Palestine That Read: Libraries, Newspapers and Printing Presses Before the Nakba

From Palestine’s Cultural History

Palestine That Read: Libraries, Newspapers and Printing Presses Before the Nakba

From Jerusalem’s book collections to the newsrooms of Jaffa and Haifa, Palestinians built a cultural life shattered by the Nakba. Its surviving pages bear witness to a society that produced knowledge and defended its land through the written word.

When Palestine’s history is told only through the Nakba, the world uprooted in 1948 can disappear from view: cities where people worked, learned and printed;

libraries whose owners had gathered books over generations; and newspapers that debated the country’s affairs and its people’s fears for the future. Returning to the history of the printed word brings us closer to the society that experienced the Nakba, and to some of what its people lost when they lost their homes and cities.

Palestine was a living country whose people were already writing its history. Palestinians left newspapers, magazines, manuscripts and documents carrying their names, questions and aspirations. These materials reveal a diverse society engaged in education, literature, women’s organizing and political debate, with disagreements and unequal opportunities to learn. The Khalidi Library, journalists’ biographies and catalogues of Palestinian periodicals offer tangible ways into that world. [1] [3] [7]

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« السنة العشرون »

العدد ٦٠-٣٢٥١

فلسطين
FALASTIN

جريدة يومية ، سياسية ، اخبارية ، ادبية مصورة

صاحب الجريدة
عيسى داود العيسى

محرر الجريدة
يوسف حنا

مدير ادارة الجريدة
داود بندلي العيسى

الاشتراك
في يافا جنيه وربع في فلسطين وشرق الاردن جنيه ونصف وفي الخارج عشرة دولارات اميركية

الاعلانات
اجرة السطر ٥٠ ملا ، الاعلانات الدورية والمصورة يتفق عليها مع الادارة

مركز ادارة وتحرير الجريدة
العجمي (البوابة) تلفون ٩٤ صندوق البريد ١٩٤

يافا السبت في ٩ ايار سنة ١٩٣٦ — Jaffa Saturday 9 May 1936 — ١٨ صفر سنة ١٣٥٥

مظاهرة كبرى في يافا يشترك فيها آلاف السكان

كيف استقبل جلالة امبراطور الحبشة وعائلته وحاشيته في مدينتي حيفا والقدس

مظاهرة في طولكرم - المؤتمر الوطني في صحف اليهود - بيان اللجنة العربية العليا - الاضراب مستمر في البلاد كلها

الامة في مؤتمرها الكبير

كلمة العربي اشرف من عهد السياسة

عينوا ضباطا عربيا على القوى العربية

الامة في مؤتمرها الكبير

ليس لانسان ان يعبر ما بعد اليوم بالمؤتمر الوطني في الهند ، والوفد في مصر ، والكتلة الوطنية في سوريا ، والثورة الكبرى في العراق ، فلقد شاء الله ان تتماسك وحدة الامة في مؤتمر لجانها القومية ، وان يتضح المؤتمر بارادة الامة الجبارة ثم يطلقها في وجه المستعمرين الغاصبين كاعظم ما تكون ثورات الامم ، وفوراتها الوطنية ، وانفجاراتها القومية بعد طول الضغط والارهاق ، فاثبت المؤتمرون بذلك انهم جديرون بثقة الامة ، وتمثيل اتجاهاتها السياسية ، والاعراب عن ارادتها الوطنية

هي موجة من يقظة الوعي الوطني القدسي شاء الله ان يغمر بها العرب في هذا الظرف العصيب فغسلت النفوس من اثار الضعف الانساني ، فتعارفت بعد طول التقاطع ، وتواصلت الوطن وفي سبيله ، وبحث في فلسطين «الذاتية» الشخصية والعائلية وبرزت «الذاتية» الوطنية الكبرى على اتم ما يكون الشعور الوطني ، وارادة الامة والعمل لمصلحة البلاد

اليوم لا حسيني ، ولا نشاشيبي ، ولا خالدي ، ولا غير هؤلاء ، وانما كلهم من الامة وفيها ، يعملون لها في مجموعة وحدتها المتماسكة ، وهذا ما جزع له اليهود ، وفزعوا منه فصدرت صحفهم صباح امس مشحونة بالحملات على سماحة المفتي الاكبر ورئيس المؤتمر الوطني ، وعلى الدكتور حسين الخالدي رئيس بلدية القدس لانه اشترك في المؤتمر ووقع سجل قراراته وسعادته ، كما تريده الصحف اليهودية محرم عليه التورط ... في مثل هذه الشؤون ، وبلغ من حقدهم عليه ان قدم مجلس « اغودات اسرائيل » احتجاجا للحكومة في ليلة المؤتمر ... على تصرفاته .

هذا ما استطاعت الامة فعله في اجتماع واحد بفضل تواصلها وتماسكها فكم تراها مستطيعة تحقيقه من امالها الكبار لو انها تمضي في وحدتها الى النهاية ؟

كلمة العربي

اشرف من عهد السياسة

نشرنا في عدد امس ان المستر كراسل ، الذي ترأس المحكمة التي نظرت في قضية المظاهرة الاخيرة في جنين ، قال حين طلب اليه الاستاذ عطا الله تقديم شهود الدفاع ان شهادة الجندي البريطاني كافية ولو تقدم اليه ١٠٠ شاهد عربي لما تزحزح عن اعتقاده في التهمة

وللمستر كراسل حريته في هذا الاعتقاد ، لا سيما وهو رئيس محكمة يمنعنا قانون « انتهاك حرمة الحاكم » من نقده على ذلك ، الا اننا نحب ان نحيل حضرته الى تاريخ العرب ما كتب منه بالعربية او بالانكليزية ليرى هناك مبلغ حرص العربي على الوفاء بالعهود ، واستهانته بالموت في سبيل حفظ الوعود ، اما الذي نعرفه نحن ويعرفه معنا العالم كله فهو اعتياد الامبراطورية الحنث بالعهود والاخلاف بالوعود ، حتى لقد اصبحت ، لطول مرانها على ذلك ، مضرب الامثال في هذا الشأن ، فاذا اراد عربي ان يعير اخر بتلونه وباخلافه المواثيق قال له :

البقية على الصفحة ٨

كيف استقبل امبراطور الحبشة بحيفا

قطار خاص ينقل مع حاشيته ومرونة للقدس

حيفا في ٨ ايار - لمراسل فلسطين الخاص - بكر الصحفيون ومراسلو الجرائد الانكليزية والافرنسية والاميركية ومصورو السينما بالحضور الى باب الجمرك لاستقبال جلالة امبراطور الحبشة وعائلته وحاشيته وقد بلغ عدد الصحفيين الثلاثين ومصوري السينما خمسة وحضر كذلك مراسلو الصحف اليهودية ولم يحضر من الصحفيين العرب غير مراسل هذه الجريدة

وقد حاول الصحفيون الدخول من باب الجمرك فمنعهم البوليس لانهم لم يأخذوا تذكرة من يوم امس

احتياطات البوليس والمستقبلون

وقد اخذت الحكومة احتياطات كبيرة فلم تصرح لاي كان بالاقتراب من الرصيف الذي تقف امامه المدرعة التي تقل الامبراطور الا الصحفيين والمصورين كما ان البوليس زيادة في الاحتياط كان يطوف كل ساعة ليطلع على تذاكرهم وقد كان وقوفهم امام المنبر نمرة ٣

وقد بكرت الى هناك قوة من الجيش البريطاني عددها ١٥٠ جندنا بموسيقاها ووصل الى هناك المستر غوردن وكيل مساعد الحاكم والمستر ستيد مدير الجمارك والمستر روجرس مدير الميناء والمستر ماكونيل مدير البوليس وسعادة حسن بك شكري رئيس البلدية وقائد الجيش البريطاني

وصول مدرعة تحمل ثروة الامبراطور

وعند الساعة التاسعة وصلت المدرعة انتريبز ووقفت على جانب الرصيف بعد ربع ساعة . وقد بوشر عندئذ في انزال الحقائب من المدارعة بواسطة بحارة الاسطول وكان عددها ١٥٠ حقيبة .

ثم بوشر بانزال الصناديق التي وضعت فيها السبائك الذهبية والاموال والادوات الفضية وكانت عددها ١١٧ صندوقا ويقال ان الثروة التي في داخلها تقدر بثلاثة ملايين جنيه وقد اعدت ادارة السكة سبع عربات لاجل نقل جلالته مع الحاشية والعفش

وقد باشر عتالة الجمرك بنقل هذه الامتعة والصناديق الى القطار الذي كان واقفا على مقربة منها . وكان بوليس الجمرك ومفتش الرصيف السيد اميل سلمو يشرف على ذلك . كما كان بعض الجند الانكليزي باسلحته الكاملة يحافظ عليها

نزول الامبراطورة وابنها

وعند الساعة الحادية عشرة نزلت جلالة الملكة من المدرعة يرافقها ابنها دوق هرر وبعض الحاشية وعند ذلك صدحت موسيقى المدرعة بنشيد الحبشة ثم نزل الرأس كاسا والرأس دسنا وبعض رجال الحاشية والنساء وقد كان امام الملكة وابنها كلب ابيض صغير

وتقدم المستر ستيد والمستر روجرس وحسن بك شكري عند آخر الدرج المتصل بالمدرعة لتحية جلالته كما حياه مساعد الحاكم

الامبراطور يغادر المدرعة شاحب اللون

وعند الساعة الحادية عشرة ونصف نزل جلالته وكان شاحب اللون يرتسم على محياه الالم الشديد وجسمه هزيل وكان يلبس البسة بيضاء فسلم عليه المستر ستيد وجرس وحسن بك ثم رافقوه فاستعرض قوة الجيش ومن ثم ركب القطار الذي تحرك به قاصداً القدس في الساعة الحادية عشرة والدقيقة اربعين .

ولقد كان منظر الامبراطور يدمي القلب ويبعث الكثير من الالم الى النفس

الجماهير تتدافع لتحية الامبراطور

وتدفقت الجماهير على ابواب الجمرك نساء ورجالا حتى كان يقدر عددها باكثر من الفي نسمة فلم يسمح لاحد بالدخول الى منطقة الميناء وجاءت قوات كبيرة من الجند اخذت تصد تلك الجماهير واستعمل البوليس كثيرا من القسوة معها

وبادر مكاتبو الصحف الاجنبية الى تطيير البرقيات الى صحفهم حالا اذ كانوا يكتبونها وهم في الميناء على الآلات الكاتبة

قطار الامبراطور لا يقف في اللد

اللد في ٨ ايار - لمراسل فلسطين الخاص - تجمهر عدد كبير من الاهلين في المحطة لتحية امبراطور الحبشة وعائلته عند مروره بقطار خاص ولكن الحكومة كانت اتخذت تدابير خاصة فمر القطار بالمحطة مسرعا ولم يتوقف

امبراطور الحبشة يزور المندوب

القدس في ٨ ايار - لمراسل فلسطين الخاص - زار جلالة الامبراطور وبعض كبار مرافقيه فخامة المندوب السامي هذه الليلة

تخفيض الاعشار عن بئر السبع

ودرس تخفيض الضرائب عن البيارات

جاءنا من مكتب المطبوعات البلاغ الرسمي التالي :

نظرا لجدب المحصولات الشتوية المسبب عن قلة الامطار في قضاء بئر السبع رفع فخامة المندوب السامي مؤخرا توصية الى وزير المستعمرات بان يعفي نصف الاعشار المقطوعة في ذلك القضاء وقد وافق وزير المستعمرات عن هذا الاعفاء

وبذلك تكون القبائل قد اعفيت من دفع ٤٥٠٠ جنيه فلسطيني ووافق وزير المستعمرات ايضا بناء على توصية المندوب السامي على تخفيض ضريبة الاملاك في القرى بمعدل ٥٠ بالمائة عن هذه السنة عن الغلال في منطقة الموجه في الغور (وادي الاردن) التي تضررت من جفاف الينابيع بسبب سني المحل اما مسألة تنزيل ضريبة الاملاك في القرى عن الاثمار الحمضية فهي الان قيد البحث من قبل الحكومة وستعلن القرار الذي يتخذ بشأنها فيما بعد

الجنرال وهيب باشا يسافر لمصر

جاء من جيبوتي ان الجنرال وهيب باشا المستشار الحربي لدى قصيو قائد الميدان الجنوبي في الحبشة ارسل يطلب من الحكومة المصرية ان تسمح له بالاقامة في بلادها مرة ثانية

استسلام الراس سيوم

اسمرة ٨ - استسلم الرأس سيوم قطليان في ساكونا روتر ب.ت.ا

In This Article

- How Printing Became Part of the Country’s Life
- Jaffa and Haifa: A Press Bearing the Country’s Name and Concerns
- Sadhij Nassar: Women at the Heart of the Newsroom
- Literature, Education and a Voice Across the Airwaves
- Jerusalem: Libraries That Preserve Memory
- The Nakba: Readers Uprooted, Books Looted
- Recovering the Archive, Continuing the Story

How Printing Became Part of the Country’s Life

Before the national press expanded, printing houses were already finding a place in Palestine’s religious and educational life. In Jerusalem, the St. James Armenian Printing House was established in 1833 and produced religious, scholarly and educational works. Its history reveals part of the city’s cultural diversity and the role of its institutions in carrying knowledge from manuscript to printed book. [2]

By the late nineteenth century, local private initiatives were becoming more prominent. They included Jurji Habib Hanania’s printing house in Jerusalem, which the Palestinian Encyclopedia dates to 1894. As newspaper publishing expanded after the restoration of the Ottoman constitution in 1908, printing houses became increasingly connected to newspapers and spread across Palestinian cities. Behind each printed page stood publishers, editors, press workers and distribution networks: an entire working world that newspaper titles alone cannot capture. [3]

Printing allowed ideas to travel beyond the gathering where they were first expressed. A book remained after a lesson ended; an article moved beyond the newsroom; an old issue became evidence of what mattered on the day it appeared. This is part of the value these pages retain today: they preserve Palestine as its own people wrote about it, including voices that challenged attempts to justify its dispossession.

Jaffa and Haifa: A Press Bearing the Country’s Name and Concerns

Filastin: The Country’s Name on the Masthead

In January 1911, Filastin began publication in Jaffa, with its founding associated with Isa al-Isa and Yusuf al-Isa. Initially concerned with the Arab Orthodox movement, it broadened its engagement with public affairs and warnings about the Zionist project. In this story, Jaffa emerges as a city producing news and opinion and helping shape the national debate. [3] [4]

The newspaper faced suspension and persecution under Ottoman rule. After the First World War, Isa al-Isa resumed publication in March 1921. According to his biography published by the Institute for Palestine Studies, it became a daily in 1930. Its history brings together professional journalism and national commitment: reporting on the country and opposing policies that threatened its people’s right to an independent future. [4]

Editors and journalists of Filastin, 1913. Source: image record, citing a book about Yusuf al-Isa. Photographer unknown; the record identifies the image as public

domain in the United States.

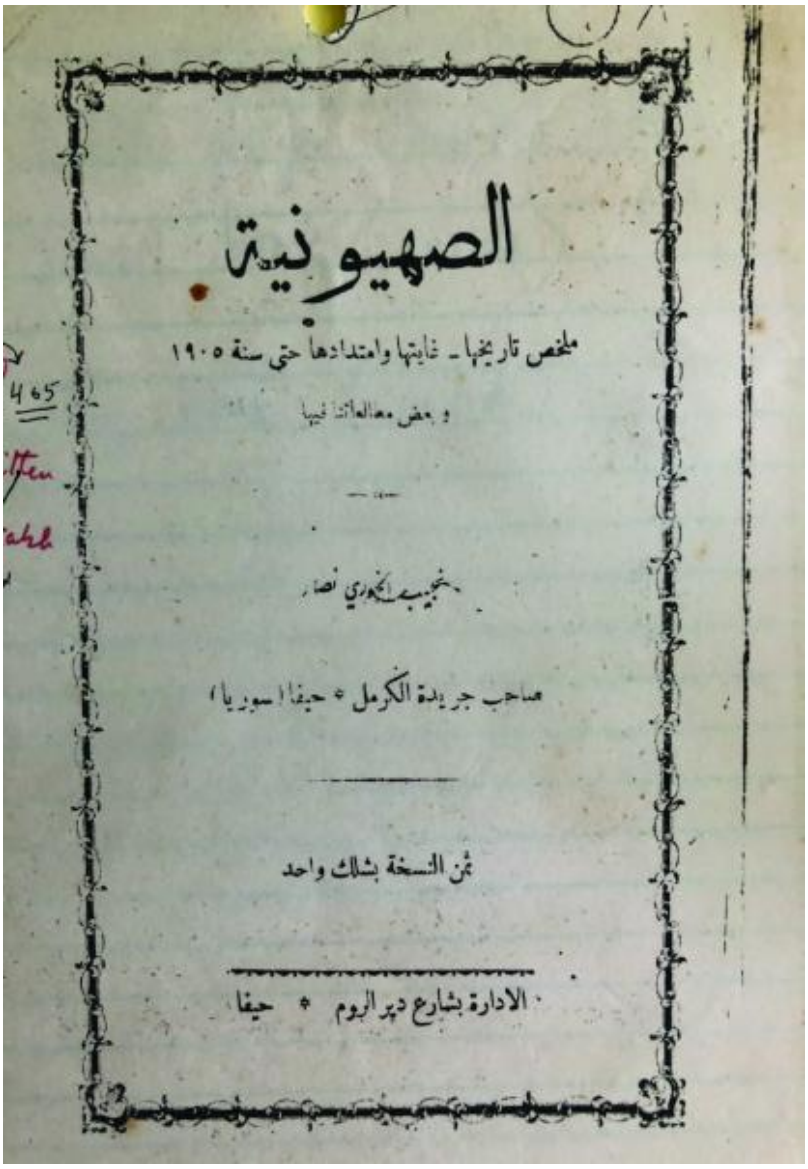
Isa al-Isa, a leading figure in Palestinian journalism. Source: Institute for Palestine Studies, biography of Isa al-Isa. The date of the photograph is not specified here.

Al-Karmal: Land at the Centre of the News

In Haifa, Najib Nassar founded al-Karmal in 1908 after purchasing a printing press from Beirut. His work followed settlement, land transfers and their effects on peasants' lives, while advocating economic development, education and national organizing. He understood the danger facing Palestine through what was happening on the ground, and argued for knowledge and social action alongside political opposition. [5]

In 1911, Nassar collected material on Zionism in a booklet drawing on his translation of, and commentary on, an entry in the Jewish Encyclopedia. The significance of this step lay in examining the project threatening the country through its own literature and making that understanding available to Arab readers. Palestinian journalism was following events, translating and analysing, and developing its arguments about land and the future. [5]

Najib Nassar, founder of al-Karmal in Haifa. Source: [Institute for Palestine Studies, biography of Najib Nassar](). The date of the photograph is not specified here.



الصهيونية

ملخص تاريخها - غايتها وامتدادها حتى سنة ١٩٠٥

و بعض معاملاتنا فيها

نجيب الخوري نصار

صاحب جريدة الكرمل ٭ حيفا (سوريا)

ثمن النسخة بشلك واحد

الادارة بشارع دير الروم ٭ حيفا

Cover of Nassar’s 1911 booklet. The title on this copy translates as “Zionism: A

Summary of Its History, Its Aim and Its Expansion up to 1905, and Some of Our Observations on It.” Source and public-domain information: cover record.

Al-Difa‘: Another Generation of National Journalism

In February 1934, Ibrahim al-Shanti founded al-Difa‘ in Jaffa. The newspaper covered domestic affairs, opposition to Zionism and the British Mandate, and disagreements among Palestinian political parties. The Palestinian Encyclopedia describes its wide circulation, including in villages, and its role as a training ground for young journalists who continued in the profession and established newspapers of their own. [6]

These newspapers show a country debating its future through many voices. Palestinians had differing political positions, social demands and cultural projects. That plurality belongs in any account of Palestinian life before the Nakba.

Sadhij Nassar: Women at the Heart of the Newsroom

The story of al-Karmal is incomplete without Sadhij Nassar. She began writing for the newspaper in 1923, helped edit and manage it, and introduced the “Women’s Newspaper” column in 1926. She advocated education and employment for women and equal treatment of girls and boys, connecting these issues to women’s political participation and resistance to colonial rule. [8]

Her work extended into organizing. In 1930, she helped establish the Arab Women’s Union in Haifa. British authorities arrested her in late 1938 on charges of supplying weapons to rebels, and detained her for eleven months. She continued her newspaper work until al-Karmal was permanently closed in 1944, then wrote about Palestine’s tragedy from exile after the Nakba. [8]

Her biography places Palestinian women in the position of authors, editors, organizers and opponents of repression. Restoring Sadhij’s name alongside those

of her colleagues restores part of the breadth of Palestinian journalism and gives readers a fuller picture of the society that produced its pages.

Sadhij Nassar: journalism, women’s organizing and national struggle. Source: Institute for Palestine Studies, biography of Sadhij Nassar. The date of the photograph is not specified here.

Literature, Education and a Voice Across the Airwaves

Alongside politics, Palestinian publications carried literature, translation, educational discussions and everyday concerns. The Palestinian Encyclopedia places Khalil Baydas, Khalil al-Sakakini and Is‘af al-Nashashibi among the figures involved in this activity. WAFA’s catalogue also records school, literary, legal, sporting, scouting and cinema periodicals, including al-Huquq in Jaffa, Rawdat al-Ma‘arif in Jerusalem and al-Hayat al-Riyadiyya in Jaffa. [3] [7]

This variety reveals lives that extended beyond responding to political danger, even as that danger grew. Palestinians asked questions about education, language, rights and art, and created places to discuss them. Access to reading was unequal, but the existence of these institutions challenges portrayals that reduce Palestinian society to illiteracy or institutional absence.

Kadoorie Agricultural School in Tulkarm, approximately 1930–1933 according to the catalogue: a visual record of education in Palestine before the Nakba. Source: Library of Congress, Eric and Edith Matson Collection, image LC-DIG-matpc-15608. Usage information appears in the source record.

In 1936, the Palestine Broadcasting Service began operating, opening another space for writers, poets and musicians through its Arabic section. The station was administered by the Mandate government, but its Arab staff also made its programmes a place for cultural expression. Voices reached listeners in cafés and public spaces, bringing spoken words into the public world that books and newspapers were helping to build. [9]

The Written Word Under Censorship

This newspaper culture developed under restrictions. The Mandate government's report for 1934 records the suspension of four Arabic newspapers under the 1933 Press Ordinance, for periods ranging from one week to three months. Preserved in the United Nations archive, it is the British administration's own account: evidence of suspension in the records of the authority that imposed it. [10]

Censorship reveals the price paid for journalism's public presence. When publication was suspended, the interruption affected workers' livelihoods and readers' connections to their newspapers as well as the news itself. From a Palestinian perspective, these episodes help explain the written word as part of the struggle over control of the country and what its people could say about their future.

Jaffa in the summer of 1936, part of the wider setting in which Palestinian newspapers covered the strike and revolt. This photograph does not document a newspaper suspension. Source: Library of Congress, Matson Collection, image LC-DIG-matpc-18024. Usage information appears in the source record.

Jerusalem: Libraries That Preserve Memory

The Khalidi Library: Family Collections Open to Readers

On Tariq Bab al-Silsilah in Jerusalem’s Old City, Haj Raghib al-Khalidi established the Khalidi Library in 1900. Its website describes it as the first Arab public library founded through private initiative in Palestine. Family collections accumulated across generations became an institution offering knowledge to readers and connecting the preservation of books with service to the city. [1]

The Khalidi Library holds manuscripts, printed books and family papers. Its Mamluk building carries a history older than the library’s opening. The relationship between place and books reveals Jerusalem as a city of knowledge: a city of scholars, endowments, correspondence and collections inherited and protected by families. [1]

A photograph identified by the Khalidi Library as showing its opening in 1900, with Raghib al-Khalidi and other scholars. Source: the Khalidi Library’s official website, which credits the American Colony Collection.

An illustration of the doorway of the building that later housed the Khalidi Library, published in Jerusalem Explored in 1864, before the library was established. Credit: Ermete Pierotti and T. G. Bonney. Source and public-domain information: illustration record.

The Al-Aqsa Library: Continuing an Older Tradition

The Jerusalem Awqaf administration traces the roots of al-Aqsa Mosque's book treasury to the Ayyubid period. In 1922, the Supreme Muslim Council reopened the library, gathered its manuscripts, added books and manuscripts, and moved it to the Nahwiyya School. This was a milestone in organizing the modern library within a much longer history of preserving books at al-Aqsa. [11]

Home libraries also formed part of Palestine’s world of books. The loss of Khalil al-Sakakini’s library during the Nakba gives that world a painful human face. Books carry traces of their owners’ reading, writing and collecting; losing them can mean losing part of a life. [12]

The Nakba: Readers Uprooted, Books Looted

During the Nakba of 1948, Palestinians were uprooted from towns and villages, and their networks of work, education and publishing were broken apart. Filastin ceased publication in Jaffa in April that year and later resumed elsewhere. Al-Difa‘ also stopped publishing in Jaffa, subsequently moving to Cairo and then Jerusalem. Some newspaper names survived, but the communities and places that had sustained them were uprooted. [4] [6]

The loss extended beyond interrupted institutions. In an article published by Georgetown University’s Center for Contemporary Arab Studies, Palestinian researcher Samar Saeed reports the looting of approximately **30,000 books and manuscripts from the homes of Palestinians expelled from West Jerusalem** during the Nakba, including Khalil al-Sakakini’s collection. She also cites a broader estimate of around 70,000 books looted during the Nakba as a whole. These estimates cover different geographical scopes and must not be added together. [12]

Here the cultural dimension of the Nakba becomes clear. Displacement separates readers from their libraries and leaves their papers within reach of those who took possession of their homes. When books are understood as traces of their owners, questions about their fate become questions of ownership and memory: whose were they, how were they transferred, and where do the names they carried survive?

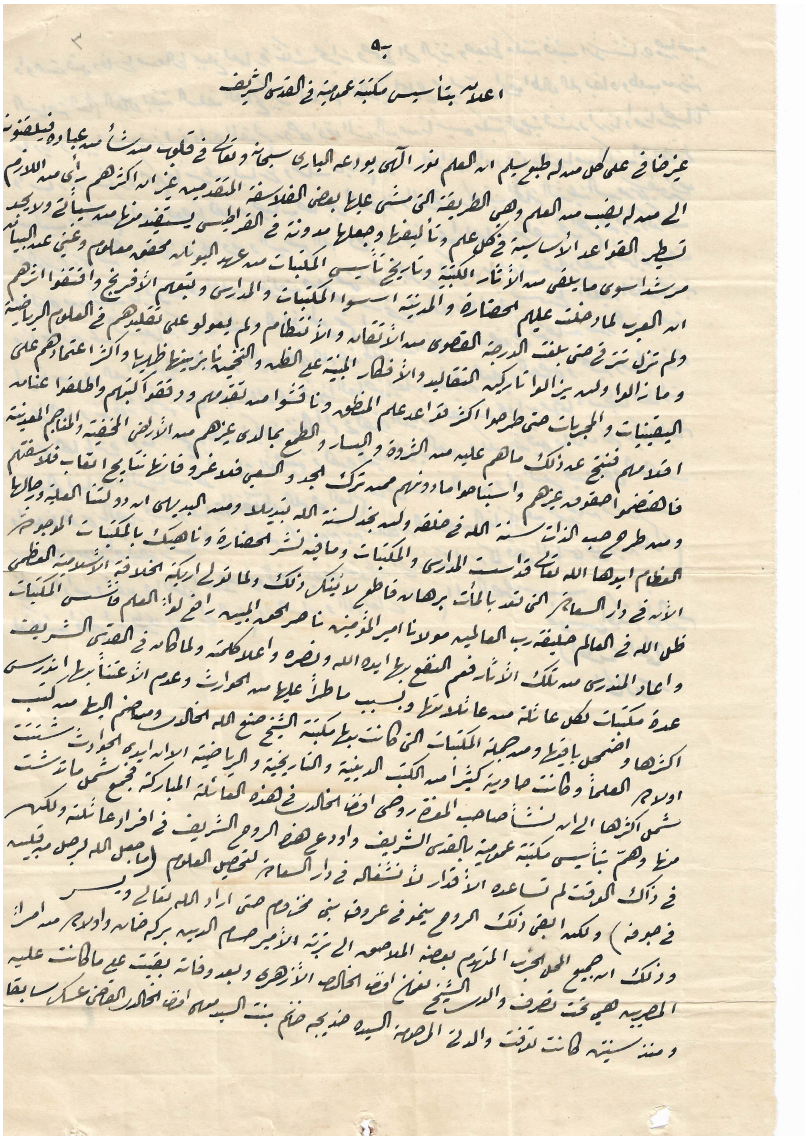
This article approaches Palestinian culture as a life made by its people, and the harm inflicted on it as part of their uprooting from their land. Preserving a looted book in a later institution does not erase its owner’s story, just as a newspaper’s

survival after relocation does not erase the city its people were forced to leave.

Recovering the Archive, Continuing the Story

Archives offer ways to reconnect some of what the Nakba scattered. The Palestinian Museum Digital Archive preserves photographs, documents and personal collections. The Khalidi Library's website presents the institution's history and routes into its holdings. The Interactive Encyclopedia of the Palestine Question provides biographies and documents that help place people and institutions back in their historical context. [1] [13] [14]

Digitization widens access to documents, but it cannot replace lost originals or diminish their owners' place in their history. The archive we need preserves Palestinian names, hometowns and the connections between documents and lives. A school photograph belongs to a community; a Jaffa newspaper belongs to the city that produced it.



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اعلان بتأسيس مكتبة عمومية في القدس الشريف

The Khalidi Library’s doorway and sign: continuity of name and place. Published on [the library’s official website](). The photograph is undated here and is not presented as a pre-Nakba image.

This story leaves us with Palestine through its people: Hanania at his printing press, al-Isa at his newspaper, Najib and Sadhij at al-Karmal, al-Khalidi at his library, and the teachers and readers beyond the best-known names. They were creating a cultural life with its own questions and aspirations. Reading what they left behind restores their voices to the account of their country and brings into sharper view both what the Nakba uprooted and what Palestinians insisted on keeping alive.

Milestones in the Story

Selected dates in the history of Palestinian libraries, newspapers and printing

Year	Milestone	Source
1833	The St. James Armenian Printing House is established in Jerusalem.	[2]
1894	Jurji Habib Hanania's printing house is established in Jerusalem.	[3]
1900	The Khalidi Library is established.	[1]
1908	Al-Karmal is founded in Haifa as newspaper publishing expands.	[3] [5]
1911	Filastin begins publication in Jaffa; Nassar publishes his booklet on Zionism.	[4] [5]
1922	The al-Aqsa Library is reopened and its collections organized.	[11]
1926	Sadhij Nassar introduces the "Women's Newspaper" column in al-Karmal.	[8]
1934	Al-Difa' is founded in Jaffa; the Mandate report records four Arabic newspapers being suspended.	[6] [10]
1936	The Palestine Broadcasting Service begins operating.	[9]
1944	Mandate authorities permanently close al-Karmal.	[8]
1948	The Nakba uproots publishing institutions and brings the looting of Palestinian libraries.	[4] [6] [12]

Sources and References

The links below lead to the original publishing institutions and archival custodians. References include Palestinian, Arabic and international sources and exclude Israeli sources. Approximate figures remain attributed to the sources that report them. Arabic source titles are translated into English for the reader; the linked originals retain their original language.

1. Khalidi Library — History of the Library, official website.

2. Arman Khachatryan — The St. James Armenian Printing House in Jerusalem: Scientific and Educational Activities, 1833–1933. Chapter published by Brill, 2018.
3. Palestinian Encyclopedia — The Arabic Press.
4. Institute for Palestine Studies, Interactive Encyclopedia of the Palestine Question — Isa al-Isa, by Maher al-Sharif.
5. Institute for Palestine Studies, Interactive Encyclopedia of the Palestine Question — Najib Nassar, by Maher al-Sharif.
6. Palestinian Encyclopedia — Al-Difa‘ (newspaper).
7. Palestinian News and Information Agency, WAFA — Arabic Newspapers, Magazines and Bulletins Published in Palestine During the British Mandate, 1917–1948.
8. Institute for Palestine Studies, Interactive Encyclopedia of the Palestine Question — Sadhij Nassar, by Maher al-Sharif.
9. Institute for Palestine Studies — The Palestine Broadcasting Service, 1936–1948.
10. United Nations, UNISPAL — Report of the Mandatory Government to the League of Nations for 1934; section on the press.
11. Jerusalem Awqaf and Al-Aqsa Mosque Affairs Administration — Al-Aqsa Mosque Library.
12. Samar Saeed — Scholasticide in Gaza. Center for Contemporary Arab Studies, Georgetown University, Fall 2023–Spring 2024 issue; passage on books looted during the Nakba.
13. Palestinian Museum — Digital Archive.
14. Institute for Palestine Studies — Interactive Encyclopedia of the Palestine Question.

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