

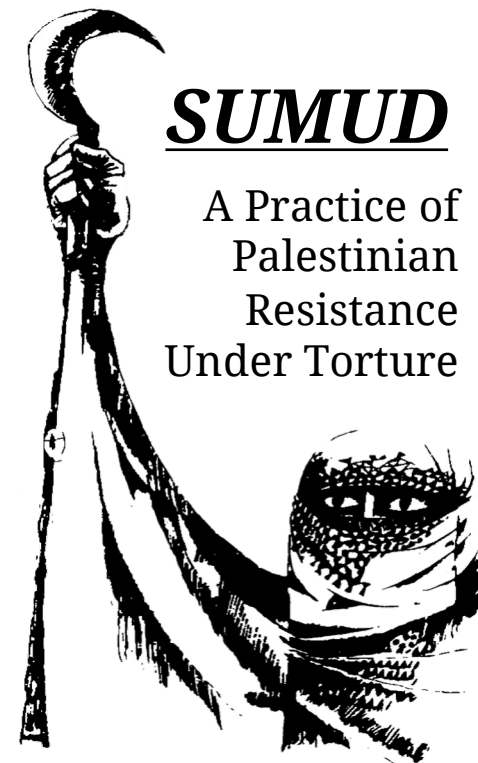
I have become a mountain.
come to me and you'll find that
table. If it talks back to you,
table now. Go interrogate a
interrogated a table? I am a
interrogator): Have you ever
"Ibrahim (to the Shabak*



Translated roughly as
"steadfastness," *sumud* is the
opposite of *t'itraf* (confession),
"which has a double meaning:
t'itraf illa-, "to confess to," and
t'itraf bi-, "to acknowledge/
recognize the other." (1)

SUMUD

A Practice of
Palestinian
Resistance
Under Torture



Sumud is a philosophy of resistance and refusal practiced by Palestinians living under the Israeli occupation. You may recognize the term from its use by the Palestinian Liberation Organization (PLO) in the 60's as a national symbol of non-violent resistance, or from the 2025 Sumud flotilla. However, the practice of Sumud also has roots connecting it to armed anticolonial struggle, such as in the 70's when the Popular Front for the Liberation of Palestine (PFLP) developed sumud as a tool for militants to use when resisting torture in Israeli prisons.

"The lawyer called Myassar to inform her that her son was under interrogation and that she had been given permission, finally, to meet with him. When the lawyer asked Myassar if she wanted her to relay a message to him, Myassar replied, "Tell him, 'Your mom says she prefers to hear the news of your death than of your confession.'" The lawyer, Myassar remembers, had cried when she heard this message, but she conveyed it to the son and came back to Myassar with his reply. "Don't worry mom," he said, "I am the product of your nurture." (1)



(1): Meari, Lena. "Sumud : A Palestinian Philosophy of Confrontation in Colonial Prisons." *South Atlantic Quarterly*, vol. 113, no. 3, Jul. 2014, pp. 547-78

Zine by: No Name Distro
(nonames.noblogs.com)

In 1976, after a particularly brutal period of repression where numerous PFLP operatives were captured and tortured into confessing key information, the PFLP started to work on spreading a cultural practice of sumud that offered a path for captured fighters to resist interrogation when "there is no space for withdrawal or To the Israeli authorities, the battle is over once the militant is either killed or caught. However, to a person practicing sumud, known as a *sāmidin*, the battle continues after their capture, and even after their defeat." (1)

and his people...The one-in-sumud also thwarts—through his body, flesh, blood and will—the interrogators' and intelligence's plans, asserting his continuous struggle, defiance and sacrifice for others. Subsequently, the one-in-sumud equips himself and others with an undefeatable weapon.

Ultimately, to practice sumud is to refuse surrender. It is a negation of the expected relationship between the occupier and the occupied, and a refusal to cede any ground to the colonizer, either physical or psychological. To practice sumud is to enact liberatory struggle even within the darkest corners of the occupation.

death. Their Sumud, "relates to the arrest and interrogation as a space for continuing the struggle rather than ending it. The infrastructure for sumud is the Palestinian's body; the body is to bear the Shabak's torture in order to protect others." (1) Sumud is able to displace the relationship of the captive and the torturer by turning the captive's pain itself into a political organ capable of resistance. The *sāmidin* recognizes that martyrdom is the only way out, and by acknowledging this, their death and pain "are not just forms that motivate action, but they are themselves actions." (1)

A key text on sumud disseminated by the PFLP was *Falsafat al-muwajaha wara' al-qudban* (*The Philosophy of Confrontation behind Bars*), which was written by Mahmood Fanoon in 1978 while he was incarcerated at the al-Khalil prison. The text itself was smuggled out piece by piece in capsules swallowed by other prisoners moving through the prison system. Fanoon writes:

the salvation of the one-in-sumud (is) not merely as a person but as a struggler that protected his honor and his self from the clutches and tricks of the interrogators and protected his comrades, his organization