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Comprehensive Understanding of “Thumma Lā Yutbi'ūna Mā Anfaqū Mannan Walā Adhan” Mentioned in Verse 2:262 of Al-Qur'an

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Abstract

Spending wealth in the way of Allah (SWT) is a significant act, enjoined for the Muslim people, that brings blessings and great rewards from Allah (SWT). However, as stated in verse 2:262 of Al-Qur'an, the reward of spending would be ensured if we don't follow up the spending with “Mannan (favor)” and not with “Adhan (hurt/injury).” The clause “thumma lā yutbi'ūna mā anfaqū mannan walā adhan” of this verse has been interpreted as, “then (they) do not publicize (tell) their favor after having spent, nor cause any hurt (injury or distress) to those on whom they have spent.” This interpretation refers to the recipients of spending as needy people, such as relatives, orphans, beggars, etc. who are usually within the reach of the donors. However, as narrated in the first part of verse 2:262, “those who spend their wealth in the way of Allah (SWT),” the spending should refer to a wide range of recipients. Some examples of recipients of spending, other than the needy people, are Masjids, educational institutions, charitable institutions, logistic supports for Jihad, orphanage centers, etc. which are out of direct reach of the donors. In these cases, it is not possible to tell any recipient about this favor or to incur any injury by hurtful words. Therefore, it may be expected to have an updated interpretation applicable to all the recipients of spending in the way of Allah (SWT). This research aims to find a comprehensive interpretation and understanding of the clause “thumma lā yutbi'ūna mā anfaqū mannan walā adhan,” as mentioned in verse 2:262 of Al-Qur'an. For this purpose, some notable areas of spending in the way of Allah (SWT) and the limitations of the existing interpretations of this clause have been identified. Finally, an updated interpretation of the mentioned clause has been perceived. The updated interpretation provides us with a comprehensive understanding of “thumma lā yutbi'ūna mā anfaqū mannan walā adhan” mentioned in verse 2:262 of Al-Qur'an.

Keywords: Infaq, Sadaqah, Verse 2:262, Mannan, Adhan, Interpretation.

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1. Introduction

Islam teaches us to earn money and wealth through halal means as well as to spend as Sadaqah in the way of Allah (SWT). This spending, also mentioned as Infaq in Al-Qur'an, is an obligation to us and we will be rewarded for doing it. Moreover, the rich believers must look after the needy people by spending in the way of Allah (SWT). Allah (SWT) also enjoins Zakat (obligatory Sadaqah) on rich believers giving of certain amount of capital and property, after all expenses have been deducted, to the poor. However, spending as Sadaqah in general, is the responsibility of every believer. The Muslims are enjoined to spend as Sadaqah to remove greediness from their hearts, purify their hearts and properties, and foster good relationships and kindness among the believers.

The Holy Qur'an has referred to spending in the way of Allah (SWT) in several verses with the word, Infaq (spending) and in some other verses, with the words, It'am (feeding), Aatal-maal (giving of property), Ssadaqah (charity), and Zakat which is an obligatory Sadaqah.¹ The uses of these Qur'anic words, in many verses of Al-Qur'an, show that the words: Infaq, It'am, Aatal-maal, and Sadaqah incorporate all sorts of charitable spending, in the way of Allah (SWT), seeking the rewards and pleasure of Allah (SWT). These spending may be obligatory, optional, and desirable depending on the situation and the needs of the recipients. It is to be mentioned here that Al-Qur'an has used the distinct word "Zakat" for obligatory spending, which indicates that there are special requirements for receiving and giving this particular spending. However, Infaq as well as Sadaqah in general refers to all sorts of spending in the way of Allah (SWT).

The significance and rewards of Infaq in the cause of Allah (SWT) are mentioned in many verses of Al-Qur'an. One of these is verse 2:261 that states:

"مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ
مِائَةُ حَبَّةٍ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَسِعَ عَلِيمٌ"

“The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies (the reward even more) to whoever He wills. For Allah is All-Bountiful, All-Knowing.”²

However, as stated in verse 2:262, the rewards for spending would be ensured only if the donors do not follow up what they have spent with “*Mannan* (reminders of their generosity as a favor)” and “*Adhan* (causing hurt/injury)” after spending their wealth in the way of Allah (SWT). Also, as stated in verse 2:264 the Sadaqah would be invalid because of “*Mannan* and *Adhan*” after spending.³

¹ Al-Qur'an 9:60.

² Al-Qur'an 2:261, Translation, Saheeh International, Quran.com.

³ Al-Qur'an 2:264.

The existing interpretations of verse 2:262 refer to the recipients of Infaq, just as the needy human beings, such as relatives, orphans, slaves, beggars, etc. who are the direct recipients. For instance, according to Tafsir Ibn Kathir, the clause “*thumma lā yutbi'ūna mā anfaqū mannan walā adhan*” is interpreted as: “then (they) refrain from reminding those who received the charity and do not cause harm to those whom they gave the charity. So, the recipients of Infaq here are within the reach of the donors, the direct recipients. However, according to the statement of Allah (SWT), in the first part of verse 2:262, “those who spend their wealth in the way of Allah (SWT),” there are various categories of recipients of Infaq in the way of Allah (SWT). The recipients of spending in the cause of Allah (SWT) are diverse and may be indirect and out of reach of the donor as well as non-living entities, in addition to the recipients who are within reach. So, the interpretation of clause “*thumma lā yutbi'ūna mā anfaqū mannan walā adhan*” of verse 2:262 may be updated to overcome the limitations of existing interpretations.

This research aims to find an updated interpretation of “*thumma lā yutbi'ūna mā anfaqū mannan walā adhan*,” and thus have a better understanding of the clause mentioned in verse 2:262 of Al-Quran. The updated interpretation would be applicable to all types of recipients of Sadaqah in the cause of Allah (SWT). Feelings and actions of “*Mannan* (favor)” and “*Adhan* (hurt/injury),” of this clause, have been taken into account for finding the updated interpretation and understanding.

The methodology of this research includes the following:

- Study of the major areas of Sadaqah/Infaq in the way of Allah (SWT).
- Study of the existing interpretations of the clause “*thumma lā yutbi'ūna mā anfaqū mannan walā adhan*” mentioned in verse 2:262 of Al-Qur'an.
- Identifying the limitations of existing interpretations of the mentioned clause.
- Finding an updated interpretation and hence a comprehensive understanding of “*thumma lā yutbi'ūna mā anfaqū mannan walā adhan*.”

2. Major Areas of Sadaqah

Allah (SWT) stated:

“And spend in the way of Allāh and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allāh loves the doers of good.”⁴

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for

⁴ Al-Qur'an 2:195, Translation, Saheeh International, Quran.com.

help], and for freeing slaves; [and who] establishes prayer and gives zakāh; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.”⁵

In this verse, the recipients of Sadaqa are mentioned by giving wealth, despite love for it, to relatives, orphans, the needy, the travelers, those who ask (beggars), and for freeing slaves.

“Zakāh expenditures are only for the poor and for the needy and for those employed for it and for bringing hearts together [for Islām] and for freeing captives [or slaves] and for those in debt and for the cause of Allāh and for the [stranded] traveler - an obligation [imposed] by Allāh. And Allāh is Knowing and Wise.”⁶

“Financial obligations do not end at the simple payment of Zakat. There are occasions, other than those of paying Zakat, where spending out of one's wealth becomes obligatory and necessary. For instance, spending on your kin, when they have a valid excuse of not being able to earn their own living, is necessary; or there may be some needy person dying in poverty while you have already paid your Zakat, then, it becomes obligatory for you to save his life by spending your wealth on the spot. Similarly, building mosques and schools for religious education are all included in financial obligations. The difference is that Zakat has a special law of its own and it is obligatory to take full care in paying the Zakat in accordance with that law, under all conditions. While these other obligations depend on necessity and need; where needed, spending would become obligatory.”⁷

2.1. Building Masjid

Narrated Ubaidullah Al-Khawlani:

I heard Uthman bin Affan saying, when people argued too much about his intention to reconstruct the mosque of Allah's Messenger (PBUH), “You have talked too much. I heard the Prophet (PBUH) saying, “Whoever built a mosque, (Bukair thought that Asim, another sub-narrator, added, "Intending Allah's Pleasure"), Allah would build for him a similar place in Paradise.”⁸

⁵ Sahih International, Interpretation of Verse 2:177 of Al-Quran, Quran.com.

⁶ Al-Hilali & Khan, Translation of Verse 9:60 of Al-Quran, Quran.com.

⁷ Maariful Qur'an, Interpretation of Verse 2:177 of Al-Quran, Quran.com.

⁸ Sahih Bukhari, Hadith 450, Sunnah.com.

2.2. Infaq for Jihad

“وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِيَابِ الْحَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
وَالْآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُوهُمْ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تَنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ
إِلَيْكُمْ وَأَنْتُمْ لَا تظَلَمُونَ”

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows. And whatever you spend in the cause of Allāh will be fully repaid to you, and you will not be wronged.”⁹

“تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۗ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ”

“you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you only knew.”¹⁰

2.3. Saving Life

Allah (SWT) stated in a Qur’anic verse that to save one’s life is equivalent to saving a nation.

“And whoever saves one, it is as if he had saved mankind entirely (Al-Qur’an 5:32).”¹¹

This verse refers to saving life in general as opposed to killing one. But feeding desperately hungry people, building residences for the homeless people, and spending for the treatment of seriously ill patients may also be considered as the Infaq for saving lives.

2.4. Planting Trees

Planting trees is not just a way to beautify the world, but it’s also a great act of worship. Planting trees is also considered *Sadaqah*. Muslims are encouraged to plant and care for trees wherever they are living. The tradition of planting a tree before winter is not just encouragement but is obligatory for the person who owns the land. Some Hadiths of Prophet Muhammad (PBUH) are:

“Anas reported Allah’s Messenger (PBUH) as saying Never does a Muslim plant tree or cultivate land and birds or a man or a beast eat out of them but that is a charity on his behalf.”¹²

⁹ Al-Qur’an 8:60, Translation, Saheeh International, Quran.com.

¹⁰ Al-Qur’an 61:11, Translation, Saheeh International, Quran.com.

¹¹ Al-Qur’an 5:32, Translation, Saheeh International, Quran.com.

¹² Sahih Muslim, Hadith 1553a, Sunnah.com.

“There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him.”¹³

“If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity.”¹⁴

2.5. Giving Water

Giving water to anyone who needs it, including animals and plants, is a great act of charity. Giving water is the best kind of *Sadaqah*. It was narrated on the authority of the great companion Saad bin Ubadah, may Allah be pleased with him, that he asked the Prophet Muhammad (PBUH);

"O Messenger of Allah, my mother has died; shall I give in charity on her behalf?" He said: 'Yes.' I said: 'What kind of charity is best?' He said: 'Providing drinking water.'¹⁵

2.6. Overview of Recipients of Sadaqah

The major recipients of Sadaqah, according to Qur'anic verses, saying of the Prophet (PBUH), and interpreting by scholars are summarized as follows:

1. The needy people (food, clothes, shelter, education, treatments)
2. Orphans and widows (food, clothes, shelter, education, treatments)
3. Freeing of slaves (paying the owner of the slave)
4. Wayfarers
5. Distressed and deprived Muslims in various corners of the world
6. Logistic support for Jihad
7. Building and maintenance of Masjids
8. Building and maintenance of Educational Institutions
9. Building and maintenance of Social Service Institutions:
 - i. Hospitals for free treatments
 - ii. Orphanage Center
 - iii. Old-age home
 - iv. Wakf institution
10. Public facilities:
 - i. Facilitating drinking water
 - ii. Building roads and bridges
 - iii. Planting trees

3. Review of Existing Interpretations

Allah (SWT) stated in verse 2:262 of Al-Qur'an:

¹³ Sahih Bukhari, Hadith 2320, Sunnah.com.

¹⁴ Sahih Bukhari, Hadith 6012, Sunnah.com.

¹⁵ Sahih Nasai, Hadith 3664, Sunnah.com.

“الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَبًّا وَلَا أَدَىٰ ۖ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ”

“Those who spend their wealth in the way of Allah, then do not make their spending followed by boasting about favor, or with causing hurt, they have their reward with their Lord and there is no fear for them nor shall they grieve.”¹⁶

3.1. Comments from Maariful Qur’an

“It is said that people who spend in the way of Allah and do not publicize their favor after having spent, nor cause any pain to those on whom they have spent, their reward is secure with their Lord. For them, there is no danger in the future and no sorrow of the past. Two negative conditions governing the acceptance of sadaqah have been stated in this verse:

1. Do not publicize your favor after spending.
2. Do not consider the receiver practically disgraced, and do nothing to cause him insult or pain.”¹⁷

3.2. Comments from Tazkirul Qur’an

“Those who spend for the cause of God, on the other hand, adopt a different approach. They do not, for one, taunt their beneficiaries with reminders of the favors they have bestowed. Indeed, having spent their wealth for the cause of God, they do not consider themselves to have bestowed any favor at all upon anyone. And they do not show any displeasure if a gracious response is not forthcoming from those to whom they have been generous. This is because their hopes are pinned on being rewarded in full by God, so what do they care if human beings show appreciation or not?”¹⁸

3.3. Comments from Ibn Kathir

“Allah praises those who spend from their money in His cause, and then refrain from reminding those who received the charity of that fact, whether these hints take the form of words or actions. Allah's statement, وَلَا أَدَىٰ (or with injury), indicates that they do not cause harm to those whom they gave the charity, for this harm will only annul the charity. Allah next promised them the best rewards for this good deed, away, he who lengthens his clothes below the ankles and he who swears an oath while lying, to sell his merchandise.”¹⁹

¹⁶ Al-Qur’an 2:262, Translation, Mufti Taqi Usmani, Quran.com.

¹⁷ Maariful Qur’an, Interpretation of Verse 2:262 of Al-Quran, Quran.com.

¹⁸ Tazkirul Qur’an, Interpretation of Verse 2:262 of Al-Quran, Quran.com.

¹⁹ Ibn Kathir, Interpretation of Verse 2:262 of Al-Quran, Quran.com.

4. Limitations of Existing Interpretations

Going through the study of the areas of spending in the way of Allah (SWT), it has been observed that there are generally three categories of recipients of Sadaqah.

Category-1:

Direct recipients: Needy people, relatives, orphans, wayfarers, etc. are the direct recipients of Sadaqah. In these cases, the donor of Sadaqah may meet the recipients now and then and express his favor and may harm them with hurtful words.

Category-2:

Indirect recipients: In the case of spending in freeing slaves, the slaves are not the direct recipients of Sadaqah. Because the amount spent would not reach the hands of the slaves, as their amount, which they could spend at their will. Instead, the amount has to be spent on buying slaves from their masters and setting them free. The deprived and distressed Muslims at various corners of the globe mostly receive Sadaqah indirectly through various charitable organizations where the recipients are out of reach of the real donors.

Category-3:

Non-living recipients: There are lots of areas of Sadaqah, in the way of Allah (SWT), where the recipients or beneficiaries are not living beings but non-living entities. Some examples of recipients of Sadaqah in this category are, spending for building Masjids, educational institutions, charitable institutions, logistic support for Jihad, support for the orphanage centers, building roads, planting of trees, etc. In the case of this category of recipients, it is not possible for the donor of Sadaqah to express his favor to the recipients or to harm them with hurtful words.

After the study of the existing interpretations and the areas of Sadaqah, we may comprehend that the existing interpretations of the clause "*thumma lā yutbi'ūna mā anfaqū mannan walā adhan*" apply only to the direct recipients, fall under the category-1 mentioned above.

It is to be noted that we, the Muslims, spend a lot of money on the building and maintenance of Masjids, religious educational institutions, charitable institutions, orphanage centers, roads, trees, etc. But we cannot tell these recipients about our spending nor can we hurt them. On the other hand, we may spend money and wealth, on the distressed Muslims at various remote corners of the globe, through charitable institutions or may send money to them through digital transactions. In this case, we can't tell the recipients about our favor or hurt them as well. So, actions of mannan or adhan are not applicable for these types of recipients of Sadaqah. However, feelings of mannan or adhan apply to all the recipients of Sadaqah or spending in the way of Allah (SWT).

Therefore, all the possible cases of feelings or actions of "mannan and adhan" have to be taken into account in the interpretation of the mentioned clause. The updated interpretation then would be a better and more comprehensive

understanding of the clause “*thumma lā yutbi’ūna mā anfaqū mannan walā adhan*” of verse 2:262.

5. Feelings and Actions of Mannan and Adhan

The literal meaning of verse 2:262 of Al-Qur’an is:

“Those who spend their wealth in the way of Allah (in the cause of Allah), then do not follow up what they have spent with favor and not with hurt (injury), for them their reward is with their Lord, and there shall be no fear for them, nor shall they grieve.”

The literal meaning of the clause “*thumma lā yutbi’ūna mā anfaqū mannan walā adhan*” is:

“then (they) do not follow up what they have spent with favor and not with hurt (injury).”

Identifying the possible cases of feelings and actions of “*Mannan and Adhan*” would guide us to find a better interpretation and understanding of the clause “*thumma lā yutbi’ūna mā anfaqū mannan walā adhan*” of the mentioned verse.

The “*Mannan*” of this verse refers to three possible cases of feelings or actions of favor after spending in the way of Allah (SWT).

Case-1: Reminding or telling the recipient that he has been favored by this Sadaqah.

Case-2: Publicizing their spending in the way of Allah (SWT) or telling others that he (donor) has favored the recipient by giving this Sadaqah.

Case-3: Feeling of the donor that he has favored the recipient by giving this Sadaqah or boasting of the donor considering this spending as his favor.

And “*Adhan*” refers to two possible cases of feelings or actions of hurt/injury after spending in the way of Allah (SWT):

Case-1: Delivering hurtful words or causing hurt/injury to the recipient by reminders of the Sadaqah, thus making him distressed.

Case-2: Feeling the donor that he gets hurt/injury/pain and thus gets himself distressed because of this spending.

These possible cases of feelings and actions of “*Mannan and Adhan*” have to be included in the formal interpretation of verse 2:262. The updated interpretation would then provide us with a better and more comprehensive understanding of the clause.

6. Updated Interpretation

All the possible cases of feelings and actions of “*Mannan and Adhan*” have been taken into account for the interpretation of clause “*ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَبًّا وَلَا أَدَىٰ*” (*thumma lā yutbi’ūna mā anfaqū mannan walā adhan*)” of verse 2:262 of Al-Qur’an.

“*ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَبًّا*” (*thumma lā yutbi’ūna mā anfaqū mannan walā adhan*):

- Then (they) do not remember their spending (as a favor) to those on whom they have spent.
- Then (they) do not publicize what they have spent in the way of Allah (SWT) or do not tell others that they (donors) have favored the recipients by giving this Sadaqah.
- Then (they) do not fill their spending as a favor to those on whom they have spent.

“وَلَا أَدِّى (walā adhan)”:

- And (they) do not cause any injury or distress by hurtful words to those on whom they have spent.
- And (they) do not feel their spending as any injury or distress to themselves.

7. Discussions

The literal meaning of "*Mannan*" is "favor" while that of "*Adhan*" is "hurt/injury." However, the translators have used some additional words to make clear the meaning of the mentioned clause of verse 2:262. However, there are a lot of variations of these additional words used by the different translators. For instance, some translations of "*thumma lā yutbi'ūna mā anfaqū mannan walā adhan*" are as follows:

“(they) do not make their spending followed by boasting about favor, or with causing hurt”²⁰

“(they) do not supplement their spending with boasting about favor nor with teasing”²¹

“(they) do not follow up their spending by stressing their benevolence and causing hurt”²²

“(they) follow not up their gifts with reminders of their generosity or with injury”²³

“(they) do not follow up their gifts with reminders of their generosity or with injury”²⁴

“(they) do not follow their charity with reminders of their generosity or hurtful words”²⁵

We observe that the above translations explain "*Mannan and Adhan*" in different wordings. The recipients of spending are considered in general and have not been mentioned clearly. However, the existing interpretations of this clause make us

²⁰ Mufti Taqi Usmani, Translation of Verse 2:262 of Al-Quran, Quran.com.

²¹ Maariful Qur'an, Translation of Verse 2:262 of Al-Quran, Quran.com.

²² Tafheemul-ul-Quran, Translation of Verse 2:262 of Al-Quran, Towards Understanding the Quran, Islamisstudies.info

²³ Yusuf Ali, Translation of Verse 2:262 of Al-Quran, Quran.com.

²⁴ Al-Hilali & Khan, Translation of Verse 2:262 of Al-Quran, Quran.com.

²⁵ Mustafa Khattab, Translation of Verse 2:262 of Al-Quran, Quran.com.

understand that the recipients of spending fall under category-1, the direct recipients of Sadaqah, as discussed in this paper. However, the updated interpretation presented here is applicable to all the recipients of Sadaqah: direct, indirect, and non-living entities, described under the categories 1, 2 & 3 in this paper.

8. Conclusion

Spending wealth (Infaq) in the way of Allah (SWT) is a significant religious and social obligation for the people of Muslims. It is an act of kindness and generosity, as well as worship for the believers. In addition to the help of needy people, it brings blessings and rewards from Allah (SWT). The rewards of spending in the way of Allah (SWT) are mentioned in many verses of Al-Qur'an. However, the rewards of spending would be ensured only if the donors are free from feelings and actions of *mannan* (favor) and *adhan* (hurt/injury), after spending their wealth in the way of Allah (SWT). These conditions for acceptance of Infaq are mentioned in the clause “*thumma lā yutbi'ūna mā anfaqū mannan walā adhan*” of verse 2:262 of Al-Quran. In the existing interpretations of the clause, the needy people, who are within the reach of the donors, were taken into consideration as the recipients of Infaq. However, there are various categories of recipients of Infaq, such as direct recipients, indirect recipients, and non-living entities.

This research work has identified the limitations of existing interpretations of the clause “*thumma lā yutbi'ūna mā anfaqū mannan walā adhan*” of verse 2:262 of Al-Quran. These limitations have been overcome by the updated interpretation, presented in this paper. The updated interpretation has taken into account all the possible cases of feelings and actions of *mannan* (favor) and *adhan* (hurt/injury) of donors, in case of spending in the way of Allah (SWT). The updated interpretation addresses all the categories of recipients of Infaq/Sadaqah and would be a comprehensive understanding of the mentioned clause of verse 2:262 of Al-Quran