

- 36- If a person's testimony will not be acceptable, then it is not obligatory for him to respond if he is summoned, because there is no benefit in his doing so, and he is not counted as a witness.
- 37- It is not allowed to be reluctant or find it too burdensome to write down debts every time, whether they are great or small, and to write down the time of payment, and all the other conditions and restrictions in the contract.
- 38- This verse highlights the wisdom behind the prescription to write down contracts and have them witnessed, which is that it ﴿is more equitable in the sight of Allah, more reliable as evidence, and more likely to prevent doubts among yourselves﴾. It guarantees fairness and justice, on which the well-being of people and the country is based. Testimony accompanied by written documentation is more proper and better, and further removed from doubt, suspicion, disputes and quarrels.
- 39- From this it may be understood that if a person is uncertain about his testimony, he has no right to give it; rather he must be certain of his testimony.
- 40- The words ﴿But if it is a transaction which you carry out on the spot among yourselves, there is no blame on you if you do not write it down﴾ indicate that there is a concession allowing people not to write it down if it is a transaction on the spot in which there is a hand to hand exchange, because there is no great need to write it down.
- 41- Although there is a concession allowing people not to write down transactions conducted on the spot, it is still prescribed to call witnesses, because Allah says: ﴿Have witnesses present whenever you trade with one another﴾.
- 42- It is prohibited to harm the scribe by calling him at a time when he is busy and it is difficult for him to attend.
- 43- It is also prohibited to harm witnesses by calling them to witness or give testimony when they are ill or busy and it is too difficult