



# The Role and Influence of the Mother in the Development of the Fetus: Comparative Study of Qur'an, Hadiths, and Modern Medical Perspectives

Nafiseh Pakravan<sup>1</sup> · Morteza Motaharipour<sup>2</sup>

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## Abstract

The creation and development of the fetus is one of the wonders of nature and still has many unknowns. It was previously believed that the mother has no role in fetus formation/development and only acts as a chamber. Today, we know that the mother is involved in both formation and development of the fetus and even in the future of the baby's life. In this article, the relationship between some Qur'anic verses, Hadiths, and the results of new medical research on the importance of mother's role in the development of the fetus and future of the newborn life is discussed. It can be concluded that Qur'an and Hadiths are consistent with modern science in the issue discussed.

**Keywords** Qur'an · Hadith · Health · Fetus · Evolution · Uterus · Microbiota · Mouth

## Introduction

Human is the best of creatures and his/her creation process is still unknown. For a long time, medical science did not recognize the important role of mother as the constituent of the embryo's genetic basis and development of the fetus. Until the nineteenth century, medical science regarded the mother as a chamber that had no effect on the fetus and acted just as a chamber for the growth of the fetus (Lopata 2009). After the invention of the microscope, studies were carried out and eventually in the nineteenth century it was concluded that both parents were involved in the formation of the embryo's genetic basis. However, the Qur'anic verses and the Hadiths based on these verses indicate the role of the mother in the formation and

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✉ Nafiseh Pakravan  
nafiseh.pakravan@gmail.com

<sup>1</sup> Division of Immunology, Medical School, Alborz University of Medical Sciences, Karaj, Iran

<sup>2</sup> Department of Islamic Studies, Alborz University of Medical Sciences, Karaj, Iran

development of the fetus. For example, Allāh Almighty states in verse 2 in al-Insan Surah:

We created man from a liquid mixture, to test him; and we made him hearing and seeing

In this regard, many Hadiths from the Imams (a.s.) describe the role of both parents in the formation of the embryo's genetic basis (Abshihi 1409; Tabarsi 1370; Qummi 1373). Regardless of the mother's early role in fetus formation, the growth of the fetus in the mother's body causes the mother's secondary role in the growth and development of the fetus. In the Hadith from Imam Muhammad al-Baqir (a.s.), it has been narrated that some time after embryo formation the Almighty Allāh reveals to the two angels and orders that:

Write on him My decree and My destiny and firm order; and write down that I may change that which you write.' They say: 'O Lord! what are we to write?' Thereupon Allāh reveals to them to raise their heads toward the head of the mother (Koline 1407)

From this expression it is understood that during the development of the fetus in the mother's body, the father did not participate in determining the decrees concerning and Allāh did not want the angels to look at the fetus' fathers. The Hadith indicates that the child's decrees and destiny are only related to mother and the link with the father is disconnected after the sperm is separated from the father. The decrees and destiny or Ghaza and Ghadar (Arabic: قضا و قدر) of the fetus depend on what goes on in the mother's womb (Tabataba'i 1374).

Studies that have been done today also indicate the effect of emotional state of the mother on the fetus (Sandman et al. 2011; Satyanarayana et al. 2011). Recent studies have even shown that the biological events of the mother's body affect the conditions of the uterus and subsequently affect the evolution and changes in the epigenetic of the fetus (Teh et al. 2014; Franklin et al. 2010).

The above-mentioned evidence demonstrates that it took a long time for medical science to understand about the mother's role in fetus development which was initially mentioned by the Qur'anic verses and the Hadiths. The present study is a simultaneous look at the verses and Hadiths and the results of new medical research on the role and influence of the mother on the development of the fetus. This may strengthen the readers' belief and also open a new avenue ahead of modern medical research linking between religious studies with modern medical studies.

## Method

This paper has been done based on descriptive-analytical method. The data sources include al-Mu'ajm al-Mufahras li Alfaz al-Qur'an al-Kareem ('Abd al-baqi 1364), the vocabulary of the Qur'an, Qamoos-ul-Qur'an (Qureshi Banai 1371), and Tafsir Al-Mizan (Tabataba'i 1374). For this purpose, the keywords referring to the part of the mother's body concerned with the fetus development including the uterus,

womb, mother, and their related words were searched in the books of al-Mu'ajm and Qamoos-ul-Qur'an. The translation of the verses used in these words was extracted from the website of the Islamic Science and Education Foundation <http://tadabbor.org/?page=quran>. Then, the exegesis & Tafsir of the verses was discussed. The modern medical literatures concerned with the subject were also found using National Library of Medicine [www.ncbi.nlm.nih.gov](http://www.ncbi.nlm.nih.gov).

### Review of Qur'anic Verses

Each of the words related to mother including Omm (Arabic: أُمُّ) in 9 verses, Ommeka (Arabic: أَمَكُ) in 3 verses, Ommaeha (Arabic: أُمَّهَا) in 1 verse, Ommahat (Arabic: أُمَّهَاتُ) in 1 verse, Ommahatekom (Arabic: أُمَّهَاتِكُمْ) in 7 verses, and Ommahatohom (Arabic: أُمَّهَاتِهِمْ) in 3 verses were used. Words related to uterus and womb including Batn (Arabic: بَطْنٌ) in 1 verse, Batnehi (Arabic: بَطْنِيهِ) in 2 verses, Botoon (Arabic: بَطُونٌ) in 7 verses, Botoonehi (Arabic: بَطُونِيهِ) in 1 verse, Botooneha (Arabic: بَطُونِيهَا) in 2 verse, Botoonehem (Arabic: بَطُونِيهِمْ) in 3 verses, Arham (Arabic: أَرْحَامٌ) in 9 verses, Arhamokom (Arabic: أَرْحَامُكُمْ) in 2 verses, and Arhamehena (Arabic: أَرْحَامِيَّهِنَّ) in 1 verse were used. The review of the translations of the verses showed that only some of the verses mentioned are related to the subject of this study. The word Arham (Arabic: أَرْحَامٌ) is used in 4 verses and each of the words Ommahatekom (Arabic: أُمَّهَاتِكُمْ) and Botoon (Arabic: بَطُونٌ) were used in 2 verses related to the subject of this study.

### The Verses in Which Arham (Uterus/Womb) Have Been Used

In verse 6 of Ali 'Imran (Family of Imran) Surah, the Almighty Allāh says:

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

It is He who forms you in the wombs as He wills. There is no god except He, the Almighty, the Wise

Also, in verse 8 of the ar-Ra'd (Thunder) Surah Allāh says:

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

God knows what every female bears, and every increase and decrease of the wombs. With Him, everything is by measure

In verse 5 of al-Hajj (The Pilgrimage) Surah, Allāh the Wise says:

يا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنَبِّينَ لَكُمْ وَ نَقَرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَقَّى وَمِنْكُمْ مَنْ يَرُدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئاً وَ تَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَ رَبَّتْ وَ أَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بَهيج

O people! If you are in doubt about the Resurrection-We created you from dust, then from a small drop, then from a clinging clot, then from a lump of flesh, partly developed and partly undeveloped. In order to clarify things for you. And We settle in the wombs whatever We will for a designated term, and then We bring you out as infants, until you reach your full strength. And some of you will pass away, and some of you will be returned to the vilest age, so that he may not know, after having known. And you see the earth still; but when We send down water on it, it vibrates, and swells, and grows all kinds of lovely pairs

In another verse in Surah Luqman, verse 34 says:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ

With God rests the knowledge of the Hour. He sends down the rain, and He knows what the wombs contain

### The Verses in Which Ommahatekom (Your Mothers) and Botoon (Uterus/Womb) Have Been Used

In an-Nahl (The Bee) Surah, verse 78, God Almighty states:

وَ اللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئاً

God brought you out of your mothers' wombs, not knowing anything

In addition, in verse 6 of az-Zumar (Thrones) Surah, the Wise God says:

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَ أَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقاً مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَآئِي تُصِرُّونَ

He created you from one person, then made from it its mate, and brought down livestock for you-eight kinds in pairs. He creates you in the wombs of your

mothers, in successive formations, in a triple darkness. Such is God, your Lord. His is the kingdom. There is no god but He. So what made you deviate?

### Review of the Exegesis and Tafsir of the Verses

Return to verse 6 of Ali ‘Imran (family of Imran) Surah, «at-Taswīr/Arabic: «التَّصْوِيرُ» means to form and shape the object. The “form” or picture is what the objects are depicted with and includes two- and three-dimensional objects. The “form” is both extrinsic and intrinsic. The extrinsic type is seen by all humans and many animals. The intrinsic type is only perceived by mystic people, such as the inward, the form of reason and thought that is specific to man. The verse 6 of Ali ‘Imran Surah is referred to both forms. One of the glorious names of Allāh Almighty is «the designer» which has been in verse 24 of al-Hashr (The Mobilization) Surah:

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى

He is God; the Creator, the Maker, the Designer. His are the Most Beautiful Names

The words «Creator/Arabic: «الْخَالِقُ» and «Maker/Arabic: «الْبَارِئُ» in the Holy Qur’an apply to the creation of human and other beings but the concept of «Designer/Arabic: «الْمُصَوِّرُ» is only used for human beings. It seems that only human being deserves acceptance of the design of God Almighty. In the same line, the breath of the soul in verse 29 of al-Hijr (The Rock) Surah «breathed into him of My spirit/Arabic: «تَفَخَّتْ فِيهِ مِنْ رُوحِي» is also specifically expressed to mankind, which implies the re-blessing by giving another form and face. Although, the creation of the heavens and the earth is under the divine command, but in the Holy Qur’an, the concept of blessing of forms is not applied to them. In addition, since The God is «The best of the Creator/Arabic: «أَحْسَنُ الْخَالِقِينَ» and his creation is the best, so his design is also the best form and picture. In verse 14 Surah al-Mu’minun (The Believers) about the development process of the fetus says:

«ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ

الْخَالِقِينَ

Then We developed the seed into a clot. Then We developed the clot into a lump. Then We developed the lump into bones. Then We clothed the bones with flesh. Then We produced it into another creature. Most Blessed is God, the Best of Creators

The design of man is based on the providence and predestination of Allāh the Supreme and with the preservation in the darkness of the mother’s body, as it is mentioned in az-Zumar (Thrones) Surah, verse 6, will be mentioned later. This

formation of the divine design in the womb takes place in two coherent and harmonious ways, one relating to the realm of the body and face and the other to the soul and the spirit. In regard to the physical realm, in verse 71 of Saad Surah, it is also mentioned that: «Your Lord said to the angels, “I am creating a human being from clay/Arabic: *إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ*». In the case of the spiritual realm, in verse 29 of al-Hijr Surah it has given a special status and said «When I have formed him, and breathed into him of My spirit, fall down prostrating before him/Arabic: *وَنَفَخْتُ فِيهِ مِن رُّوحِي*». Therefore, Allāh Almighty is portrayer of both outside and inside. Of course, the human has no choice with the extrinsic aspect of him/herself; however, the inward aspect or the spiritual face is able to choose and is optional (Javadi-Amoli 1393). The purpose of this article is to look at the external image.

Almighty God at the beginning of verse 8 of ar-Ra’d Surah says «God knows what every female bears». This awareness is about embryo’s sex, all the qualities, talents, abilities, tastes, and potential forces that exist in the fetus. Then, he stated is also awareness about «every increase and decrease of the wombs». The verse ends with this reminder «With Him, everything is by measure». This statement indicates that these increase and decrease are based on reasons and calculation and like the components of the fetus and the womb that encompasses the fetus, everything is based on reasons and calculation. The significance of the birthday that is mentioned in these verses indicates that the talents of the uterus and embryos are completely different, and no one really knows these differences (Tabataba’i 1374).

In the interpretation of verse 5 of the al-Hajj Surah, it is said that embryos that do not pass the steps mentioned in the verse are aborted and abolished. The term «partly developed and partly undeveloped/Arabic: *مُخَلَّقَةٌ وَغَيْرُ مُخَلَّقَةٍ*» may refer to the well-developed & perfect and non-perfect. The remarkable thing is that the Holy Qur’an, after mentioning the developmental stages of the fetus uses the sentence «In order to clarify things for you» which refers to the quick and surprising changes that turns a small drop of water into a perfect human being (Makarem Shirazi 1393).

In verse 34 of the Luqman Surah, three of the items to which God’s knowledge has attached is indicative of their importance and, perhaps, their complexity. These three items are: (1) Knowledge of the day of resurrection, which is only God’s knowledge and no one knows about it, (2) Sending rain that human life depends on, and (3) Knowledge of what is grown in the womb of pregnant women (Tabataba’i 1374).

In the interpretation of verse 78 of an-Nahl Surah «God brought you out of your mothers’ wombs, not knowing anything» it is said that human beings do not have acquired science at birth and then gradually it is taken. This verse confirms the theory of the Ulama of the soul who believe that the human soul is plain at birth (Tabataba’i 1374). In the verse, after expressing the lack of absolute awareness of human when he/she steps in this world, says «He gave you the hearing, the eyesight, and the hearts». In the verse, it initially refers to the «ear» and then the «eye». Although the eye seems to have a wider scope of action, but «ear» is mentioned earlier, perhaps because “ear” is the earliest activity in the baby, and after a while, the eyes find the power of vision. In addition, the eye in the womb of the mother, whose absolute darkness governs it, is not ready at the beginning of the birth to receive light. Therefore while, the human ear even in the embryo’s world is more or less active and the

song of the mother's heart is heard and the fetus gets used to it, eyes are often closed after birth, gradually accustomed to light, and then become activated (Makarem Shirazi 1393).

In verse 6 of az-Zumar Surah, it is also mentioned that «He creates you in the wombs of your mothers, in successive formations, in a triple darkness». Pointing to the creation of human and the livestock, he only addressed the message to mankind and says «He creates you» because among the creatures mentioned, only humans have wisdom. Then, says that He will give you the creation after creation among the darkness in your mothers' womb. The meaning of «creation after creation» is the creation and follow-up step by step. The condition of the term «He creates you» implies continuity and also refers to strange developments and different form and image of the fetus at various stages in the mother's uterus. The meaning of the «triple darkness» is the darkness of the abdomen, uterus, and ovary. It is noteworthy that the verse says: «in the wombs of your mothers» and in this way it is stated that the meaning of triple darkness is in the mothers' womb rather than father's backbone (Tabataba'i 1374).

## Review of Hadiths

In a narration from the Prophet Muhammad (S), he said «The fortunate human is he that became fortunate in his/her mother's womb and the unfortunate one is he that became unfortunate in his/her mother's womb» (Koline 1407; Sheikh Sadough 1398).

In another Hadith about the creation of fetus and his/her fate, Imam al-Bāqir (a.s.) said that after the formation of clot, lump of flesh, and interlaced veins «Allāh sends two creator angels who make in the wombs what Allāh wishes; they enter into the belly of the woman, from the woman's mouth; so they reach the womb, and in it is the ancient spirit, that was transferred into loins of men and wombs of women. Then, they blow in it the spirit of life and eternity, and they create openings for his hearing and sight, and (make) his limbs and all that is in the stomach, by permission of Allāh» (Koline 1407). There have been doubts on the statement of «from the woman's mouth; so they reach the womb», and therefore two explanations have been suggested in Tafsir al-Mizan (Tabataba'i 1374):

1. It is an explanation added by the narrator of the Hadith.
2. Considering the word belongs to the Imām (a.s.), then the entrance is not like entering a body into another body.

There is also a Hadith from Imam Ja'far al-Sadiq (a.s.) as explanation of verse 8 Surah ar-Ra'd «God knows what every female bears, and every increase and decrease of the wombs (Koline 1407). With Him, everything is by measure». Imam (a.s.) said that the purpose of «every decrease of the wombs» is an embryo that did not end pregnancy and «every increase» includes male and female. In addition, there is Hadiths from Imam al-Bāqir (a.s.) and Ja'far al-Sadiq (a.s.) saying that «what every female bears» includes every fetus regardless of sex, the purpose of «every

decrease of the wombs» is the situations in which pregnancy does not lead to delivery and birth, and «every increase» indicates the situations in which there is more than one fetus in every pregnancy (Koline 1407). There is another Hadiths from Imam al-Bāqir (a.s.) or Imam Ja'far al-Sadiq (a.s.) saying that «every decrease of the wombs» refers to pregnancy that lasts less than 9 months and «every increase» refers to pregnancy that lasts more than 9 months (Koline 1407).

There is a Hadith about the meaning of «partly developed and partly undeveloped/Arabic: *مُخَلَّفَةٌ وَغَيْرُ مُخَلَّفَةٍ*» and the sentence «We settle in the wombs/Arabic: *نُقِرُّ فِي الْأَرْحَامِ*» as saying that «Arabic: *مُخَلَّفَةٌ*» means well-developed & perfect and «Arabic: *غَيْرُ مُخَلَّفَةٍ*» means undeveloped & imperfect which is aborted (Koline 1407). There is also a Hadith from the Prophet Muhammad (S) that the creation of every person in the mother's womb occurs after the forty days in the state of egg, forty days in the stage clot, and forty days in the form of lump of flesh. Then, Almighty Allāh commissions the two angels to breath spirit into the fetus and orders to write the decrees of the baby regarding four items including livelihood, Term (Arabic: *أَجَلٍ*) & life duration, work (Arabic: *عَمَ*), and prosperity & misfortune (Payandeh 2007). There are also Hadith from Alī ibn Mūsā ar-Ridā saying that after the end of the fourth month of pregnancy, the Almighty God sends two angels of creativity to image the fetus and write livelihood, Term (Arabic: *أَجَلٍ*) & life duration, and prosperity & misfortune of the fetus. Another Hadith from Imam Muhammad al-Baqir (a.s.) regarding designing and writing decree and destiny of the fetus has been narrated for interpretation of Ali 'Imran Surah (al-Majlisi 1404).

## Review of the New Medical Research

The development of the fetus in the womb is a complex biological event influenced by the genetic, epigenetic, environmental, and biochemical elements of the mother. These factors affect the size and power of the placenta, the level of hormones, the blood flow to the uterus, and the transfer of food and oxygen from mother to fetus. Studies have shown that intrauterine conditions play an important role in delaying, degrading, and reducing fetal development (Wu et al. 2006). Apart from the effects of the maternal hormonal system on the fetus, there is a lot of evidence indicating that the amount of food in the mother's body plays an important role in the development and epigenetic changes of the fetus. These epigenetic changes include persistent changes in the expression of the genes. This could be the mechanism by which the food on the mother's body affects the development of the fetus known as the process of «imprinting». In addition to biochemical factors, the mental and emotional state of the mother also affects the development of the fetus (Kumar et al. 2014; Nuriel-Ohayon et al. 2016). The effects of the mother's uterus on the development of the fetus' immune system have also been remarkable (Macpherson et al. 2017; Perez et al. 2007).

On the other hand, it was previously thought that the fetus was sterile and lacks any bacteria. This old idea has been challenged by the recent studies as studies in recent years have shown that the fetus is not sterile. In fact, the first contact of the fetus with bacteria occurs in the mother's womb and has an intrauterine origin

(Rodríguez et al. 2015). Also, studies have shown that the pattern of bacteria found in the fetus is similar to that of the mother's mouth bacteria. While the transmission pathway of the bacteria (microbiota) present in the delivery channel to the uterine environment is clear, the mechanism by which transmission of the bacteria from the mother's intestinal tract to the fetus occurs is still unknown. Therefore, oral bacteria may enter the uterus via blood and affect pregnancy & childbirth. It has been suggested that microbiota from intestine enters the bloodstream, passes through the intestinal wall, and then is transmitted to the placenta. Two studies have been carried out to find out the mechanism of mother-to-embryonic microbiota transmission. The results of these studies indicate that intestinal permeability and microbiota transfer is physiologically increased during pregnancy and lactation (Perez et al. 2007). The colonization of bacteria occurs in parallel to the evolution of the immune system. Increasing evidence indicates that the initial contact of the fetus' digestive system with bacteria occurs before and during embryonic development. The mother's microbiota is the first bacteria to which the fetus is exposed. In some cases, it has been shown that there is an association between the maternal microbiota with the diseases developed later in the baby (Macpherson et al. 2017; Rodríguez et al. 2015). The hereditary transmission of microbiota from mother to fetus before transmission of environmental microbiota improves the association of the baby's symbiosis with the mother's microbiota. The transmission of mother-to-fetus microbiota occurs in all animals (Gosalbes et al. 2013).

The type of maternal nutrition during pregnancy affects the mother's microbiota and subsequently the baby's microbiota, the development of the baby's immune system, and thus the health of the baby from the beginning of his/her life (Macpherson et al. 2017). Considering that mother's intestinal tract microbiota as the most important and the first source of stimulation and development of the postnatal immune system, it also plays a key role in the natural development of the neural system. Therefore, the pattern of mother's intestinal microbiota and the bacteria present in the placenta are related to the birth time and the health status of the baby born. Even short-term treatment with antibiotics can significantly affect the development of the baby's intestinal microbiota (Funkhouser and Bordenstein 2013; Gur et al. 2015; Perez et al. 2007; Sjögren et al. 2009).

### **Integrating Qur'an and Hadiths with Modern Medical Research**

As mentioned in the previous section, to explain the Hadith from Imam Muhammad al-Baqir (a.s.) about the sentence «from the woman's mouth; so they reach the womb», the two following probabilities were suggested in Tafsir al-Mizan:

1. It is an explanation added by the narrator of the Hadith.
2. Considering the word belongs to the Imām (a.s.), then, the entrance is not like entering a body into another body.

Given the new scientific evidence, it can be said that there should be no doubt in the content of the Hadith from Imam Muhammad al-Baqir (a.s.). This Hadith, along

with the verse 223 of Surah al-Baqarah, which says that the mother's body is like a field, reveals a scientific fact and points to the role, significance, and influence of the mother's body condition on the fetus. As a healthy and rich field produces a healthy product then a healthy and strong mother can also give birth to a healthy and strong baby.

## Conclusion

God forms and gives shape «at-Taswīr/Arabic: **التَّصْوِيرُ**» human in both extrinsic and intrinsic types in the mother's womb and “breathes” in him/her of his the spirit. It is said that only man from among the creatures of Allāh Almighty deserves acceptance of the existence and re-blessing by giving both extrinsic and intrinsic shapes (Arabic: **التَّصْوِيرُ**).

In the Holy Qur'an, by mentioning the stages of the evolution of the fetus, »rapid and wonderful transformation« along with »repeated and continuous creations« occurs in an ordered manner and based on reasons and calculation in “the darkness of the mother's body”. Allāh is aware of every component of the fetus and uterus encompassing the fetus indicating the importance and complexity of the fetus development.

The importance and significance of the mother's womb in the fetal development cited in several Qur'anic verses have been explained in several hadiths. The saying of the Prophet Muhammad (S) to the fact that human prosperity or misery/misfortune originate from the mother's womb may mean in terms of health or lack of physical well-being (Koline 1407; Sheikh Sadough 1398). In the same line, the Hadith from Imam Muhammad al-Baqir (a.s.) saying that the angels will enter mother's womb through the mother's mouth (Koline 1407; Tabataba'ī 1374) along with the results of recent medical studies on the presence and importance of mother's oral and digestive bacteria in the development of the fetus brings a new attitude toward the relationship between religious references and medical subjects.

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