



﴿ وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِيَ ائْتِمَنَّهٗ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ فِي قَلْبِهِ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴾ (سورة البقرة: ٢٨٣)

- 2:283. If you are on a journey, and cannot find a scribe, then something should be handed over as collateral. But if you trust one another [and there is no need for collateral], let the one who is trusted fulfil his trust, and let him fear Allah his Lord. Do not conceal testimony, for whoever conceals it has a sinful heart. And Allah is well aware of all that you do.

That is, if you are travelling ﴿and cannot find a scribe﴾ to write down the deal between you and document it ﴿then something should be handed over as collateral﴾ that is, the lender should take possession of it, to keep it as security until he is repaid. This indicates that collateral that is not handed over does not serve as security. It also indicates that if the one who gives collateral and the one who receives it differ concerning the amount for which the collateral is given, the lender is the one whose word is to be accepted, the reason being that Allah has ordained collateral instead of writing down in order to secure the loan for the lender. If the word of the one who is keeping the collateral was not acceptable with regard to the amount for which it was left with him, then it would not serve the purpose. As the aim of collateral is to secure loans, it is acceptable when travelling and when not travelling. Allah only mentioned travelling here because it is more likely to be needed in that situation when there is no scribe available. All of this applies in the case of a lender who wants to have some security regarding his loan. But if the lender trusts the borrower and wants to deal with him without collateral, then the one who owes