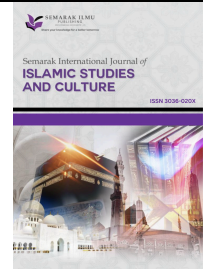




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The Scientific Evidence of Quranic Energy on Humans Based on Aura Color Spectrum Technology

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ABSTRACT

The Quran has always been regarded as possessing good energy. The sound waves produced during the reciting of the Quran possess certain frequency and wavelength characteristics. Nonetheless, the authentic vitality of the Quran has yet to be properly substantiated. The main objective of the research is to scientifically validate the energy derived from the Quran (Surah Al-Fatihah and Surah Yasin) via the analysis of the Aura color spectrum. The research undertaken was a quasi-experimental study using a pre- and post-test methodology. The research participants were randomly chosen using a purposive sample approach based on certain criteria: individuals aged 20 to 40 years, representing diverse ethnicities, who were neither students nor previous tafiz pupils, and neither recitation instructors. The research participants were categorized into two groups: one including 15 Muslim respondents and the other consisting of 15 non-Muslim respondents. The used research apparatus was the WinAura biofeedback device. The alteration in aura hue among respondents during Quran recitation was assessed by variations in the body's electrical levels using WinAura biofeedback apparatus. The intervention administered in this research was listening to the recital of Surah Al-Fatihah and Surah Yasin. The experimental approach included responders listening to the recital of Surah Al-Fatihah and Surah Yasin. The Aura color shift was measured as the respondents listened to the surahs. The aura hue shown by the WinAura apparatus reflects the authentic energy. The study's findings indicated that the Aura of Surah Al-Fatihah was seen as green by both Muslim and non-Muslim respondents. The color green signifies healing. The aura hue for Surah Yasin was blue for the Muslim respondents and orange for the non-Muslim respondents. The blue hue signifies peacefulness and faithfulness to Allah. The color orange signifies generosity and enthusiasm. This research concludes that the real energy of the Quran may be scientifically validated by biofeedback devices that assess changes in the body's electrical levels during the recitation of Surah Al-Quran.

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1. Introduction

The Malaysian Ministry of Health (KKM) reports that the latest statistics for 2024 indicate a notable rise in mental health cases among Malaysians. From January to June 2024, government hospitals recorded over 200,000 cases of mental health treatment, reflecting an increase of more than 20% compared to the corresponding period in the previous year. The rise in these issues includes challenges such as depression, anxiety, and post-traumatic stress disorder (PTSD), with a significant increase in cases necessitating outpatient treatment and hospitalization [1]. There are several treatment methods available to address and alleviate mental health issues among Malaysians, one of which includes Al-Quran treatment.

The Al'Quran has the capacity to foster peace within the soul and facilitate transformation in both thought processes and human behavior [2]. Recent studies have demonstrated the effectiveness of this treatment utilizing the Al-Quran. Notably, research by Zainudin and Nordin [3] indicates that listening to the recitation of the Al-Quran enhances peace of mind and positively influences the nervous system, aiding in the emotional stabilization of individuals experiencing mild to moderate mental challenges. The straightforward Al-Ghamdi [4] highlights the efficacy of Ruqyah Syar'iyah in addressing issues like panic attacks and sleep disorders in patients across the Middle East.

This study concluded that treatment based on the Al-Quran offers psychological benefits and enhances spiritual well-being. A study by Athar [5] demonstrated that listening to the Quran when read aloud influences physiological parameters, including heart rate, blood pressure, and muscle tension. The effects have been observed across all individuals, regardless of their religious or ethnic backgrounds. All individuals may be open to receiving divine guidance. Studies indicate that recitation and exposure to Quranic verses can influence human physiological conditions, including stress reduction and improved emotional well-being. A study employing biofeedback techniques established a connection between Quranic recitations and positive alterations in brain wave patterns and energy fields, which are frequently manifested in changes in the human aura [6].

The UMRAN Journal is exploring the parallels between Quranic verses and natural phenomena, including energy fields and light spectrums, in an effort to scientifically validate Quranic teachings. This interdisciplinary approach has introduced innovative methods for understanding energy transfer from recitations [7]. Tafseer (interpretation) literature often emphasizes the alignment between Quranic revelations and scientific principles. Dr. Hathout's Science in Quran Series emphasizes the potential for integrating ancient wisdom with modern energy field technologies, underscoring the significance of Quranic guidance in today's scientific landscape [8].

The existing research gap indicates that studies concerning the energy of the Al-Quran conducted to date have not successfully provided scientific evidence for the energy attributed to the Al-Quran. One of the areas of focus is the examination of the structure of water crystals conducted by Prof. Emoto. This research addresses the existing gap in literature by providing scientific evidence regarding the true strength of the surahs of the Quran.

1.1 Aura Colors

The hue of the aura resembles that of a rainbow. Contemporary technologies such as Kirlian photography and Gas Discharge Visualization (GDV) have been employed to document alterations in the human aura as affected by religious practices. Research suggests that Quranic recitations may enhance the vibrancy and clarity of aura colors, possibly indicating an increase in spiritual energy [9]. For over a century, researchers have endeavored to capture images of the aura [10]. Nikola Tesla,

recognized for his contributions to the field of light, is regarded as a modern expert in electric power. He established the technological foundation for capturing images of light, which serves as the basis for Kirlian photography technology [10]. Kirlian photography technology In the 1890s, Tesla captured the first photograph of the aura. He has captured images of the aura surrounding the fingertips as well as the aura of the entire body, utilizing a device that has been linked to the body [10].

The study's findings indicate that the human aura is composed of seven distinct layers or levels [10]. The colors closely resemble human personality traits. Humans possess a fundamental color or enduring color combination; however, the color and energy present in a human's aura can fluctuate rapidly. Lindgren and Jennifer [10] indicated that the fundamental colors in the human aura may evolve over time.

Valerie Hunt's aura study from the University of California Los Angeles has effectively developed a method for detecting alterations in bioelectrical waves on the skin above the chakra points, utilizing standard EMG [10]. Hunt discovered that the alterations in aura color noted by psychics corresponded with the EMG recordings. The findings of this study indicate a significant correlation between the color of the aura and the pattern of electrical waves [10].

Table 1

The aura colors and meanings

| Aura Colors | Meaning | References |
|---------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|
| Red | Associated with energy, strength, passion, and vitality. A strong red aura can indicate a grounded, determined individual, while darker shades might signal anger or stress. | Brennan, [11] |
| Orange | Symbolizes creativity, joy, enthusiasm, and emotional expression. It is linked to people who are sociable and adventurous | Myss, [12] |
| Yellow | Represents intellect, optimism, and joy. A bright yellow aura indicates clarity of thought, inspiration, and a cheerful disposition | Kilner, [13] |
| Green | Associated with growth, healing, and balance. A bright green aura reflects compassion and a healing nature, often seen in caretakers | Panchadasi, [14] |
| Blue | Represents calmness, communication, and intuition. A bright blue aura indicates a person who is peaceful, communicative, and insightful | Tansley, [15] |
| Indigo | Symbolizes deep intuition, spirituality, and a connection to the higher self. Those with an indigo aura are often highly empathetic and intuitive | Hunt, [16] |
| Purple/Violet | Associated with spiritual awareness, transformation, and wisdom. A strong violet aura often reflects psychic abilities and a deep connection to the spiritual realm. | Leadbeater, [17] |

1.2 Research Problem

The Al-Quran is well recognized for its potency or vitality that influences both the physical and mental well-being of individuals. Nonetheless, until date, there is an absence of scientific studies demonstrating the presence of the energy of the Quran. One research examining the potency of the Al-Quran involves the alteration of water molecule structures in response to auditory stimuli, specifically contrasting harsh and pleasant sounds, including a surah or verse from the Al-Quran, conducted by Prof. Masaru Emoto from Japan. The study's findings indicate that water molecules exposed to surahs or verses of the Al-Quran exhibit aesthetically pleasing crystal formations, in contrast to those subjected to negative noises or speech, such as arguments and profanity.

The research undertaken by Prof. Imamoto and his team demonstrated that the Al-Quran had a certain strength or energy; nevertheless, it failed to identify the nature of this strength or energy inherent to the Al-Quran. The nature of power or energy inherent in the Al-Quran remains

scientifically unexplainable. Each surah in the Al-Quran is said to possess distinct power or vitality; yet, the real potency of each surah remains undisclosed.

2. Methodology

This research constitutes an experimental investigation. The design employed in this study is quasi-experimental. The employed experimental framework is characterized by a pretest and posttest design. The design is illustrated in Figure 1 below.

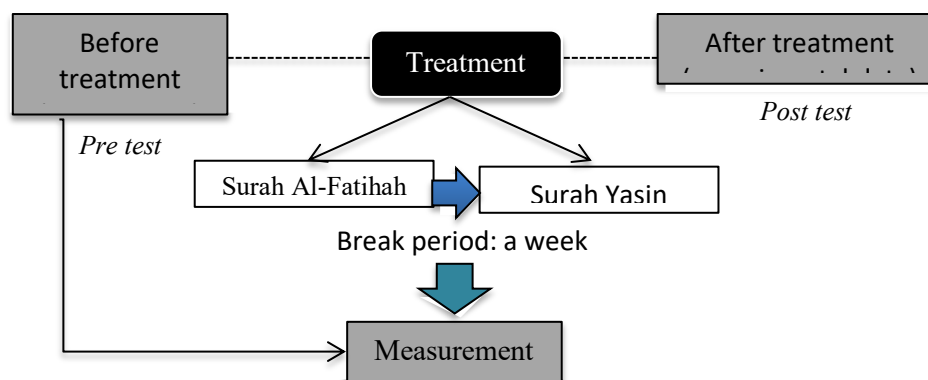


Fig. 1. Quasi-experimental design

Based on Figure 1, it shows that before the experiment is carried out, the researcher will collect information in the form of aura color data and internal physiological measurements from each respondent (before receiving treatment).

After that, each respondent received treatment in the form of Surah Al-Fatihah (10 minutes), one week later the respondent received treatment in Surah Yasin. During the data collection process in each treatment, the researcher conducted measurements in the form of aura color. At the end of the study, the aura color data of each respondent was compared between data before and after treatment.

The reasoning behind the absence of a control group in this experiment is attributed to the one-group design of the study. The aim of this experiment is to empirically determine and validate the pure energy of the Qur'an.

2.1 Research Respondents

The participants in the research are individuals aged between 20 and 40 years. The participants in the study include students and staff from Universiti Malaysia Kelantan (UMK). A total of 30 individuals participated in the research study. The participants in the study were categorized into two groups: the Muslim group and the non-Muslim group. Every group is composed of 15 individuals. In experimental research, particularly in exploratory studies like this one, smaller sample sizes can be adequate for establishing preliminary findings and demonstrating proof of concept. The rigor lies in controlling variables, ensuring precise measurements, and using robust methodologies, as done in this study through the WinAura biofeedback device. This equipment reliably captures aura color changes and provides reproducible results, minimizing potential bias or variability.

2.2 Research Place

This study was conducted at the experimental laboratory of the Center for Language and Human Development (PBI), UMK, Bachok campus. The study was conducted in the morning between 10:00 am - 12:00 noon. All study data were collected at the same time, this was to avoid incorrect study results. The study data collected during the morning and evening were different.

2.3 Research Equipment

According to Figure 2, the aura data for this study were collected utilizing the WinAura Pro equipment sourced from the United States. This equipment was developed by Guy Coggins. The WinAura equipment includes the Aura sensor box (handplate), WinAura Pro software, WinAura Dongle key, and a webcam.

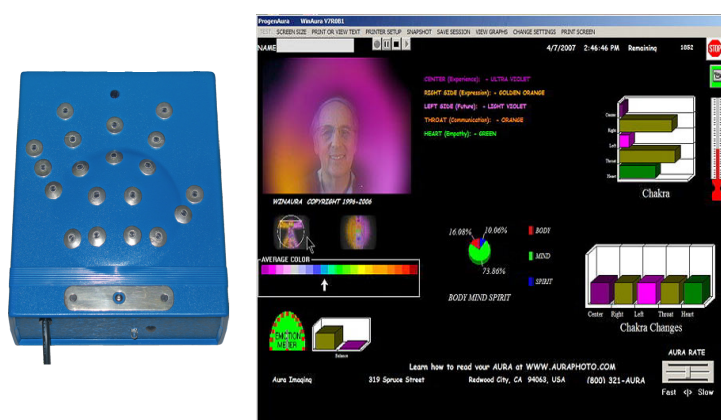


Fig. 2. WinAura equipment used in the research

Figure 3 illustrates the proper utilization of the WinAura equipment. To acquire Aura color data, the participant is instructed to position their left hand on the Aura sensor box and assume a relaxed posture. The activation of the Aura sensor box and WinAura Prof software requires the use of the WinAura dongle key.

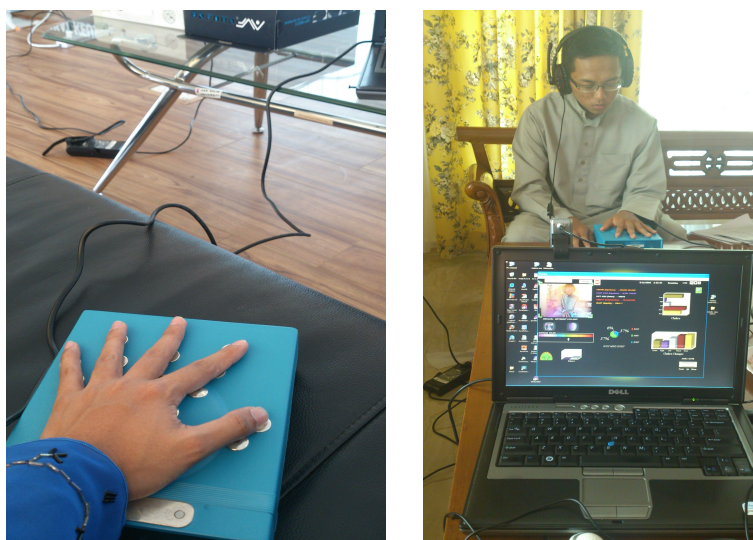


Fig. 3. Aura usage and measurement using WinAura equipment

The WinAura equipment is categorized as biofeedback equipment. A camera is utilized in conjunction with the sensor device and WinAura Pro software. The process of palm reading, culminating in the production of the aura color, requires only 8 to 10 seconds. This equipment operates in the following manner: 1. The camera will capture the image of the respondent. The duration of this process is 2 seconds. 2. Subsequently, the WinAura equipment (handplate Aura sensor box) will assess the electrical level from the palm and translate the data from electrical frequencies into distinct colors and shapes that are represented as Aura. The duration of this process is between 6 to 8 seconds. The Aura image generated by this equipment exhibits enhanced brightness and clarity compared to the Aura image perceived by psychics. The amplification of the signal, which consists of electrical waves generated by the hand, is facilitated by the WinAura equipment.

The data collection process in this study is outlined as follows, and illustrated in Figure 4 below.

1. The participants arrived at the laboratory room.
2. The study participants were allotted a rest period of approximately 5 minutes.
3. Following that, the actual study commenced, involving the administration of Surah Al-Fatihah treatment for approximately 10 minutes to both Muslim and non-Muslim respondent groups. The data collection process and measurement of the effects of Surah Al-Fatihah on both Muslim and non-Muslim respondents were conducted over a period of approximately one week.
4. Following a one-week interval, the study proceeded with the administration of Surah Yasin for approximately 20 minutes to both the Muslim and non-Muslim respondent groups. The data collection process and measurement of the effects of Surah Yasin on both Muslim and non-Muslim respondents were conducted over a period of approximately one week.
5. Following the collection of study data from Surah Al-Fatihah and Surah Yasin from both groups, the data will be analyzed utilizing comparative and differential methods.
6. Following the analysis of the study data, the results are interpreted and discussed in relation to the findings of the study.

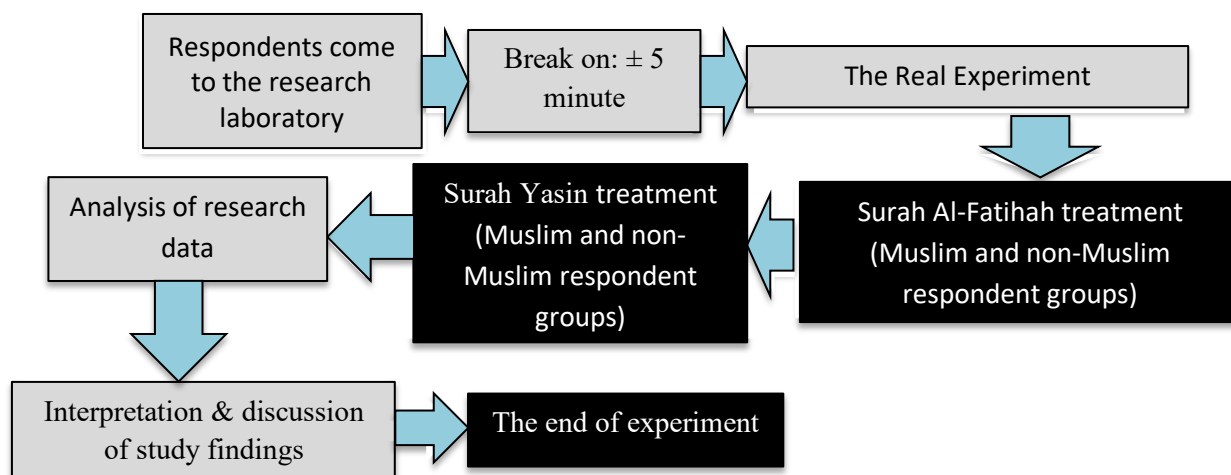


Fig. 4. The design of the research data collection process

While the aura machine has been recognized and utilized in research for some time, information from the manufacturing company indicates that, to their knowledge, no user who purchases the WinAura machine employs it to study the true power of the Al-Quran. This research is the first experiment conducted using Aura machine tools to prove. Even so, regarding the use of WinAura equipment in proving the true strength of the Al-Quran is still not popular, it is likely to cause bias that affects the results of the experiments conducted. The specific methodological limitation this

research is the representation of aura colors as a measure of spiritual or mental energy remains interpretive and subject to debate in scientific communities.

For Validity, the WinAura equipment's validity lies in its capability to correlate aura color changes with emotional and mental states, as shown by experiments linking Quranic recitations to specific color shifts. However, the interpretation of these colors as direct indicators of energy remains subject to further empirical studies for robust validation, especially when compared to other established biofeedback methods. For reliability, the device has demonstrated reliable results in controlled studies, where repeated testing under consistent conditions showed stable data on aura color and intensity. This dependability hinges on standardization in setup, such as consistent calibration of sensors and uniform handling of participants.

3. Results

3.1 Aura Color Data Analysis: Surah Al-Fatihah

According to the graph in Figure 5, it is observed that there are 9 Aura colors produced. The most prevalent Aura color among both Muslims and non-Muslims is green, out of the 9 Aura colors. While it is recognized that the predominant Aura color for Surah Al-Fatihah is green, the impact of the power or energy associated with this surah remains unclear.

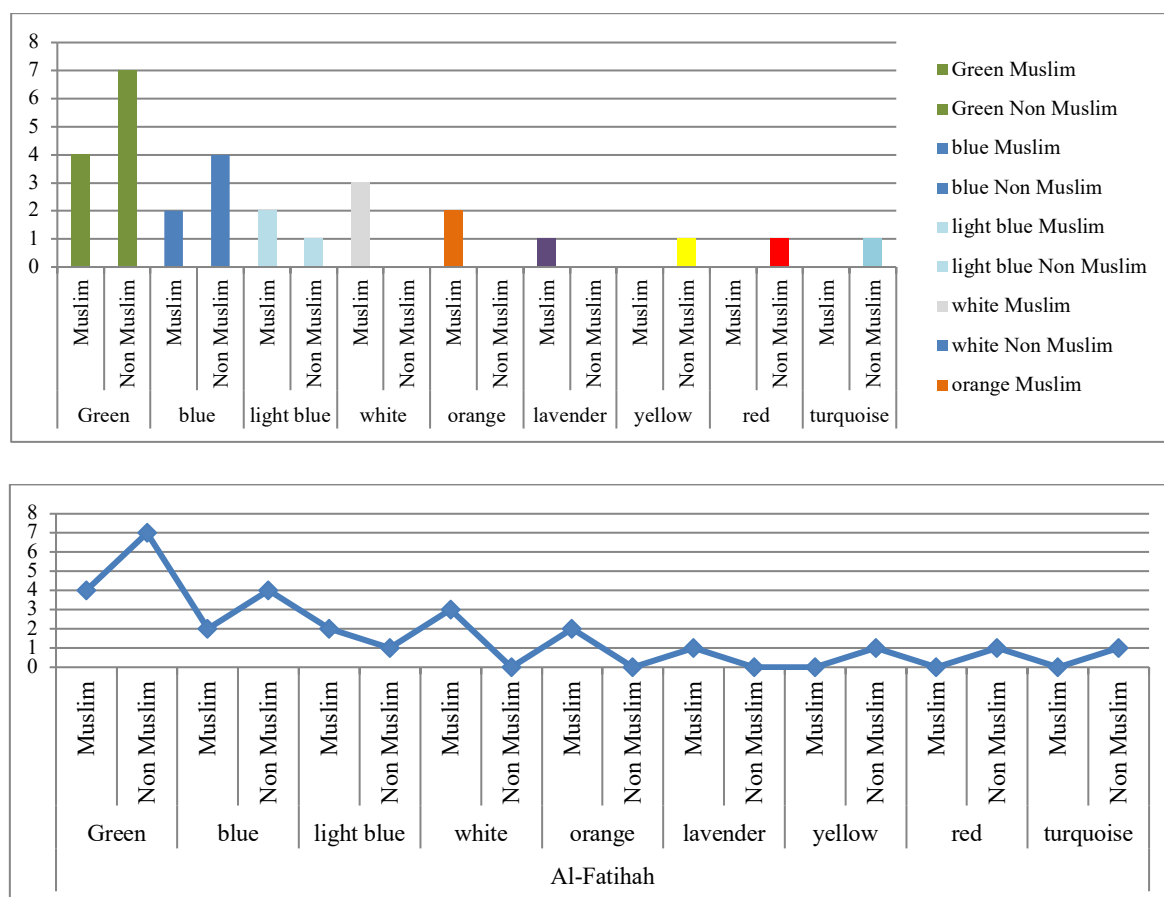


Fig. 5. The dominant color of the Aura for Surah Al-Fatihah

From the Figure 6, it is known that the power or energy of Surah Al-Fatihah affects a person's mind.

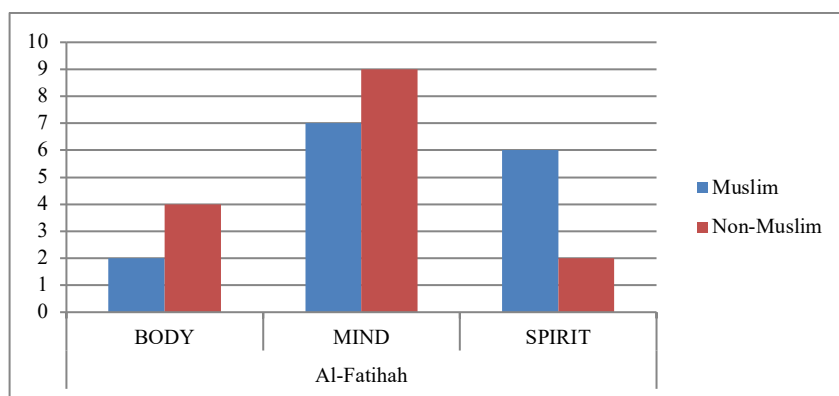


Fig. 6. The effect of Surah Al-Fatihah on the experimental respondent group

3.2 Aura Color Data Analysis: Surah Yasin

Based on the experiments conducted, the Aura color data obtained is as follows in Figure 7,

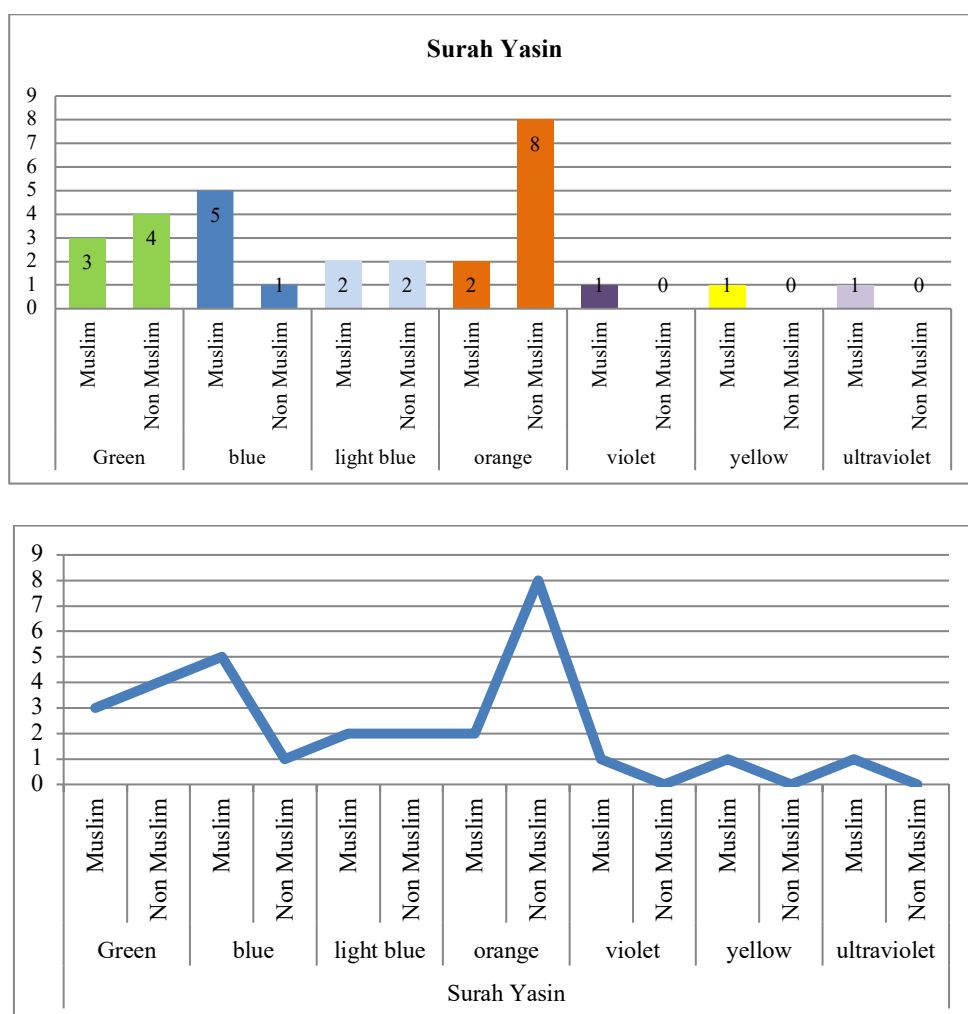


Fig. 7. The dominant color of the Aura for Surah Yasin

Figure 8 indicates that the power or energy of Surah Yasin influences the mind of both Muslim and non-Muslim respondents.

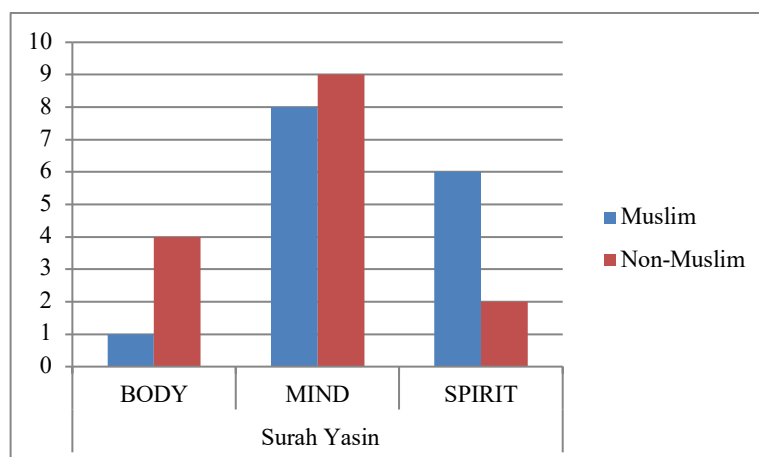


Fig. 8. The effect of Surah Yasin on the experimental respondent group

4. Discussion

The concern about potential bias due to the selection of participants exclusively from UMK students and staff is valid, as this demographic might not represent the wider population. However, the use of purposive sampling in this study ensures that the respondents meet specific, research-relevant criteria, such as age and diversity in religious background (Muslim and non-Muslim). This controlled selection process is intended to clarify the study's focus and minimize irrelevant variability. By carefully defining and limiting the respondent pool to align with the study's aims, the research reduces the likelihood of random or systematic biases that could distort findings. Furthermore, in future studies, the sample size will be expanded to enhance the generalizability of the findings from this research. There will be also an enhancement in the diversity of respondents.

Additionally, the study applied a quasi-experimental design with pre- and post-tests, enhancing the internal validity of its findings. While a larger sample could indeed increase statistical power and reliability, the focused design and specific objectives of this research justify the current sample size for drawing meaningful inferences about the interaction between Quranic recitation and bioelectrical changes in the human body.

Future research could aim to replicate these findings with larger and more diverse samples to confirm and extend the results, but the current sample size serves as a valid starting point for this scientific inquiry.

5. Conclusions

The findings of the study proving the energy derived from the surahs of the Al-Quran align with the results of Bakar's [18] research, which highlights the influence of Quranic verses on individuals' psychological and spiritual well-being. This aligns with your research by detailing how recitation and listening to Quranic surahs can enhance emotional well-being and mental health. The research findings indicate that the true strength or energy derived from Surah Al-Fatihah is associated with the green Aura. The color green is associated with healing and treatment. The focus of the healing or treatment discussed pertains to the treatment of the mind. This surah is highly effective in addressing issues related to mental health, such as stress, depression, heartbreak, and similar challenges. This surah is appropriate for individuals dealing with psychological challenges, including fear and anxiety related to exams, work-related issues, family matters, and similar concerns, and can be beneficial when read repeatedly. Surah Al-Fatihah not only provides peace but also empowers individuals. This study indicates that the impact of Surah Al-Fatihah is primarily on an

individual's mind rather than their body. This surah contributes to the healing process of mental issues rather than physical ailments.

The research findings from Panchadasi [14] elucidate the significance of various aura colors in relation to emotional and mental health, among other aspects. The association of the green aura with healing and emotional balance reinforces the conclusion drawn from this research that Surah Al-Fatihah may positively impact mental health. The findings of this research are corroborated by a study conducted by Khan [19], which examines the impact of Surah Al-Fatihah and Surah Yasin on mental health. A study by Khan [19] outlines the ways in which Surah Al-Fatihah assists individuals experiencing anxiety, stress, and emotional distress, aligning with your findings on its mental healing properties.

The findings of this study revealed varying effects of Surah Yasin among Muslim and non-Muslim respondents. For Muslim individuals, Surah Yasin provides a sense of tranquillity and enhances devotion to Allah SWT. For non-Muslim individuals, Surah Yasin can enhance spirits and foster a sense of happiness. For Muslims, listening to Surah Yasin is significant and aligns with the intention of Allah SWT in revealing this surah, which aims to enhance faith in Allah SWT and to promote knowledge among Muslims. Listening to Surah Yasin allows Muslims to experience tranquillity and enhance their commitment to Allah SWT through the act of surrendering their lives to His will. For those who are not familiar with Surah Yasin, this surah evokes a sense of happiness and revitalizes the spirit of life upon hearing it. The effect produced is an unconscious one, and this effect represents the true energy or strength of Surah Yasin.

A study conducted by Judith [20] examines the impact of spiritual practices, including chanting and listening to sacred texts, on an individual's aura, specifically its green hue, which is associated with healing and emotional tranquillity. This aligns with the findings regarding the mental healing effects of Surahs Al-Fatihah and Yasin. Lastly, the experiments conducted indicate that the energy inherent in the surahs of the Al-Quran is tangible and can be substantiated through scientific methods utilizing biofeedback equipment.

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