in writing contemporary history, and Algerians have made good use of this means whenever they had the opportunity, especially during the colonial period-Since the Tunisian press opened its doors to Algerians for publication as much as possible, at that time Tunisia enjoyed a large margin of freedom compared to Algeria, where there was no talk of that for Algerians, the sons of the country. Algerians' hope was pinned on their Tunisian neighbors to bring their suffering to light.

The beginning of Algerian writings in the Tunisian press dates back to the early last century, where we find prominent names who left their marks in the Tunisian press at that time, such as: Omar Rasem, Omar Ben Kaddour, Mohamed Al-Eid Al-Khalifa,

Sheikh Abdelhamid Ben Badis, Ahmed Tawfiq Al-Madani, Sheikh Mohamed Al-Bashir Al-Ibrahimi. (Al-Jabri, 2007, pages 48-51)

With the advent of the fifties, most Tunisian newspapers and magazines, foremost among them: Al-Usbua (The Week), Al-Zaytouna, Al-Sabah, Al-Sarih, and others, began receiving new names and talents that attracted attention and keen ears in literary and intellectual forums. They were like a cradle for them; some emerged on the literary and intellectual scene, and some occupied readers with their political opinions and proposals. Thus, Tunisia at that time represented for them the suitable place and environment in which their ideas and political awareness grew through various experiences (Shatra, 2012, page 223).

The journalistic writing of Lhabib Banasi in the Tunisian press was characterized by abundance and diversity compared to his writings in Algerian newspapers and magazines. This was due to the colonial situation in Tunisia, the difficulty of communication with Algerian newspapers because of the tightening by colonial authorities, as well as the intensity of the topics he wrote about. This created fears for the Algerian press of possible repression and closure. Below are the most important newspapers and magazines that Lhabib Banasi's pen took as its home:

2.2.1. Magazine Al-Usbua (The week)

Lhabib Banasi is considered among the Algerian students who wrote and left their marks in this magazine, who was a beacon of activity and vitality in Tunisia, and immediately with the outbreak of the liberation war, he responded to the revolution and helped them with great effort both at the level of the student movement, cultural, and media. His writings in the Tunisian news papers were the greatest testimony to that, especially the newspaper "The Week", and he did not miss any opportunity or occasion without exploiting it in promoting the revolution, highlighting its goals, and exposing the brutal methods of colonialism and its massacres.

We also look at an article of his entitled "The Renaissance of Literature in Algeria" which is a response to an article by Abdelwahab Ben Mansour "Why They Do Not Speak", and he responded describing the state of stagnation that literary pens had reached where he says: "The sun has set, darkness has spread, and the night has spread its black veil over minds and thoughts... and so the time until dawn breaks, but is the dawn breaking? The intellectual doubts this because dawn does not break and creatures remain creatures... Yes, dawn breaks, but without its breaker, new manifestations of life arise with it, which people may know and await, or may not know and be surprised by, and the best things are those that come suddenly and without waiting." (Banasi A., Cry of the Heart, 1956, pages 68-69).

He also has an article entitled "Chabbi in the Eyes of a Young Algerian" (The Week, 1952), and another contribution on the occasion of the 13th anniversary of the death of Sheikh Abdelhamid Ben Badis, where he reflected on the impact of his call and the movement "J.A.M.J" on the Algerian people (Banasi A., Cry of the Heart, 1956, pages 155-158).

2.2.2. Al-Zaytouna Newspaper

The Al-Zaytouna magazine also received the attention of Algerian students such as "Mohamed Messaif" and "Lhabib Benassi".

Despite the health condition of "Lhabib Benassi" at that time, he decided to write an article titled "The Virtue of Al-Zaytouna on the Al-Qarawiyyin" where he says: "That struggle carried out by the people of Zaytouna and behind them the nation in all its classes... and how many innocent victims this long struggle and violent conflict had (some of whom passed away and some are still waiting and they did not change at all). Fortunately, I was one of its victims, so my joy was greater than any joy and more than others... And if the youth of Zaytouna and the members of the Tunisian nation in general are happy and joyful with this great conquest, then the Algerian people have the right to be even happier because every reform achieved in Zaytouna, Algeria has its fair share in that reform" (Benassi A., The Virtue of Al-Zaytouna on the Al-Qarawiyyin, 1954).

3.Revolutionary Activity and Martyrdom

The idea of student volunteering spread among Algerian students, assigning them important responsibilities both political and military. In this field, "Lhabib Benassi" emerged, who was contacted by the Liberation Front and tasked with supervising commando cells, becoming a political guide and the first organizer of the commando movement in the city of Sidi Bel Abbas. He participated in the largest and fiercest attack launched by the commandos on the city of Sidi Bel Abbas in November 1956. He was martyred on December 15, 1956, following a clash with French forces in Douar Telagh, Sidi Bel Abbas province (Lounici, 2010, page 324).

4.The Echo of the Revolution in Banassi's Writings

It can be said that the period between 1945 and 1962 represent the flourishing history of literary production in Algeria, or can be considered a cultural revolution. The modern Algerian story did not appear more clearly except after World War II. (Sharaf, page 1991)

Despite the harshness of colonization, the suffering of the Algerian writer was doubled, and this did not limit the continuation of literary production in a flow unknown to the islands during that early period up to our day, in all fields of literature, in literary essays, in stories, in poetry, and in novels and theater. (Kharfi, page 1983)

The liberation revolution, which has been burning since its beginning, was in urgent need of a voice that calls for it, incites the people to armed struggle, and strengthens their faith (Darar, 1982, page 47)

Many pioneers of short story essays appeared, addressing various issues that occupied people's minds at that time and sharply criticizing the prevailing conditions that caused the delay of society. During the revolution, many stories appeared dealing with bolder and sharper topics, as the stories of writers and authors revealed the conditions of the struggle, the heroic fighters, and their victories. They portrayed the revolutionary reality to stir enthusiasm in the hearts of the masses and to introduce the national cause in the Arab world. The themes of the story were linked to the reality of the struggling people, and new contents appeared expressing human values and high ideals. (Darar, 1982, page 49)

With the outbreak of the liberation revolution, prose pens appeared addressing the bitter situation of Algerians imposed by the colonizer. This was reflected in the literary reality, which stood side by side with the heroes of the fighters, portraying the heroism and epics, and conveying news through stories and novels, and that was despite the difficulties and challenges faced by the newspapers Al-Muqawama and Al-Mujahid (Mortad A., 2003, pages 7-9).

Various writings contributed by Algerian students who were pursuing their studies at the University of Al-Qarawiyyin, or who moved from Al-Qarawiyyin to universities in the East to continue their studies. This educated segment sought during the revolution to confront colonialism and its policies through writing. Distinguished pens emerged in this field, including: "Lhabib Banasi", "Mahmoud Agha Bouyad", "Al-Abbas bin Sheikh Al-Hussein", and others.

Among the writers of the period is Lhabib Banasi, who combined sacrifice and literature, portraying his emotions in a book he published in 1956 titled "Cry of the Heart", printed at the Ibn Khaldun Press in Tlemcen. In it, he tried to express his pains and tragedies through the feelings of his sensitive heart, and the love he harbored for the homeland, which causes him to suffer for its pain (Manea, 1955).

Through an article titled "At Your Service, Jamal" published in the newspaper Al-Zaytouna, he expressed his admiration for the Egyptian President Gamal Abdel Nasser, who nationalized the Suez Canal. He also addressed the underlying reasons behind France's participation in the Tripartite Aggression, stating: "Today, France tries to divert attention from what it is doing in Algeria to focus on the fighting, but it has overlooked that this will increase the strength and resilience of the Algerians, and they should seize this opportunity to deliver to the face of French colonialism a blow from those strong, solid iron punches." (Banasi A., Cry of the Heart, 1956, pages 5-7).

Lhabib Banasi became a correspondent for Al-Zaytouna newspaper during the liberation revolution, publishing its news and heroics. He contributed greatly to introducing it and its goals to the Arab and Islamic public opinion, and tried to convey the extent of the heroism and sacrifices of the sons of Algeria for their freedom. He published an article Titled "The Martyr Doctor," referring to the martyr doctor "Ben Aouda Ben Zarjeb" (Algeria, 2007, pages 349-351), who said, "The late doctor is but a token of the nation's readiness to pay the full dowry to seize its freedom and rightfully attain it, and the opponent will be convinced that we deserve freedom" (Benassi A., The Martyr Doctor, 1956).

Author of the stories "Martyr Without a Grave" (Benassi A., Martyr Without a Grave, 1956), and "The Tragedy of a Family," he depicts the French soldier as ill-mannered and inhumane (Freihi, 2018). Through the article "Blood... and Tears," he tried to console the orphans of Algeria and the widows of the martyrs, addressing them : "O widows and orphans who cry out, the blood of the innocent does not grow trees but grows and nurtures the truth until its stem strengthens to fight that falsehood... And in the universe, there is a force that strikes the cruel tyrants' hearts with the thunderbolts of destruction and ruin." (Benassi A., Blood... and Tears, 1955).

5.Literary Characteristics in The Cry of the Heart Banassi's book

His writings left behind are characterized by richness and seriousness in searching for new literary forms. His book "Cry of the Heart" contained several genres such as reflections, literary essays, political essays, journalistic pieces, and short story attempts. He had broad knowledge of the course of Algerian literature and its artistic and intellectual trends.

In his reflections, he addressed many topics, including the subject of love, which was almost taboo in his era. He wrote it with a sharp (romantic) vision and style, overflowing with the ideas of the creative Arab writer Gibran Khalil Gibran. These famous words appear in his writings: the temple, the law, the unseen, the Mihrab, the wine, And the processions are almost never absent from any thought of the beloved Banasi's thoughts, he said in one of his thoughts: "After a while, you will meet the beloved in a world beyond the unseen, and you will flutter your wing before him, and there you enter the sanctuary of love, bow to its sacred essence, drink from its wine, and hear hymns chanted by the processions of lovers...", The beloved Banasi tried to change the prevailing concept of literature in literary life, especially in the pulpits of scholars. Literature, until after World War II, was limited to poetry and its study, and literature was described as "ideas and thoughts generated by many factors, gathered in one individual or in multiple individuals."

In the field of story, he wrote a few stories considered a breakthrough in contemporary Algerian storytelling in terms of subject and art, accompanying the social and political events of Algeria, including a story titled: "Orphan of the Idols", and another titled "Love and Honor", the first depicts a child who lost his father first, then his mother who fell under the walls of the buildings while wandering the city streets searching for food for him, while the second, with a romantic emotional vision, depicts love in the Algerian countryside. It describes the features of the central character, and this description performs an important function in revealing the psychological and physical traits of the hero,

In the field of politics, he wrote three short stories, and in these articles, he depicted some aspects of the political situation in Algeria after the outbreak of the great November revolution on 1/11/1954 AD, As for his story "Martyr Without a Grave (Banasi A., Martyr Without a Grave, 1956)" it depicts an educated young man who graduated from the Faculty of Arts at Cairo University, and during his stay in Cairo, he was corresponding with the national newspapers in Algeria, But as soon as he heard about the revolution, he returned to his country, but the colonial authorities quickly arrested him on the charge of being a link between Cairo and the revolution in Algeria, then they threw him into the depths of prison. When he refused to reveal the secrets of the revolution, he was killed, and then they threw his body into the sea.

It was depicted in the story "Tragedy of a Family" - a national story - the end of a wealthy Algerian family owning vast lands, a beautiful farm, and a few luxury cars. The colonial authorities arrested its provider after his envious rival informed them that he sheltered a group of fighters in his house during the day and provided them with everything they needed. In this story, Banasi's method of talking about the spread of news of the revolution and its penetration into Algerian environments is evident, as he prepares for this by changing the characters' temperaments and creating a tense atmosphere between them and their surroundings. For example, the traits of the central character (the doctor) change; his workers feel his coldness and distance from them, losing the enjoyable gatherings he used to organize for them at his home. Often, this change is a strong motivation for people to learn about new matters.

The writer also has a new style in presenting the character of (the fighter);he does not reveal him to people at first glance but presents him as a "stranger" to the homeland or neighborhood, about whom the citizens know nothing. The fighters come to the (doctor's) house late at night and do not leave it throughout the day. When night falls and its black curtains are drawn, they go where no one knows their destination, "masked, speaking only in whispers, wearing special clothes, and carrying various types of weapons and war ammunition."

This style achieved two important goals: first, it created "A sharp excitement" in the hearts of the locals to know these "strange" masked ones or those who only speak in whispers, and only come out when the darkness of night intensifies on one side, and secondly, it pointed to the secrecy and caution that characterized the liberation revolution. In any case, this work is considered one of the methods of guerrilla work. The national character in Lhabib Banasi's stories is characterized by high culture and good morals. The hero of his story "A Martyr Without a Grave" holds a bachelor's degree from Cairo University and works as a press correspondent for Algerian national newspapers. As for the story (The Martyr Doctor) (Banasi A., The Martyr Doctor, 1956), it is about the biography of the Algerian fighter Hakim: "Ben Ouda Ben Zarjeb" and the manner of his martyrdom. We notice a common trait shared by the revolutionary characters in Banasi's stories, which is their belonging to families with great prestige, much wealth, and abundant knowledge.

Banasi almost uniquely holds this description in the history of Algerian stories, because most Algerian storytellers portrayed the character of the wealthy alongside the character of the traitor who preserves his interests and grows his wealth by all means, even if they are against the values of his country, harmful to his people, or even to his family. Eliminating him is no less important than eliminating the colonizer or his natural ally, the settler. Also, the features drawn by Lhabib Banasi for the French soldier in his stories can be considered a basic rule for the image of the French in Algerian narrative production. The Frenchman is ill-mannered, inhumane, heartless, hears nothing but the voice of falsehood and the call of injustice.

CONCLUSION

We can conclude from this study that the militant writer and martyr, Lhabib Benassi (one of the few students who enrolled at both the Qarawiyyin Mosque and the Zaytuna Mosque during the first half of the twentieth century), had a clear influence on the Algerian national movement. This influence was manifested through his adoption of political struggle by joining national political parties, and through his contribution to the educational movement within the free schools affiliated with the Association of Algerian Muslim Scholars and the Movement for the Triumph of Democratic Liberties. He subsequently joined early the National Liberation Army (ALN) and the National Liberation Front (FLN), and took part in the Liberation Revolution, where he stood out for his fedayi (urban guerrilla) activities in the city of Sidi Bel Abbès.

In addition, his national trajectory was marked by the commemoration of militant occasions, participation in meetings and conferences supporting the Algerian cause, and involvement in the weeks organized to collect donations for the benefit of the revolution. He also delivered lectures and organized seminars with the participation of prominent

figures of the Algerian diaspora in order to broaden awareness of the national cause. Moreover, he contributed to the production of wall newspapers, bulletins, and cultural and media journals, participating in them both as a poet and a prose writer.

Lhabib Benassi is considered a gifted writer shaped by life experiences, despite his young age. Had death not taken him prematurely, he would have occupied a major position in contemporary Algerian literature. He sought to develop the concept of literary writing and to move beyond the prevailing definition of literature at the time, drawing on a refined artistic sensibility.

His new vision of art led him to keep pace with the social and political development in Algeria, making him an early pioneer in addressing the themes of the War of Liberation. The manner in which he approached and narrated these themes attracted the attention of the political organization of the liberation revolution, represented by the National Liberation Front (FLN), whose leaders were impressed by the nationalist spirit reflected in his articles, and consequently recruited him as an activist, enabling him to combine the struggle of the pen with that of the weapon.

The martyr writer Lhabib Benassi made a significant contribution through his writings to the enrichment of Algerian revolutionary literature, which played an important role in the national struggle and in mobilizing the popular masses in support of the Algerian Liberation Revolution. He also played a major role in conveying the heroism of Algerian fighters, exposing the crimes of French colonialism, and confronting its propaganda apparatus, which sought to distort the Algerians' struggle for the liberation of their homeland.

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