

# Conjoined Twins and Falsification of Germ Theory, Contagion

Please refer to another article on the same topic:

**On “Contagion”—Siamese Twins from Soviet Russia and “Highly Infectious Measles Virus”:**

[contagion-twins-measles.pdf](#) — 24 August 2020

Commentary from that article reproduced further below.

The new mother was told that her twin babies had died after birth. However the truth was far different: they were sent to an institute near Moscow to be studied. This was to be the fate of “Masha” and “Dasha”, one of the most unusual sets of “Siamese” or conjoined twins ever born.

Identical twins are formed when a fertilized egg divides into two eggs. The two eggs grow into two babies that are identical in every respect. Conjoined or Siamese twins are formed in the same way as identical twins but the eggs, for some reason, don't completely separate; instead, they remain partially attached. It was the unique way in which the twins were connected that caused Soviet scientists to take such an interest in them.



Although Masha and Dasha have four arms, they have only three legs. They stand on two of their legs, one controlled by Masha, one by Dasha (they were five before they learned how to walk) while a third, vestigial leg remains in the air behind them. Their upper intestines are separated but they share a single lower intestine and rectum. They have four kidneys and one bladder, and often disagree on when to urinate. They have a common reproductive system.

Because their circulatory systems are inter connected, the twins share each other's blood. **Therefore, a bacterium or virus that enters one twin's bloodstream will soon be seen in the blood of her sister.** Yet surprisingly, illness affects them differently. Dasha is short-sighted, prone to colds and right-handed. Masha smokes occasionally, has a healthier constitution, higher blood pressure than her sister, good eyesight and is left-handed.

**The twins differing health patterns present a mystery. Why did one become ill with a childhood disease, like measles for example, while the other did not? The measles "bug" was in both of their bodies, in their collective bloodstream; so why didn't both get the measles?**

Evidently there is more to "getting the measles" than having the measles "bug". **This phenomenon was seen over and over again with the girls (flu, colds, other childhood diseases were all experienced separately).** If germs alone had the power to cause infectious diseases, why would one of the twins be disease-free while the other was ill? What was it in their makeup that differentiated one from the other?

The answer was not far to seek. **Although Masha and Dasha had common circulatory, digestive, excretory, lymphatic, endocrine and skeletal systems (they were joined at the hips), they had separate spinal columns and spinal cords. This**

**was the only important difference between the two girls.**

In Masha and Dasha, nature's "laboratory"<sup>1</sup> devised an experiment that no human researcher could ever duplicate. These extraordinary twins are an invaluable example confirming that there is much more to "catching" a disease than simply breathing in germs; germs can make you sick if and only if your body provides fertile ground to grow in.

**The state of your nerve system can determine whether you have high or low resistance to disease. If you are suffering from disease, the health of your nerve system will play a decisive role in whether or not (and how rapidly) you will recover. By keeping your spinal column and nerve system free of subluxations, chiropractic care helps you optimize your overall state of health.**

Masha and Dasha became celebrities when they appeared on a popular national television program in Russia. They were reunited with their mother (their father had since died) and are hopeful: "The past forty years haven't been so good, but things are looking up for the next forty," said Dasha.

<https://aruchiropractic.com/health-library/the-chiropractic-story-of-masha-and-dasha/>

**Comment:** This is a falsification of contagion.<sup>2</sup> There is no better real life example to illustrate this than that of these twins. **Allāh creates disease in whomever He wills through factors He determines.** No disease is "infectious" and no disease is a noun-

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<sup>1</sup> Rather, this is the creation of Allāh, within which are far reaching wisdoms and lessons.

<sup>2</sup> Contagion is other than inoculation, and we have spoke about this at length elsewhere.

entity that can jump from person to person, **even if they are literally joined at the hip**. Rather, disease is **a state, a condition**, it is multifactorial, multicausal and also requires individual susceptibility. Due to the complex nature of disease and how it manifests in the body, and how it arises due to a combination of so many factors, “contagion” is often a very simplistic explanation that is resorted to due to absence of complete knowledge of all factors of causation. It’s easy to blame it on a germ and think that’s all there is to it, and hence personal contact is the only explanation for the apparent “spread of disease”.

The example of these twins shows that disease is a much more complicated process than thought and that diseases such as “measles” are misunderstood and misinterpreted<sup>3</sup> because they are only viewed from within the false “germ theory” of disease in which a one to one causal link between germ (virus) and disease is claimed and symptoms—instead of being seen as healing phase programs that ought to be given smooth passage (through appropriate nutritional and medicinal measures)—are prevented or suppressed.

Routine, ordinary mixing has never been proven, in a rigorous scientific manner, with full controls and elimination of all confounding factors, to lead to disease transmission. All invasive attempts to transmit the flu by the US Navy just after the First World War among prison inmates consistently failed, we have discussed this in previous articles.

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<sup>3</sup> Measles is caused by nutritional deficiency and build up of toxins and the symptoms of fever and rash are simply healing and restorative processes. Having measles also trains and strengthens the “immune system” of the child. As long as a child is not badly malnourished, measles is a mild disease and its benefits are long term.

## **The State of Science, Microbiology, and Vaccines Circa 1918<sup>4</sup>**

John M. Eyler, PhD. Program in the History of Medicine,  
University of Minnesota, Minneapolis, MN.

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“Perhaps the most interesting epidemiological studies conducted during the 1918–1919 pandemic were the human experiments conducted by the Public Health Service and the U.S. Navy under the supervision of Milton Rosenau on Gallops Island, the quarantine station in Boston Harbor, and on Angel Island, its counterpart in San Francisco.

The experiment began with 100 volunteers from the Navy who had no history of influenza. Rosenau was the first to report on the experiments conducted at Gallops Island in November and December 1918. His first volunteers received first one strain and then several strains of Pfeiffer’s bacillus by spray and swab into their noses and throats and then into their eyes. When that procedure failed to produce disease, others were inoculated with mixtures of other organisms isolated from the throats and noses of influenza patients. Next, some volunteers received injections of blood from influenza patients.

Finally, 13 of the volunteers were taken into an influenza ward and exposed to 10 influenza patients each. Each volunteer was to shake hands with each patient, to talk with him at close range, and to permit him to cough directly into his face. None of the volunteers in these experiments developed influenza.

Rosenau was clearly puzzled, and he cautioned against drawing conclusions from negative results.

He ended his article in JAMA with a telling acknowledgement:

“We entered the outbreak with a notion that we knew the cause of the disease, and were quite sure we knew how it was

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<sup>4</sup> <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2862332/>

transmitted from person to person. Perhaps, if we have learned anything, it is that we are not quite sure what we know about the disease.” The research conducted at Angel Island and that continued in early 1919 in Boston broadened this research by inoculating with the Mathers streptococcus and by including a search for filter-passing agents, but it produced similar negative results. It seemed that what was acknowledged to be one of the most contagious of communicable diseases could not be transferred under experimental conditions.”

## References

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- Rosenau MJ, Keegan WJ, Richey DW, McCoy GW, Goldberger J, Leake JP, et al. Experiments upon volunteers to determine the cause and mode of spread of influenza, Boston, February and March, 1919. USPHS Hygienic Lab Bull 1921;123:54-99.

The manifestation of minor shirk in this subject area is as clear as the daylight sun when we see **perfectly healthy people** keeping away from each other, scared that **a non-existing disease** in another person might jump from that perfectly healthy person to them just like a squirrel does from tree to tree. This is promotion of mental illness, belief in omens, superstition and not “precaution” or “taking the asbāb”.

It has arisen due to acceptance of false ideas, claims and theories of disease causation under influence from the pseudosciences of the disbelievers.

**Abū ‘Ubayd al-Qāsim bin Sallām (رَحْمَةُ اللَّهِ)** said:

“The prohibition of *‘Let not the owner of sick camels pass them by the healthy camels of another’* is not affirmation of contagion. Rather, it is because if the healthy camels became sick through Allāh’s decree, it might occur in the heart of their owner that this was due to contagion. Hence, he would start doubting and be put to trial. Hence, he [the Prophet] ordered the avoidance of this practice. **And some people have carried [the ḥadīth] to mean that [the prohibition] is due to fear for the healthy on account of the one with the disease, and this the most evil of what the ḥadīth has been carried to mean, because it facilitates the way for believing in omens which is prohibited against. However, its angle is as I have presented.**”<sup>5</sup>

Abu ‘Ubayd explains that those who carry the command in the ḥadīth to be out of fear for the healthy on account of the ill from the angle of contagion, that this is an evil interpretation of the ḥadīth and is something that opens the door for believing in omens and is an affirmation of the very contagion that the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) negated.

In fact, this was the very thing the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was intending to remove from the hearts and minds. He ordered them to avoid such situations where such fears and presumptions may arise in their minds and lead them to such beliefs. But when this is in relation to sick people, then how about those who apply this to perfectly healthy people? And how did we arrive at this sad and

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<sup>5</sup> Badhl al-Mā‘ūn FI Faḍl al-Ṭā‘ūn, pp. 187 and is mentioned by al-Baghawī in Sharḥ al-Sunnah (12/169).

sorry situation? By blindly-following the disbelievers in their false, inaccurate and exaggerated theories, which abounded in the 19th and 20th centuries in various fields of knowledge.

Abu 'Iyaad

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