

**RELATION OF ANTENATAL CARE TO MATERNAL
AND FOETAL OUTCOME «WITH APPLICATION
ON AIN SHAMS UNIVERSITY & EL-FAYOUM
GENERAL HOSPITALS»**

Thesis

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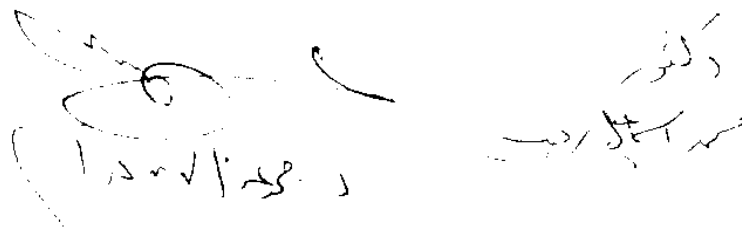
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INTRODUCTION

INTRODUCTION

Little attention has been given to the study of the role of antenatal care in Egypt.

Antenatal care is now thoroughly established as a branch of therapeutic and preventive medicine throughout the world.

In its widest sense it includes not only strictly medical activities but also the education of girls and women to understand its potential benefits, so that when a woman becomes pregnant she is already in state of physical and psychological well being and ready to place herself under medical supervision from the early stages (Browne & Dixon 1980).

The maternal mortality is still high in Egypt 83 per 100,000 live birth 1978 population reports (1984) if compared to developed countries as England and Wales 11 per 100,000 live birth 1980 (Population reports 1984). International comparison of maternal mortality statistics are an important tool in evaluating national progress in this aspect (Osofsky and Kendall, 1973).

The importance of antenatal care is that it will help greatly in decreasing the occurrence of maternal mortality as well as foetal complications (Arther et al 1975).

The recognition of women who attend late for antenatal care experience higher than average perinatal mortality rates

has provoked much publicity designed to encourage pregnant women to attend early (Pearson ,1982).

The early detection of any deviation from the normal as high risk group e.g. elderly primigravida, grand multiparae, patient with bad obstetric history and presence of associated medical disorders will enable us to apply proper treatment within reasonable time (Chang et al (1980)).

REVIEW OF LITERATURES

HISTORICAL NOTES

ON

ANTENATAL CARE

- * Antenatal Care and Ancient Egypt.
- * Antenatal Care in Islam.
- * Establishment of MCH in Egypt.
- * Report of Activities of MCH Year 1983 in
Ministry of Health Egypt.

* Antenatal Care and Ancient Egypt :

Antenatal care as a separate subject was not known in ancient Egypt. Unfortunately we know little about the condition of medical practice in Egypt at this early stage of knowledge of prehistoric time (Budge 1904). One of the most important papyrus is KAHUN medical papyrus discovered in 1889 by Sir FLENDERS Patric at EL LAHOWN village at EL FAYOUM, ascribed to twelfth or thirteenth dynasty (1800-2000 B.C). Its legible fragments show that it dealt entirely with ~~gynaecology~~ and obstetrics (Arturo 1946). Although they cared for the mothers, as Egyptian Law at that time punished artificial abortion as well as Exposure of mother and foetus severely. Also sexual relations during menstruation was prohibited, besides vaginal irrigation was known (Arturo 1946).

The Ancient Egyptians were very much interested in the development of health services in both villages and Towns. Also they were interested in mothers care especially during labour, they used birth tools as obstetric chair (Arturo 1946).

The Egyptians were the first people who trained midwives on labour art. In Egyptian mythology, which underwent constant and noteworthy changes according to different times and places, the Gods concerned with health

had an important place. The control of health was attributed more or less to all God. But special God of medicine is IMHOTEP. The son of Path, of whom we find many bronze statues at the museums. He was probably a king or a priest Expert in medicine. Egyptian priestly regulations were very strict in providing for bodily cleanliness of the priests, who had to bathe twice each day and twice each night, and cut their hair every third day, and in the presentations of the third kingdom they appeared regularly with the head completely shaved. The priests had to wear nothing but white clothes and to avoid certain food specially pork boiled or filtered water could be drunk (Arturo 1946). "nowadays is sterilization, cap; and gowns".

*** Mother Care in Islam:**

Antenatal care as a separate subject from time of ancient Egyptian till the time of Islam is not known. The aim of mother Care in Islam as it Came in Quran 14 centuries ago, is more or less what modern medicine advocates to day.

Islam specifies mother's right and privileges during maternity considering motherhood the most honoured aspect of marriage (Hifnawi 1981).

The world health organization has defined the needs of maternity care, normal delivery having normal child by her free choice and not accidentally. The organization recommended the following:-

- Medical care for women before marriage and during pregnancy and after child birth.
- Provision of services for family planning, safe delivery and treatment after child birth.

This medical care is not new to Moslems, it has been included in the Holy Quran and the Prophet's tradition.

Motherhood in Islam is almost holy, since caring for parents ranks second after the belief in ALLAH it was mentioned in Quran "Thy Lord hath decreed that ye worship not but Him and that ye be kind to parents, (17:23),

اذ قال الله " وقضى ربك ألا تعبدوا الا اياه وبالوالدين احسانا "

وقال سبحانه " ووصينا الانسان بوالديه احسانا حملته أمه كرها ووضعته كرها "

وقال سبحانه " ووصينا الانسان بوالديه حملته أمه وهنا على وهن "

The Prophet as well named the mother three times as person to be loved and cared for, some explain this as each time he indicates a different role played by the mother i.e. pregnancy, child birth and lactation.

Although motherhood is a physiological function great care and attention could prevent it from becoming an illness affecting and even killing the mother or child or even both.

وعن النبي صلى الله عليه وسلم انه قال فى شأن الام " الزمها فالجنة عند قدميها " .

وقال " اعظم الناس حقا على الرجل أمه ولما كرر خصوصية الام بالرعاية فى قوله " أمك ثم أمك ثم أمك " فسر العلماء تكرار ذلك بان لها ثلاثة امثال البر والتكريم وذلك للحمل ، والوضع ، والارضاع "

Islam laid down certain doctrines to ensure security for mother and to release her from some obligations, such as fasting Ramadan during pregnancy if this could affect her health. Islam permitted the postponement of legal punishment of guilty mothers, until the period of pregnancy and lactation is over (Hefnawi, 1981).

The Islamic world today faces great problems in mother and child care. The statistics published by the

world health organization indicates the high maternal mortality rates of Moslem mothers compared to advanced countries. This is a great shame that Moslem mothers die while performing the most sacred duty, namely motherhood (Hefnawi, 1981). The causes of such high rates are the mother's lack to obtain a reasonable degree of education, nutrition, health and social services, it is the right of the Moslem mother to have proper antenatal care to guard against hazards of maternity (Hefnawi, 1981).

*** Establishment of MCH Centres in Egypt:**

In 1919 Dr. Mahfouz established the first two maternal centres in Egypt. to care for mothers during delivery, one at Bab El Sharia and the other at Bab El-Louk in spite of the objection of ministry of health (Branch of ministry of internal affairs at that time). But when those centres carried out their duties successfully, ministry of health started to establish more centres throughout the country 1923-1926 (Mahfouze 1966). It is not fair to neglect the role of social women's societies for their establishment of MCH centres as lady Kromer's centre and lady Loid's centre. Great persons at that time were members in such centres as MRS Dr. Hafez Afifi Pasha Abdel Khalik Hassouna

Pasha and many great Egyptian doctors (Shawki, I. 1966)

As ministry of health became independent ministry after the separation from ministry of internal affairs, it started to establish more and more MCH centres all over the country which have become now 234 centres in addition to 2500 rural health units assist in MCH services. These centres perform great and important job where antenatal, natal & postnatal services are available. The important role of those centres toward mother care is shown clearly in the following data:-

The number of MCH centre in Egypt till 1983 is 234 centre.

- About 700 doctors working in these centres.
- The number of antenatal care for the first visit was 170016 visits in 1983.
- The number of antenatal care visits more than one visit was 421, 434 visits in 1983
- The number of deliveries at home by the centres was 102026 for the year 1983.
- The number of deliveries at MCH centres was 4395.
- Total deliveries by MCH centres (1983) was 106075.