

TERRORISM AND TINY ZIBBS

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[This Monday's Archive was originally published on

September 23, 2003. I'll be quite interested in knowing how you think it applies to today. For it could be reinterpreted as "Trannies and Tiny Zibbs." What kind of man gets his jollies winning awards by easily defeating women in sports, afraid to compete against other actual men? In 2003, we knew that women's rights in the Islamic world were the key to ending Islamic terrorism. Now that this terrorism is on the upsurge again, is it just a coincidence that women's rights in our woke culture are being trashed by tranny-worship? Your thoughts?]

TTP, September 24, 2003

This extraordinary photo is of the two Finance Coordinators of the 2003 meeting of the governing boards for the World Bank and the International Monetary Fund, held this week in Dubai.

Geetha Ezhuvath is on the left. She is not a Moslem. Sara Al Kaabi on the right, most obviously is.

Ms. Ezhuvath is also not from the West. She is from India. Women's rights may be far from ideal in India, which is replete with such commonplace horrors as "dowry murders" (brides killed by their husbands when the bride's family finally refuses to continually pay dowry extortion).

Nonetheless, India is a country like scores of others in the civilized world where vast numbers of women are

treated as normal human beings.

Sara Al Kaabi is not from such a country. She is from the United Arab Emirates (UAE), generally considered to be one of the least repressive Moslem states. Yet she remains sequestered in the 7th Century.

What this picture so clearly says is that men in India are much less afraid of women than in traditional Moslem countries. It is fear that forces women to hide themselves. Which raises the question Moslems are afraid to ask: Why are Moslem men so afraid of women?

Part, but only part, is genetic. The “double standard” is hard-wired into the human genome, and thus exists to varying degrees in every human society that has ever existed. We have a genetic compulsion to replicate our DNA, and will risk our lives to do so. For a man to risk his life to replicate another man’s DNA is a bad genetic investment.

When a woman has a baby, she knows 100% for sure that the baby is hers with her DNA. A man never has that certitude. So he continually devises ways to increase the percentage of certitude, primarily by restricting male access to the mother of (hopefully) his children with his DNA.

The question yet remains: Why have Moslem, especially Arab, men raised their quest for certitude to pathological levels? One reason must be that it is on a primitive par with so much else of their interpretation of Islam, which is stuck in the pre-Renaissance centuries of the Dark Ages.

Back then, medieval knights would lock their wives into chastity belts when they went off to war — just as today, Moslem men lock their women into the smothering cloak of the burqa.

Another reason is Islam’s divine sanction of polygamy. Its founder had multiple wives — one whom he married when she was six years old and deflowered when she was nine (he was in his mid-forties; her name was Aisha).

A man can get jealously paranoid with just one wife — thus far more so if he has several. In addition, polygamy allows a few successful males to appropriate a great many women, leaving the less successful but more numerous males doomed to sexual frustration. As they can’t take such frustration out on the more powerful males, they take it out on those weaker than them — women and young boys.

Islam’s traditional release-valves for such frustration have been slavery and pederasty.

Slavery in the West, such as the ante-bellum South, was male bondage for the purpose of manual labor. Slavery in Islam has always been female bondage for the purpose of providing sex for men without harems. Slavery in Islam — sanctioned by Allah in the Koran with Mohammad depicted as a slave owner — has traditionally been the enslavement of women.

The West, led by England in the 19th Century, forced the Islamic world to abandon slavery. It was not made illegal in Saudi Arabia until 1962. It continues today in such retrograde places as Mauritania and Sudan. The price of its suppression is the lack of outlet for the sexual frustration of all those Arab guys who come in second place in the race for women.. So they sodomize young boys.

As Dr. Bruce Dunne, Professor of Middle Eastern History at Georgetown University explains, there is no word in Arabic corresponding to “homosexual” in modern English because pederasty is an accepted social norm for the adult male to achieve sexual pleasure through violent domination.

“Sexual relations [in Arabic and other Islamic societies],” observes Prof. Dunne, “whether heterosexual or homosexual, continue to be understood as relations of power... Men who are ‘active’ in sexual relations with other men are not considered homosexual; the sexual domination of other men may even confer a status of hyper-masculinity....

“[Such men] would consider far worse than participation in homosexual acts the presence of love, affection or equality among participants. Equality in sexual relations, whether heterosexual or homosexual, threatens the ‘hyper-masculine’ order.” (“Power and Sexuality in the Middle East,” Middle East Report, Spring 1998.)

Moroccan scholar Fatna Sabbah, in her book, *Women in the Muslim Unconscious* (New York: Pergamon, 1984), discusses how the pathological machismo of Arab men is evidence that Islam is misogynist to the core.

The clearest evidence, however, is the depiction of the Islamic afterlife as a Whorehouse Heaven.

For Moslem men, heaven is a sexual paradise where they are provided with dozens of virgins (*houri* in Arabic, where our word “whore” derives) for their eternal use. Far from being the “sacred prostitute” of other cultures, the *houri* not only renders flesh-and-blood women even less important, but is not sacred or individual in any way.

The *houri*, Fatna Sabbah notes, “has no spiritual dimension; she is a thing because she has neither will nor any possibility of development. . . . [she] has no intellect; she does not think. She is merely a thing that awaits consumption.”

The result of all this is a population of young men who were abused, humiliated, and sodomized when boys, who have grown up in a culture that hates and fears women, and whose only gratification is violently humiliating others as they have been themselves.

Promising such men a Whorehouse Heaven if they sacrifice their lives to violently humiliate enemies of Islam makes it easy for them to become terrorist ghouls self-shorn of humanity.

In other words, Moslem terrorists have tiny zibbs.

Zibb is Arabic slang for the male organ. Terrorists are the ultimate product of a culture that is afraid of women, for the root cause of such fear is the men of such a culture lacking confidence in their manhood. A terrorist is a guy with a tiny zibb trying to murderously makeup for the manhood he can never have.

Just as the civilized world forced the Islamic world to renounce slavery, so now it must force the Islamic world to treat women as human beings equal with men in rights and dignity. In so doing, Moslem men may at last realize that giving up their fear of women is the only way they can become genuinely confident of their masculinity.

Women’s rights — ending the sub-human status of women in Islam — is the fundamental way to end Moslem terrorism. That’s why such rights are Osama bin Laden’s worst nightmare — and why Osama has a teeny tiny

little zibb.

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