

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. [\[1\]](#) [\[3\]](#) [\[7\]](#)

الاستراحة

في جناحه وربع في فلسطين وشرق الأردن ح.
ونصف وفي الخارج عشرة دولارات أمير سك.

الاعلانات

أجرة السطر ٥٠ ملاء الاعلانات الشهرية والنسوية
يتفق عليها مع الإدارة

مركز إدارة وتجارة الجريفة

المجموع (البوابة) تلفون ٩٤ صندوق البريد ٩٩٤

١٨ صفحة ١٣٥٥

فلسطين
FALASTIN

سريدة يومية - سياسية - اخبارية - ادبية - مصورة

Jaffa Saturday 9 May 1936

ساحب الجريدة

عيسى داود الصبي

محرر الجريدة

يوسف هنا

مدير ادارة الجريدة

داود بنمطي الصبي

يافا السبت ٩ ايار سنة ١٩٣٦

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 للجنة العربية العليا - الاضراب مستمر في البلاد كلها

تخفيض الاعشار عن بئر السبع
ودرس تخفيض الضرائب عمه البارات

جائنا من مكتب الطبوعات البلاغ الرسمى التالي :
نظرا لجذب المحصولات الشتوية للسبب عن قلة الامطار في فضاء بئر
السبع دفع فخامة المندوب السامي مؤخرا توصية الى وزير المستعمرات بان
يعني نصف الاعشار القطوعة في ذلك القضا وقد وافق وزير المستعمرات
عن هذا الاعطاء

وبذلك تكون القبائل قد اعفيت من دفع ٤٥٠٠ جنيه فلسطيني
ووافق وزير المستعمرات ايضا بنا على توصية المندوب السامي على تخفيض
ضريبة الاملاك في القرى بمعدل ٥٠ بالمائة من هذه السنة عن التلال في
منطقة الموجه في النور (واحد الاردن) التي تضررت من جفاف البنايع
بسبب سنى الحول اما مسالة نزول ضريبة الاملاك في القرى عن الاثار
الحضية فهي الان قيدالبحث من قبل الحكومة وستعلن القرار الذي ينفذ
بشأنها فيما بعد

الجنرال وهيب باشا يسافر لمصر

جاء من جيبوتي ان الجنرال وهيب باشا المستشار المربي فراس
نصير قائد البندان الجنوبي في الحبشة ارسل بطلب من الحكومة المصرية
ان تسمح له بالاقامة في بلادها مرة ثانية

استسلام الراس سيوم

اسرة أ - استسلم الراس سيوم فلباني في ساكوتا روتر ب.ا
ومن ثم ركب القطار الذي تحرك به قاصدا القدس في الساعة الحادية عشرة
والخامسة اربعين .
وقد كان منظر الاسراملور بدني القلب ويصيح الكثير من الالم
الى النفس

الجماهير تتدافع لتحية الامبراطور

وتدفقت الجماهير على ابواب الحرم لنا ورجالا حتى كان يندر
عددها بسكتر من التي نسمه فل يسمح لاحد بالدخول الى منطقة اللنا
وجاءت قوات سكيرة من الجند اخذت تصد تلك الجماهير واستعمل
البوليس كثيرا من القوة معها

ويادر مكابو الصنف الاجنبية الى تلخير البقيات الى مصضمم حالا
اذ كانوا يكتوبونهم في اللنا على الآلات الكاتبة

قطار الامبراطور لا يقف في اللد

اللد في أ ايار - لمراسل فلسطين الخاص - تجهير عدد سكير من
الاغليين في الهطة لتحية امبراطور الحبشة وعائلته عند مروره بقطار خاص
ولكن الحكومة كانت اخذت تدابير خاصة فر القطار بالهطة مسرعا
ولم يتوقف

امبراطور الحبشة يزور المندوب

القدس في أ ايار - لمراسل فلسطين الخاص - زار جلالة الامبراطور
وبعض كبار مراقبي فخامة المندوب السامي هذه الية

كيف استقبل امبراطور الحبشة بحيفا
قطار خاص ينقدم حاشيته وموئنه للقدس

حيفا في أ ايار - لمراسل فلسطين الخاص - بكر الصموني ومراسلو
المراتد الانكليزية والفرنسية والاميركية ومصورو السينما بالحضور الى
باب الجرك لاستقبال جلالة امبراطور الحبشة وعائلته وحاشيته وقد بلغ
عدد الصمونيين الثلاثين ومصورو السينما خمسة وحضر كذلك مراسلو
الصحف اليهودية ولم يحضر من الصمونيين العرب غير مراسل هذه الجريدة
وقد حاول الصمونيون الدخول من باب الجرك فتمهم البوليس لانهم لم
ياخذوا تذكرة من يوم امس

احتياطات البوليس والمستقبلون

وقد اخذت الحكومة احتياطات كبيرة فتم ترحيل كل من كان بالاقتراب
من الرصيف الذي وقف امامه القدرة التي نقل الامبراطور الا الصمونيين
وللمصورين كما ان البوليس زبادة في الاحتياط كل بطوف كل ساعة ليطلع
على تذاكرهم وقد كان قوفهم امام المنبر نمرة ٣

وقد بكرت الى هناك قوة من الجيش البريطاني عددها ١٥٠ جنديا
بموسيقا ووصل الى هناك للتر غوردن وكل مساعد الحاكم وللستر سيد
مدير الممارك وللستر روجرس مدير اللنا. وللستر ما كوتيل مدير البوليس
وسعادة حسن بك شكري رئيس البلدية وقائد الجيش البريطاني

وصول مدرعه تحمل ثروة الامبراطور
وعند الساعة التاسعة وصلت المدرعة التي تبرز ووقت على جانب
الرصيف يد ربح ساعة . وقد بوشر عندئذ في ازال الحاقب من المدرعة
بواسطة بحارة الاسطول وكان عددها ١٥٠ حشية .

ثم بوشر بازال الصناديق التي وضعت فيها السالكات القبعية والاموال
والادوات النفعية وكانت عددها ١١٧ صندوقا وقال ان الثروة التي في
داخلها تقدر بثلاثة ملايين جنيه وقد اعدت ادارا للسكرتس عربات لاجل
نقل جلالاته مع الحاشية والعش

وقد باشر علة الجرك بنقل هذه الائمة والصناديق الى القطار الذي
كان واقفا على مقربة منها . وكان بوليس الجرك ومنتش الرصيف السيد
اميل سلمو يشرف على ذلك . كما كان بعض الجند الانكليزي يسلحه
الكلمة بمخاند عليها

نزول الامبراطورة وابنها

وعند الساعة الحادية عشرة نزلت جلالة الملكة من الدرعة يرافقتها
ابنها دوق هرر وبعض الحاشية وعند ذلك صعدت موسيقى للدرعة
بنشيد الحبشة ثم نزل راس كاسا والرأس دستا وبعض رجال الحاشية
والنساء وقد كان امام الملكة وابنها كابين ابيض منير

وتقدم للستر سيدولستر روجرس وحسن بك شكري عند آخر
المرج للتهل بالدرعة لتحية جلالاته كما حياه مساعد الحاكم

الامبراطور يغادر المدرعه صاحب اللون
وعند الساعة الحادية عشرة ونصف نزل جلالاته وكان صاحب اللون
يرسم على عياده الالم للشهد وجسمه مزيل وكان بليس الية يضا فسلم
عليه للستر سيدولستر وحسن بك ثم رافقوه فاستعرض قوة الجيش

الامة في مؤتمرها الكبير

كلمة العربي اشرف من عهد السياسة
عينوا ضباطا عربيا على القرى العربية

الامة في مؤتمرها

السكيري

ليس لانسان ان يبرنا بنديلايوم
٣ بالمؤثر الوطني في الهند ، والوفد في
مصر ، والكتلة الوطنية في سوريا ،
والثورة الكبرى في العراق ، فقلت
شاء الله ان تتماكب وعدة الامة في
مؤتمر جالنا القومية وان يصير
للمؤتمر بارادة الامة الجارية ثم بطلنا

في وجه المستعمرين الغامبين كاعظم
ما تكون ثورات الامم ، وفوراتها
الوطنية ، وانجازاتها القومية بعد
طول الضنن والارهاق ، قايت
للمؤتمر بذلك انهم جديرون بفتح
الامة ، وتخييل انجازاتها السياسية ،
والاعراب عن ارادتها الوطنية

هي موجة من بقللة الوعي
الوطني القدسي شاء الله ان يبرها
العربي هذا الطرف الصبي فستل
التفوس من اثار الضف الانساني ،
فصارفت بد طول التناظم وتواصلت

للوطن وفي سبيله ، وبحت فلسطين
«القائمة» للشخصية والمالية وبرزت
«القائمة» الوطنية الكبرى على اتمها
يكون الشهور الوطني ، واردة الامة
والعمل لمصلحة البلاد

اليوم لا حشيتي ، ولا ناشيتي ،
ولا خافيتي ، ولا غير هؤلاء ، وانما
كلهم من الامة وفيها ، يملكون لما في
مجموعة وحدها للباسكة ، وهذا ما
جزع له اليهود ، وفزعوا منه فصدت

مصنهم صباح اسن مشجوبة بالجلوت
على مساحات اللنا الاكبر ورئيس المؤتمر
الوطني ، وعلى الدكتور حسين
الحافيتي رئيس بلدية القدس لانه
اشترك في المؤتمر يوم سبل قراراته

وسمادته ، كثر بده الصنف اليهودية
اليرة هناك مبلغ حرص العربي على
الوقا . باليهود ، واستناته بالوت في
سبل حفظ الوعود ، اما الذي نرفقه
نحن ويعرفه منا العالم كله فهو استياد
الامبراطورية الخند بامو دول الاخلاف

بالوعد ، حتى لقد اصبحت ، بطول
مرانها على ذلك ، مغرب الاشال
في هذا الشأن ، فذا اراد عربي ان
يبر اخر بتلونه وباخلافه للوائيق
قال له :

اليرة على الصفحة ٨

Filastin in 1936: a document of Palestinian newspaper life before the Nakba.

Source: [Wikimedia Commons image record](https://commons.wikimedia.org/wiki/File:Filastin_in_1936.jpg). Credit: Filastin; CC BY-SA 4.0.

Displayed without modification.

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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.

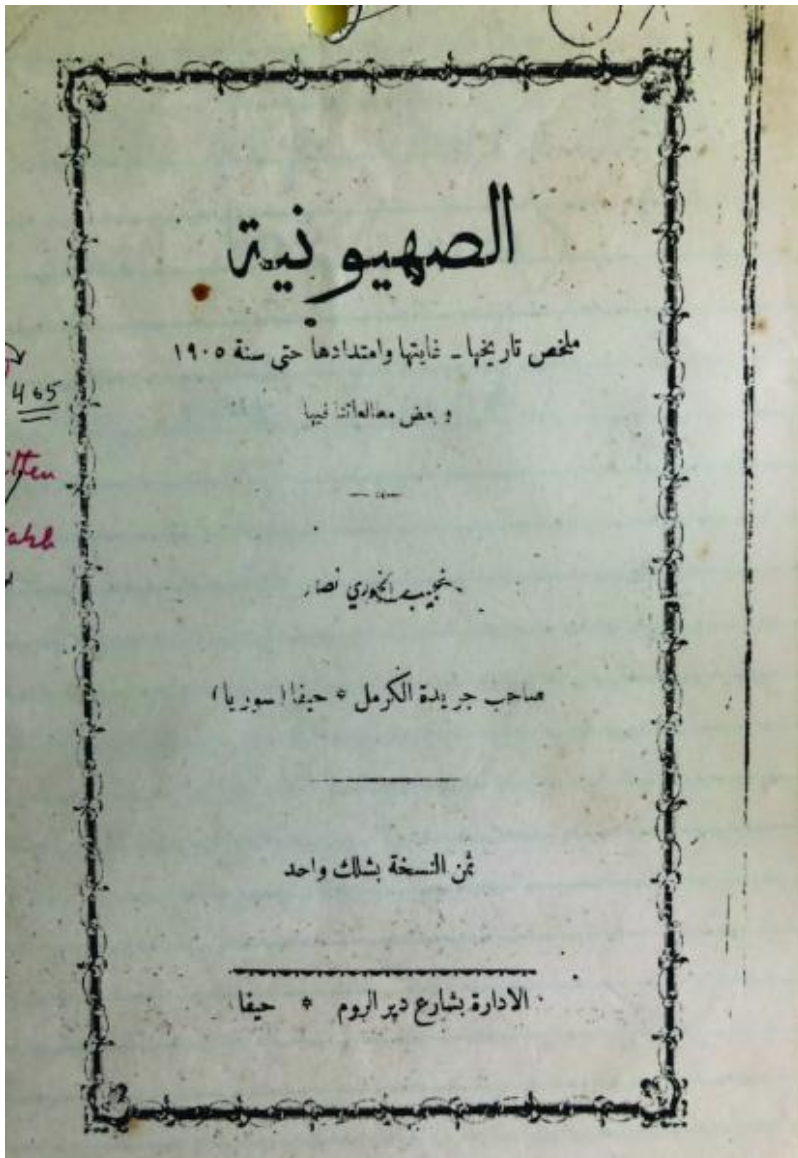
Al-Karmal: Land at the Centre of the News

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.



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?

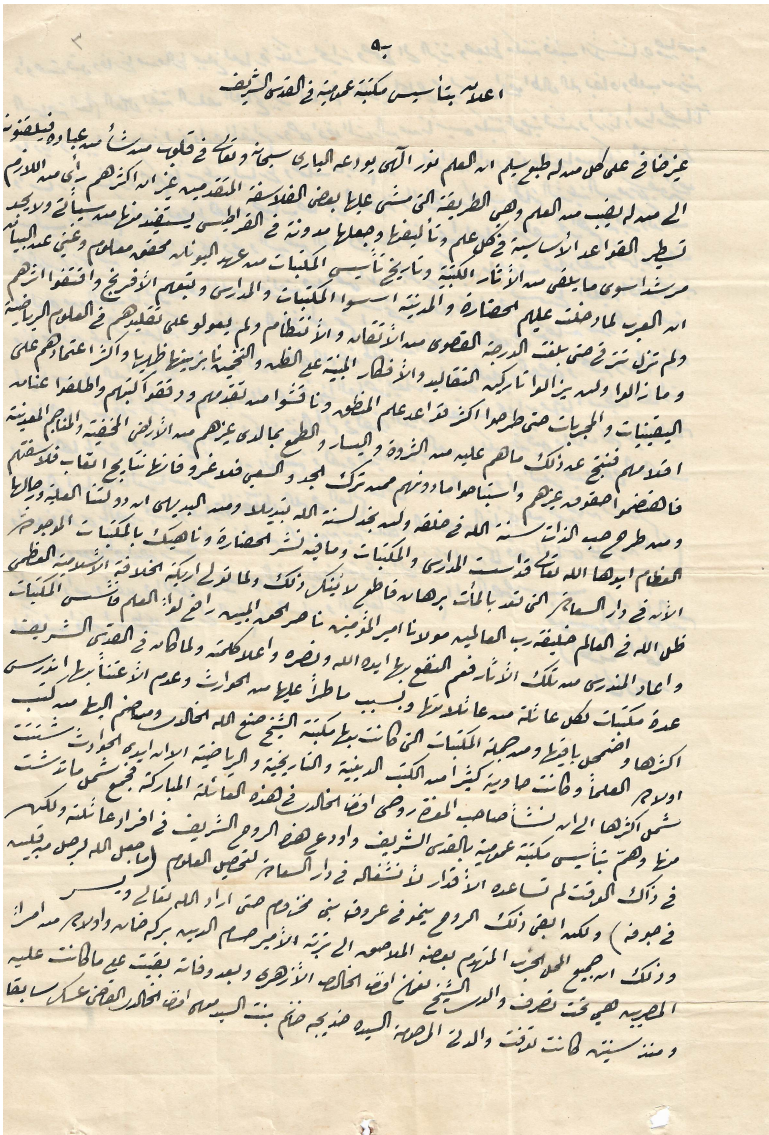
This article approaches Palestinian culture as a life made by its people, and the harm inflicted on it as part of their uprooting from their land. Preserving a looted book in a later institution does not erase its owner's story, just as a newspaper's

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.



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 — Sadij 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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