

## Baby Blues from a Quranic Perspective: Reflections on Maternal Mental Health through the Story of Maryam

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Article	Abstract
<p style="text-align: center;"><b>Article History :</b></p> <p>Received : July, 11, 2025            Reviewed: August, 20, 2025            Accepted : March, 09, 2026            Published : March, 14, 2026</p> <hr/> <p style="text-align: center;"><b>Keywords:</b></p> <p><i>Baby Blues, The Story of Maryam in the Qur'an, Postpartum Maternal Mental Health</i></p>	<p>The phenomenon of baby blues is a psychological condition commonly experienced by mothers after childbirth, characterized by feelings of sadness, anxiety, irritability, and emotional exhaustion. This article aims to examine the baby blues phenomenon from the perspective of the Qur'an by analyzing the story of Maryam in Surah Maryam, verses 16–26. The study employs a thematic interpretation (tafsir maudh' ) combined with a religious-psychological approach to explore the meaning and psychological relevance of Maryam's story in relation to the mental health conditions of contemporary mothers. The findings indicate that Maryam experienced severe psychological pressure during pregnancy, childbirth, and the postpartum period, as reflected in her verbal and emotional expressions. The Qur'an, through this narrative, conveys significant messages about empathy, spiritual support, and the importance of social assistance for women undergoing psychological distress after giving birth. This study contributes to the discourse on Islamic psychology by proposing a Qur'anic-based reflective framework that integrates spiritual, emotional, and social dimensions in addressing maternal mental health.</p>

### INTRODUCTION

The phenomenon of baby blues, or postpartum blues, is a very common psychological condition experienced by mothers after giving birth (Verda, Nanda Kusuma & Anisa Nuraidha, 2022). In the first days after giving birth, many mothers experience baby blues, both while still in the hospital and after returning home (Andréa Gerlone, et.al., 2022). This condition is characterized by mood swings, feelings of sadness, crying easily, anxiety, fatigue, and sleep disturbances, which usually appear several days after delivery and can last up to two weeks (Parwati & Gayatri, 2024). The main causes of this condition include drastic hormonal changes after childbirth, stress in caring for a baby, prolonged sleep deprivation, and various other factors that can contribute to these symptoms (Chechko et al., 2024).

According to Samria & Indah Haerunnisa (2021), an estimated 57 to 85 percent of new mothers experience baby blues symptoms, although generally mild and temporary, they can still impact the emotional well-being and relationship between the mother and her baby (Deniati et al., 2022). If not properly treated, baby blues can develop into more serious problems such as postpartum depression and even postpartum psychosis (Alexandra Landman & Sarah Tebeka, 2024). Postpartum psychosis is characterized by severe depression, hallucinations, delusions (Michael H. Connors, Jessica Gibbs, et.al, 2024), and behavior that is harmful to oneself and the baby (Alessandra B., & Katie H., Freddie W., et.al., 2024). Unfortunately, many people still misunderstand and attribute these symptoms to disturbances from spirits or excessive behavior on the part of the mother (Indriani, 2022).

In modern society, treatment for baby blues generally focuses on psychological approaches and social support (Bohari, Nurul Hidayah, Suryani As'ad, et al., 2020). However, the spiritual aspect is often overlooked, even though spirituality can be a source of strength and calm for mothers in dealing with postpartum emotional stress. In Islamic tradition, the story of Maryam (Maryam bint Imran), immortalized in the Qur'an, provides a vivid illustration of the emotional and social challenges a mother

faces, and how faith and spiritual practices such as prayer and dhikr are key pillars in overcoming these stresses (Nabila, 2022).

Maryam binti Imran is depicted as a figure who faced extraordinary pressure, both physical and social, during her pregnancy and childbirth without the support of others. However, through her spiritual closeness to Allah SWT, Maryam gained the serenity and strength to endure this difficult ordeal (Nabila, 2022). Susanto & Nurrohim (2025) explain that the Qur'an records how Allah provided Maryam with serenity, both through spiritual support and through the fulfillment of physical needs such as food and water (QS. Maryam: 23–26). The spiritual values contained in Maryam's story, such as dependence on Allah, the power of prayer, and the importance of community support (Ritaewati, 2020), are highly relevant for reflection and inspiration in supporting the mental health of today's mothers.

Several previous studies have examined the phenomenon of *baby blues* from various perspectives. Indriani's (2022) study discusses the management of *baby blues* from the perspective of the Quran as a spiritual approach for postpartum mothers, while Nabila (2022) highlights the story of Maryam as a representation of women's spiritual resilience in facing emotional stress. On the other hand, health psychology studies such as Chechko et al. (2024) and Parwati & Gayatri (2024) emphasize biological, psychological, and social factors in explaining the emergence of *baby blues*. Normatively (*das sollen*), maternal mental health studies should be developed comprehensively by integrating psychological and spiritual dimensions. However, in reality (*das sein*), research specifically examining the story of Maryam in the Quran as a reflection of the emotional experiences of postpartum mothers is still limited and has not been analyzed in depth through a thematic interpretation approach linked to modern mental health concepts. Therefore, this study presents novelty by analyzing the story of Maryam in Surah Maryam verses 16–26 using a thematic interpretation approach and a health psychology perspective to show its relevance to the phenomenon of *baby blues* in today's mothers.

This study aims to delve deeper into the story of Maryam in the Quran as a spiritual and psychological reflection on the mental state of modern mothers experiencing baby blues. Using a thematic interpretation approach and a health psychology perspective, this study seeks to bridge religious understanding with maternal mental health issues. This study is expected to be an important contribution to building a more empathetic and solution-oriented religious paradigm for women's postpartum mental suffering, as well as opening up a dialogue between modern science and Islamic spirituality on mental health issues.

## RESEARCH METHOD

This study uses a descriptive qualitative approach using narrative and thematic analysis methods on the verses of the Qur'an that tell the story of Maryam, especially Surah Maryam verses 16–26. These verses were chosen because they explicitly describe the emotional conditions, spiritual responses, and social challenges experienced by Maryam during pregnancy and after the birth of Jesus (peace be upon him). The narrative analysis focused on the storyline, Maryam's emotional expressions, and the interventions that occurred. Next, thematic analysis was conducted to identify key themes related to mental health (emotional, spiritual, social) that are relevant to the phenomenon of baby blues in modern mothers. Contemporary psychological concepts about baby blues are used as a comparative framework to draw analogies and relevance from Maryam's story.

Data collection was conducted through a literature review, examining verses from the Quran, interpretations by scholars, and scientific literature related to baby blues and maternal mental health. Data analysis was conducted in three stages. First, an analysis of verses from Surah Maryam, verses 16–26, explored their emotional and spiritual meaning in the context of postpartum maternal mental health. Second, a thematic comparison was conducted between the interpretations and modern psychological theory to find common ground between Maryam's experience and the conditions of mothers today. Third, contextual reflection was used to assess the relevance of Maryam's story as a spiritual and psychological foundation for maternal emotional recovery, which is expected to enrich Islamic understanding in supporting women's mental health.

## RESULTS AND DISCUSSION

### Definition and characteristics of baby blues

Baby blues, or postpartum blues, is a mild psychological condition commonly experienced by mothers within a few days to two weeks after giving birth (Temitope Okunola, Jacob Olumuyiwa Awoleke, et.al, 2021). According to Samria & Indah Haerunnisa (2021), approximately 57–85% of new mothers will experience a mild form of this mood disorder. This condition is temporary, but it can disrupt a mother's daily life if they do not receive adequate understanding and support (Afita Rokhimawaty, et al., 2025).

In general, baby blues is characterized by symptoms of rapid and unpredictable mood swings, crying easily for no apparent reason, feelings of anxiety or restlessness, irritability or anger, difficulty sleeping, feelings of being overwhelmed, lacking confidence, or unable to be a good mother (Kurniati, Yessy, et al., 2020). According to Rachel Buhagiar & Elena Mamo (2023), baby blues is characterized by symptoms such as crying easily, anxiety, fatigue, sleep disturbances, and rapid mood swings. This condition usually lasts for several days to two weeks postpartum (Parwati & Gayatri, 2024).

The causes are diverse, including drastically reduced levels of estrogen and progesterone in the mother's body, physical exhaustion, lack of social support, and uncertainty about motherhood (Nurmala Sinta A, et al., 2024). Although baby blues is not categorized as a serious mental disorder and usually resolves on its own without specific treatment, it is important to identify and address it early. If left untreated, this condition has the potential to develop into more serious disorders such as postpartum depression or even postpartum psychosis (Indriani, 2022).

Postpartum psychosis is the most extreme mental disorder of baby blues and postpartum depression (Norwidya Priansiska & Hardianti Aprina, 2024). In this condition, mothers experience severe depression, difficulty thinking and concentrating, excessive suspicion of others, and irrational fears (Saundra M. Albers, et.al, 2023). According to Rachel Vanderkruik, Lauren A. Kobylski, et.al (2024), symptoms also include hallucinations (hearing and seeing things that are not real), delusions (believing in illogical things, hearing whispers from the supernatural). Mothers can also treat their babies unnaturally to the point of endangering their own safety and that of the baby, and in extreme cases, can lead to tragic acts such as suicide or killing their own child (Yolanda et al., 2024).

From a health psychology perspective, treating baby blues involves an approach encompassing biological, psychological, and social aspects (Chechko et al., 2024). Family support, partner understanding, and the role of healthcare professionals are crucial in the mother's recovery process (Andréa Gerlone, et al., 2022). Furthermore, spiritual approaches are increasingly gaining attention as a crucial element in helping mothers understand and accept their condition (Indriani, 2022).

### Mental health from an Islamic perspective

Mental health is a translation of the term "Mental Hygiene." It is a field of science that studies mental health, with humans as its primary focus. This discipline examines various problems faced by humans in the context of their mental health (Fajrussalam et al., 2022, p. 22). From this perspective, we can see how mental health in Islam expands this understanding, emphasizing that a healthy mental state is an integral part of overall human well-being, encompassing harmony between the spiritual, emotional, and social dimensions (Arsal & Marlina, 2023, p. 299).

Islam views humans as multidimensional beings consisting of body, mind, and spirit, so that mental disorders are not solely associated with biological factors, but also with spiritual imbalance and weak self-control (*nafs*) (Rothman & Coyle, 2018, p. 1736). This concept of *nafs* is then further detailed in the Qur'an. The Qur'an identifies three levels of the soul (*nafs*) that describe the psychological dynamics of humans, namely *nafs al-ammaraah bi al-su'*, namely the soul that drives to evil described in QS. Yusuf: 53, *nafs al-lawwamah* refers to the soul that reproaches itself in QS. Al-Qiyamah: 2, and *nafs al-muthmainnah*, namely the calm soul as mentioned in QS. Al-Fajr: 27–30. This concept reflects the process of an individual's mental-spiritual development from a state of turmoil to psychological and spiritual stability (Nanda & Bashori, 2025, pp. 204–205). Mental health in Islam is achieved when a person is able to manage negative impulses, constructively regret mistakes, and achieve peace of mind based on the value of monotheism.

In addition to the conceptual framework of the Qur'an, classical Islamic literature has discussed mental health in depth. Ibn Sina, in his *Kitab al-Nafs*, classified mental illnesses and explained the importance of moral and intellectual intervention in the healing process (Arroisi et al., 2024, p. 127). Al-Ghazali, in his *Ihya' 'Ulumuddin*, emphasized the importance of *tazkiyatun nafs* (purification of the soul) as a path to mental stability, by positioning worship, *dhikr*, and *muraqabah* as spiritual therapies that strengthen the personality structure of believers (Hafidz Khusnadin & Shihab, 2025, pp. 155–156).

From a practical perspective, Islam offers preventive and curative mechanisms for maintaining mental health. Devotional activities such as prayer, fasting, Quranic recitation, and *dhikr* and *dua* have a psychotherapeutic function recognized in contemporary Islamic spiritual psychology approaches (Syifa & Huda, 2024, pp. 59–60). The Quran states, "Ala bi *dhikrillahi tathma'innul qulub*" (QS. Ar-Ra'd: 28), which emphasizes that inner peace can be achieved through closeness to God. This spiritual dimension plays a significant role in building emotional resilience, including in the context of trauma or stress leading up to or after childbirth (Yousriatin et al., 2022, p. 45).

In the context of postpartum women, the phenomenon of baby blues can be understood as a form of emotional distress arising from rapid biological and psychosocial changes. Islam does not consider this condition a disgrace or weakness of faith, but rather a form of test (*ibtila'*) that must be responded to with an empathetic and integrative approach (Syed Abdul Rahman et al., 2020, pp. 33–34). Islam's understanding of psychological suffering, as depicted in the story of Maryam when she experienced loneliness and psychological distress (Quran, 2:22–26), shows that the Quran provides a strong narrative space for women's psychological suffering, while also offering a spiritual approach as a form of spiritual healing.

Thus, mental health in Islam is not a foreign concept, but rather part of Islam's integral vision of humanity. This approach provides an alternative framework for understanding psychological disorders such as baby blues and opens up opportunities for developing interventions based on Islamic spirituality to support postpartum women in a more humane, transformative, and contextual manner.

### **Study of the Story of Maryam in the Qur'an in QS Maryam Verses 16–26**

The story of Maryam in the Qur'an, as summarized in Surah Maryam verses 16 to 26, represents a narrative rich in psychological and spiritual implications. This story is not simply a historical chronicle, but rather a comprehensive case study of a woman's resilience in facing a series of extraordinary life trials. The sequence of verses systematically describes the evolution of Maryam's response, starting from the initial phase of acceptance of Divine destiny, continuing through the peak of emotional crisis during childbirth, and finally, the manifestation of spiritual intervention and support that guided her towards recovery and adaptive strategies (AbdAleati et al., 2016). This study allows the identification of the Qur'anic paradigm on mental health, particularly in the context of the postpartum experience, through an in-depth analysis of the emotional, spiritual, and social aspects inherent in the narrative.

#### **1. The Process of Accepting Divine Destiny and Self-Isolation**

Divine Command and Character Introduction Verse 16 "And tell (Muhammad) the story of Maryam in the Book (Al-Qur'an)..." This verse begins with a direct order from Allah to the Prophet Muhammad SAW to retell the story of Maryam. This indicates the significance and universal lessons contained in Maryam's narrative, making it not just a historical story, but an eternal source of wisdom in the Qur'an. The emphasis on "in the Book (the Qur'an)" confirms the authority and truth of this revelation.

Maryam's Seclusion Verse 16 "...that is, when she withdrew from her family to a place in the east." The phrase "مِنْ أَهْلِهَا" (when she withdrew from her family) indicates a deliberate act of separation by Maryam. According to Ibn Kathir in his commentary, this means Maryam withdrew from the hustle and bustle of her family's daily life to devote herself fully to worship and draw closer to Allah. A place "to the east" (مَكَانٌ شَرْقِيًّا) is generally interpreted as a location outside the main prayer mihrab, which may be more secluded or quiet ("Tafsir Ibnu Katsir Surah Maryam verses 16-21," 2015). Al-Qurtubi said that this is a place that is not disturbed by other people, ideal for worship and prayer. The

interpretation put forward by Ibn Abbas, as you mentioned, links the East as the Qibla for Christians with the birthplace of Jesus (as), showing the importance of this location in religious narratives.

Creating Boundaries and Privacy verse 17 "So she put up a veil (that shielded her) from them..." The use of "حِجَابًا" (veil or barrier) completes Maryam's act of seclusion. This is not only a physical barrier, but also a symbol of Maryam's commitment to privacy, reverence, and purity. According to Imam Al-Maturidi in Ta'wilat Ahl al-Sunnah, this veil served to protect her from the eyes of others so that she could worship in peace and with full focus without distraction. This also confirms Maryam's piety in maintaining her honor and private parts (Mujahid, 2024).

Divine Intervention and the Beginning of the Test Verse 17 "...then We sent to her Our Spirit (Gabriel), and he appeared to her (in the form of) a perfect human being." This passage is a crucial turning point in the story. Allah sent His Holy Spirit (Gabriel), who appeared in the form of a perfect human being (بَشَرًا سَوِيًّا). Ath-Tabari and other commentators explain that Gabriel came in human form so that Mary would not be surprised or frightened by seeing the true form of an angel. This presence of Gabriel was the beginning of the miracle and the most difficult test for Mary: receiving the news of pregnancy without the touch of a man. This intervention changed the entire course of Mary's life.

قَالَتْ إِذِ اعْوِذَ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا قَالَ إِذَا لَمْ يَرْسُلْ رِبِّيَ لِي أَهْبَ لَكَ عَمَّا زَكِيًّا قَالَتْ الَّذِي يَكُونُ لِي غَلْمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا قَالَ كَذَلِكَ قَالَ رَبُّهُنَّوَاءٌ هِيَ وَجَعَلَهَا آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَوَكُنْ أَمْرًا مَقْضِيًّا

*She (Maryam) said (to him), "I seek refuge in the Most Merciful from you (so that you may not harm me), if you are a righteous person." He (Jibril) said, "I am only a messenger from your Lord, sent to grant you the blessing of a pure son." She (Maryam) said, "How (could) I have a son, when no man has ever touched me and I am not a prostitute?" He (Gabriel) said, "So it shall be." Your Lord says, "That is easy for Me, and so that We may make him a sign (of My greatness) for mankind and a mercy from Us. That is a matter already decreed" (QS. Maryam Verses 18-21).*

This section features an intense dialogue between Maryam and Gabriel, which initially sparks Maryam's anxiety and astonishment at the news of pregnancy without male contact. Gabriel's assertion that this is a "decided matter" and "easy for God" indicates an aspect of divine destiny that must be accepted. Maryam, with her deep faith, ultimately accepts God's will.

According to Fakhrudin Ar-Razi (Mafatih al-Ghayb) Verse 18 interprets Maryam's words as the peak of her piety and holiness. Maryam did not immediately panic, but instead used the spiritual phrase "I seek refuge in Ar-Rahman" and the moral reminder "if you are a pious person," which shows self-control and spiritual wisdom in dealing with unexpected situations (Razi, 1862). In Verse 19, Ibn Kathir explains that Jibril immediately clarified his identity to calm Maryam, eliminate fear and suspicion. The mention of the "pure son" (ghulaman zakiyyan) signifies the purity of Isa (a.s.) from sin and his glory ("Tafsir Ibnu Katsir Surah Maryam verses 16-21," 2015).

Al-Baghawi (Ma'alim at-Tanzil) in verse 20 interprets Maryam's question not as a doubt about God's power, but as an expression of human wonder and a request for an explanation of the mechanism of the miracle, considering her virginity. Furthermore, verse 21 according to Imam An-Nasafi in Madarik at-Tanzil wa Haqa'iq at-Ta'wil emphasizes that the phrase "It is easy for Me" indicates God's absolute Omnipotence, eliminating all logical doubts about Maryam. The purpose of "a sign for mankind" and "a mercy from Us" emphasizes the universal and merciful dimension of this miracle, making it an eternal lesson for all mankind. "A matter already decided" (amran maqdiyya) means a destiny that has been determined and will surely happen.

This dialogue illustrates the process of adapting to an extraordinary and uncontrollable reality. Maryam's initial anxiety ("How is this possible...") is a human response to uncertainty and significant cognitive challenges. Her eventual acceptance demonstrates the power of faith as a central coping mechanism in the face of the unexpected. This is particularly relevant for mothers adapting to significant and unexpected changes after childbirth, where emotional validation, clarification of information, and submission (tawakkul) to divine destiny can facilitate psychological adaptation.

﴿ فحملته فانتبذت به مكنا قصىا ﴾

*"So she became pregnant, then she exiled herself with her womb to a faraway place"  
(QS. Maryam Verse 22)*

This verse marks the beginning of Maryam's pregnancy and again emphasizes her exile, this time with the burden of pregnancy. The exile to a "faraway place" (مَكَايَا قُصِيَا) indicates her attempt to avoid the stigma and social hardship she would face from a society that would not understand her miraculous pregnancy. Ibn Kathir explains that Maryam went far away to avoid the ridicule of her people, knowing that they would suspect her of being pregnant without a husband. This was a preemptive measure to protect herself from potential social harm.

Al-Qurtubi explains that "a distant place" can mean far from human sight, such as east of Jerusalem or another remote location near the city. This was Maryam's act of self-protection from slander and evil. The image of self-isolation experienced by Maryam can be analogized to the feelings of isolation and need for solitude experienced by many mothers during difficult pregnancies or postpartum periods. Social isolation is a common risk factor for baby blues and postpartum depression (Kendall-Tackett, 2017). This verse also highlights the fear of social judgment and stigma, which often triggers mothers to refrain from sharing or seeking help when experiencing emotional difficulties, choosing to withdraw rather than face the potential social consequences.

## 2. The Peak of Emotional Crisis and a Call for Help

﴿ فَنَادَتْهَا الْمَخَاضُ إِلَىٰ هَذَا النَّخْلِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنتُ نَسِيًا مَّسِيًا ﴾

*"Then the pain of childbirth forced her (to lean) against the base of a date palm tree, she said, 'Oh, how I wish I had died before this, and I had become something insignificant, forgotten'" (QS. Maryam Verse 23)*

This verse culminates Maryam's emotional crisis. Amidst the excruciating pain of labor, she utters a phrase that reflects despair, regret for her existence, and a sense of emptiness. "Would that I had died before this" is an extreme expression of unbearable psychological burden, and "something meaningless, forgotten" indicates a loss of self-esteem and identity in the eyes of herself and society. Ibn Kathir explains that Maryam's words stem from the excruciating pain of childbirth and her fear of facing society, which would surely accuse her of adultery. She chooses death over facing a great shame that she knows is not her fault. This is an expression of profound suffering, not disbelief.

Ath-Thabari interprets "forgotten" (mansiyya) as Maryam wishing she had never been born or never existed so that she would not have to face such severe trials and accusations from her people. Imam Fakhruddin Ar-Razi in Mafatih al-Ghayb explains that Maryam's words show the magnitude of the trials that befell her, where worldly and religious difficulties gathered on her: the pain of childbirth, the absence of a helper, and the fear of cruel accusations. This is the height of human despair under extraordinary pressure.

This verse is very relevant as a reflection of the baby blues from an emotional perspective. It is a vivid depiction of the profound sadness, hopelessness, and extreme negative thoughts that can arise in baby blues or Postpartum Depression. Uncontrollable crying, feelings of emptiness, and sometimes the desire to "disappear" or "just die" are frequently reported symptoms (APA, 2013). Maryam's feelings of worthlessness are those of feeling "nothing," which can be equated with feelings of incompetence as a mother, loss of self-identity, or failure in a new role. Feelings of inability to cope with the new role of motherhood are at the heart of many cases of baby blues. Stigma and Social Fear: The phrase "forgotten" implicitly indicates Maryam's concern about how society will perceive and forget her if she is not present. This is relevant to mothers' fears of stigma and negative judgment if they cannot appear "perfect" after giving birth, which often causes them to hide their emotional struggles (Beck, 2001).

### 3. Divine Intervention and Restoration

فَلَدِيهَا مَتَهَا سَتَهَا الْاِبْتِحَازَ قَدْ جَعَلَ رَبُّكَ لَكَ سَرِيًّا

*"Then he was called from beneath him, 'Do not be sad! Indeed, your Lord has made a small river beneath you'" (QS. Maryam Verse 24)*

This verse marks a turning point and direct intervention from God. The call to "Do not grieve" is a validation of her feelings and a command to let go of her grief. This is followed by the assurance of sustenance and ease, signified by the presence of a small river. In Ibn Kathir's view, there is a difference of opinion as to who called to Maryam from beneath her. Most commentators, including Mujahid and Said ibn Jubair, believe it was Jesus (peace be upon him) himself speaking from her cradle. Others believe it was the Angel Gabriel. However, the essence is that it was divinely soothing. Ath-Tabari explains that the "small river" (sariyyan) was the river flowing beneath Maryam, which God prepared as sustenance. This is clear evidence of God's mercy and care.

The command not to grieve is a crucial form of verbal support and emotional validation. This is similar to the role of social and professional support in reassuring the mother that her feelings are normal and that she is not alone. Emotional validation is a crucial first step in the psychological recovery process (Linehan, 1993). From a spiritual perspective, the reminder of God's care and compassion ("Your Lord has made...") is a source of spiritual calm (sakinah). This fosters tawakkul (surrender), reduces the burden of anxiety, and strengthens faith-based resilience (Pargament, 2013). Meanwhile, from a practical perspective, the presence of a "small stream" indicates the fulfillment of basic physical needs (hydration, hygiene), which are vital for postpartum recovery and affect mental health. Adequate nutrition and hydration are essential for cognitive function and emotional regulation.

وَهَوِّنِي لِيْ اِنَّكَ بِمِجْدَعِ النَّخْلِ تَمْطُطُ عَلَيَّكَ وَطَبَا جَنِيًّا

*"And shake the base of the date palm tree towards you, and the tree will shed ripe dates on you" (QS. Maryam Verse 25)*

Despite her postpartum weakness, Maryam was commanded to perform a physical action ("shake"). This command demonstrates that divine help often comes through human effort. The fallen dates are a blessing containing essential nutrients. Imam Ash-Syaukani, in Fathul Qadir, explains that the command to shake the date palm, despite Maryam's weakness, demonstrates God's power to make difficult things easy through minimal effort. This is a miracle and a lesson in the importance of endeavor. Meanwhile, Ibn Kathir highlighted the virtues of fresh dates (rutab) as the best food for postpartum women, both medically and nutritionally, because they contain sugars that quickly provide energy and are easily digested.

This command teaches the importance of effort, even in times of vulnerability. It inspires the mother to seek solutions, take small steps toward recovery, and have faith that her efforts will be rewarded. This command supports the concept of self-efficacy, demonstrating that despite her weakness, Maryam is capable of contributing to her recovery. Physically, dates are a highly nutritious food. This emphasizes the importance of adequate nutrition for postpartum mothers, as physical exhaustion and nutritional deficiencies can exacerbate symptoms of baby blues (Garthus-Niegel et al., 2015). Adequate nutrition plays a crucial role in maintaining mood stability and energy.

وَالْيَ وَاشْرَ وَقَوِي ثَبَّ مَا فَاهَا تَرِيْنٌ مِّنَ الْبَثِّ اِلَّا اَبْدَا فَقَمُوْا لِاِلٰهِ نَذُوْتٍ لِّمَنْ حَمَنَ صُوْمًا فَلَنْ اَكْمَ الْيَوْمَ اَنْسِيًّا

*"So eat and drink and be merry. If you see someone, then say, 'Indeed, I have vowed to fast (not talk) to God, the Most Merciful, so I will not talk to anyone this day'" (QS. Maryam Verse 26)*

This verse completes the healing process. The command to "eat and drink and be merry" (qarr 'aynan) is an encouragement to achieve inner peace and happiness. The second part of this verse provides Maryam with a strategy to deal with social pressure from society who will question her pregnancy. She is commanded to "fast from speech" (not speak to people) as a form of protection. Imam

As-Sa'di in Tafsir As-Sa'di explains “qarr ‘aynan” as a command to calm the heart and soul, namely to be free from sadness and anxiety, because Allah has given her signs of His greatness. Al-Maturidi (Ta'wilat Ahl al-Sunnah) interprets the vow to fast from speech (sawman) as permission from Allah to avoid arguments and accusations from her people (Mujahid, 2024). This is a form of wisdom in dealing with situations that cannot be explained logically to the layperson. It demonstrates Allah's support in dealing with social pressure.

Ibn Kathir emphasized that fasting from speaking was permitted in pre-Islamic law, as a strategy to avoid conflict and allow the miracle of Jesus (peace be upon him) to speak for Mary. The command to "be joyful" indicates the ultimate goal of recovery: achieving inner peace and contentment. This indicates that Maryam has passed the peak of her emotional crisis and can now experience well-being. From a spiritual perspective, the strategy of abstaining from speaking is a protective mechanism against potentially hurtful and judgmental social interactions. This is relevant to the need for mothers experiencing baby blues to establish boundaries, or maintain distance from people or situations that can exacerbate stress, protecting emotional energy (Gottman & Declaire, 2001). Focusing on oneself by taking time to recover without the pressure to explain or defend oneself supports the concept of self-care and prioritizing mental health over unrealistic social expectations. "Vowing to fast to God the Most Merciful" is a form of spiritual coping, in which Maryam uses her relationship with God as a reason to avoid energy-draining interactions. This demonstrates how spirituality can be a source of strength and an adaptive strategy in the face of external pressures.

Through a sequential examination of Surah Maryam, verses 16-26, it is clear that Maryam's story, despite its unique context, offers a profound reflection on a mother's experience facing postpartum challenges. These verses vividly depict a spectrum of emotions, from anxiety and extreme despair to recovery. Furthermore, they highlight the importance of spiritual dimensions such as faith, resignation (relief), endeavor (ikhtiar), divine support as a source of strength and coping mechanisms, as well as the dynamics of social aspects such as isolation, stigma, the need for support, and self-protection strategies. Thus, Maryam's story is not only a historical narrative, but also a Qur'anic case study rich in lessons about mental and spiritual resilience, which are highly relevant for understanding and supporting today's mothers who experience baby blues.

### **Symptoms of Baby Blues and Their Correlation with the Story of Maryam in QS Maryam 16-26**

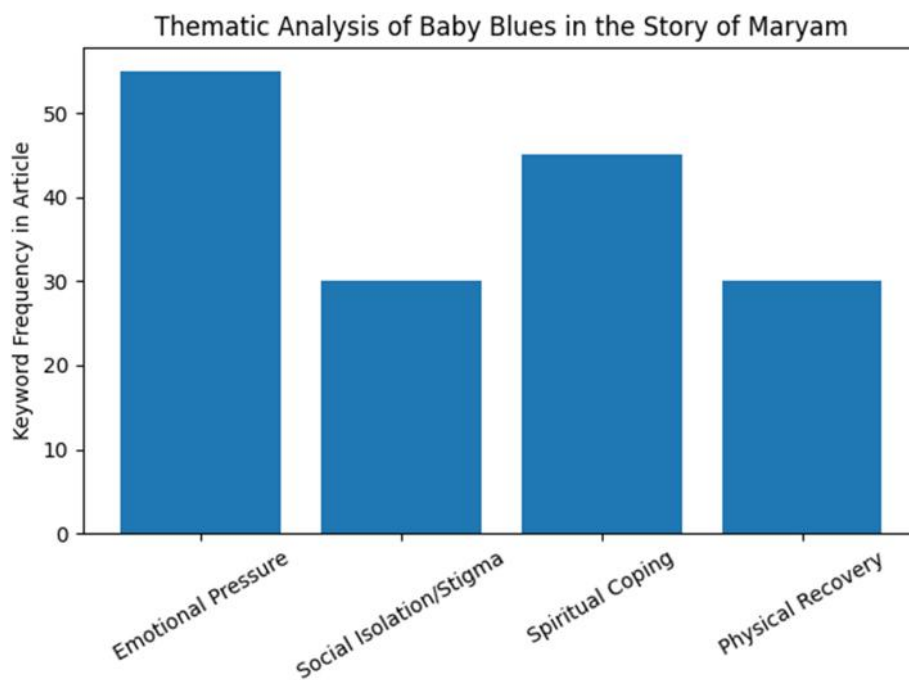
Baby blues, or postpartum blues, is a mild psychological condition commonly experienced after childbirth (Temitope Okunola, Jacob Olumuyiwa Awoleke, et al., 2021). Symptoms include mood swings, unexplained crying, irritability, feelings of inadequacy as a mother, and a desire to be alone (Yolanda et al., 2024). When these symptoms are related to Maryam's story, several fundamental similarities emerge. Maryam's condition of mental distress, fear, shame, and a desire to isolate herself closely resembles the symptoms of modern baby blues (Nabila, 2022). However, there is also a crucial difference: Maryam faced this condition without social support, while women today have at least access to health services and family support (although sometimes less than optimal). The social pressure on Maryam as a woman who conceived without a husband reflects the stigma also felt by some mothers today, such as the assumption that a mother must always be strong, happy, and perfect after giving birth.

### **Reflections and Relevance for Today's Mothers**

Maryam's story teaches us that spiritual support is crucial in the postpartum recovery process (Susanto & Nurrohim, 2025). When someone feels down, lost, or even wants to disappear from life, spiritual approaches such as dhikr (remembrance of God), prayer, and understanding God's destiny can be a source of inner strength (Indriani, 2022). Furthermore, social interventions in the form of support from family, partners, and the community are also crucial in helping mothers overcome postpartum emotional stress (Andini Via Janahti Putri, 2023). The concepts of patience (abr), trust in God (tawakkul), and strengthening faith are highly relevant Islamic approaches to helping mothers navigate the transition to parenthood. Maryam is not only a symbol of purity and steadfastness, but also a representation of a woman who is human and emotionally vulnerable. This suggests that women experiencing baby blues are not weak or failed mothers, but rather human beings in need of understanding, support, and space to fully recover (Nabila, 2022).

### Implications of the Research Findings

The findings of this study indicate that the story of Maryam in Surah Maryam, verses 16–26, reflects psychological dynamics that align with the concept of the baby blues in modern psychology. From a health psychology perspective, the baby blues are understood as an emotional response arising from biological, psychological, and social changes following childbirth, characterized by feelings of sadness, anxiety, tearfulness, and a desire to withdraw from social environments. This finding aligns with the theory proposed by Temitope Okunola and colleagues, which explains that the baby blues is a temporary emotional condition that arises in the early postpartum period due to hormonal imbalances and psychosocial stress. In the narrative of the Qur'an, a similar condition is reflected in Maryam's emotional expressions as she faced the pain of childbirth and social pressure, particularly in her expressions of despair, which depict an extremely heavy psychological burden. This indicates that the emotional experiences described in the story of Maryam are relevant to contemporary psychological concepts regarding emotional distress during the postpartum period.



On the other hand, the results of this study also expand upon previous research findings that emphasize the importance of social support in recovering from the baby blues. Research by Andréa Gerlone et al. (2022) confirms that family and environmental support are key factors in reducing the risk of postpartum emotional distress. However, this study indicates that in the context of Maryam's story, human social support was virtually absent, leading to coping mechanisms that were predominantly spiritual in nature. The divine intervention described in these verses demonstrates that the spiritual dimension can serve as a source of psychological resilience when social support is unavailable. Thus, this study offers an additional perspective on social support theory in health psychology by emphasizing that spirituality can function as an alternative source of support capable of strengthening an individual's resilience in the face of emotional stress.

Furthermore, the findings of this study also align with the concept of spiritual psychology in Islam developed by Abdallah Rothman and Adrian Coyle, which posits that mental health from an Islamic perspective is influenced not only by biological and psychological factors but also by the spiritual balance between humans and God. Within this framework, spiritual practices such as prayer, dhikr, and tawakkul function as emotional regulation mechanisms that can enhance inner peace. Maryam's story illustrates how the process of emotional recovery occurs not only through the fulfillment of physical needs such as food and water, but also through the strengthening of the spiritual dimension, which provides a sense of security and peace of mind. Thus, this study not only confirms modern psychological theories regarding the baby blues but also offers an integrative perspective that connects health psychology approaches with spiritual values within the Islamic tradition.

## CONCLUSION

The phenomenon of *baby blues* is a common emotional experience for postpartum mothers, characterized by sadness, anxiety, and feelings of helplessness. By examining the story of Maryam in Surah Maryam, verses 16–26, this study found that the Quranic narrative clearly depicts the psychological dynamics of a woman facing emotional stress, isolation, and even despair in the period leading up to and following childbirth.

The analysis shows several important aspects relevant to the *baby blues phenomenon* : experiences of social isolation, profound emotional distress, the need for spiritual support, and divine intervention that provides inner peace and psychological recovery. Maryam's story also demonstrates that recovery occurs not only through spiritual strength such as prayer, trust in God, and peace of mind, but also through fulfilling physical needs and strategies for coping with social pressure. These findings confirm that Quranic values can serve as a transcendental reference for understanding maternal mental health more holistically. Thus, women experiencing *baby blues* should not be viewed as weak in faith, but rather as individuals facing emotional distress and requiring spiritual, social, and psychological support to fully recover.

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