

Research regarding Ambergris (Amber) In Light of the Shari'ah

A while ago, the question was raised at an international forum as to whether or not it is permissible to use Ambergris (Amber) in perfumes. Thereafter, further questions were raised regarding its oral and external use as well, due to which, we reverted to SANHA Pakistan's Shari'ah Research Department. The members of this department discussed the above mentioned questions from different angles in light of Comparative Jurisprudence, all of which has been presented in the following treatise.

The Department also welcomes the views and research of other scholars.

By:

Mufti Yusuf Abdur-Razzaq

Chief Executive Officer:

SANHA Halaal Associates Pakistan

Name:

Ambergris (عنبر) is an Arabic word on the scale of (جَعْفَر) (1). After the letter (عين) comes the letter (نون), however, when pronouncing it, a (ميم) is articulated (عمبر) (2). The English name is *Ambergris*. Another name is *Ambergris Grasea*.

Nature:

What is Amber? It is commonly known that Ambergris is a fragrant, greyish, waxy substance. A poet said:

اٹھالذت عود و عنبر اٹھا اٹھا لطف زلف معطر اٹھا
I enjoyed the scent of 'Ood and Amber...
I enjoyed the smell of fragrant hair...¹

This substance comes from the intestines of a certain whale and floats on the surface of the ocean. For this reason, the whale is also referred to as an 'Ambar (Sperm Whale), since it swallows and spews out this very substance. This whale is distinguished from other whales due to the size of its head. Sometimes, this whale is hunted and the Ambergris is removed from its stomach. Accordingly, Imam Shaafi'i p is reported to have said: "Someone told me that he saw spewed out Ambergris floating on the ocean, looking like the bent neck of a goat. There is also a fish that eats the Ambergris, but it is poisonous and deadly for this fish. Hence, the waves of the ocean push this dead fish to the shore where its stomach is cut open and the Ambergris is extracted." (3)

¹ 131 - سر کشیدہ - 1977

There are various types of Ambergris, however, as far as colour is concerned, the best Ambergris is the grey one (*Grey Ambergris*), which is white with light yellow colouration and extremely fragrant. Grey refers to that black in which there is more white. (4)

When it comes to fragrances and perfumes, after musk, the best and most expensive fragrance is Ambergris. There are also various types in this regard, the most expensive being the grey amber, then blue, thereafter yellow and the poorest quality Ambergris is black.

Some experts say that there is a certain plant that grows in the ocean, which marine animals eat and then excrete. It has been narrated from the famous Muslim doctor and scientist, Ibnu Seena (Avicenna) that Ambergris is produced in the ocean. Some have said that it is a type of sea weed and a famous opinion is that it is the vomit (spew) of a certain fish (the Sperm Whale). (5)

Latest Research:

New research has been done on Ambergris and the conclusion is no different from that which the earlier scholars of Islam have explained. Accordingly, it has been mentioned by 'Allaamah Zamakhshari, in the book "Taajul-'Aroos", that Ambergris is a substance that floats on the ocean and, sometimes, the excreta of birds also mixes with it.

If one considers the statement of Imam Zamakhshari in light of the latest research, it deserves even more importance. One view is that Ambergris is actually the slime and gum of a certain tree. When sea creatures go close to it in order to eat it, they get stuck to it and, since it is airtight, they remain enclosed and preserved there-in forever.

The great Greek scientist and philosopher, Theophrastus, is the first person to have done research on Ambergris at around 400 BC. His researched proved that Ambergris is more likely to be found along the coast of countries that, at some point in time, had an abundance of pine tree forests. Later on, these

forests were engulfed by the sea and their gum was separated and spread out in swamps and coastal mountains. Thereafter, following a certain chemical process, this gum turned into semi-circular Ambergris “stones” which divers and tradesmen would search for and sell. (6)

Thus far, our discussion has lead us to the conclusion that Ambergris is a sweet-smelling substance. However, what exactly is it made of? There are a number of views in this regard:

1. The slime and gum of trees,
2. A type of plant that grows on the ocean bed,
3. An aquatic herb,
4. The vomit of a certain fish species,
5. The excreta of a certain fish species,
6. A tar-like substance that comes from under-water fountains,
7. The hive of a certain honey-bee species, which breaks and falls into the ocean due to rain storms and typhoons.

A Detailed Discussion on Ambergris According to Greek Medicine:

The crux of what Greek medical experts and Hakeems have written in their books is that Ambergris is hot and dry, invigorating to the heart, strengthens the mind, stimulates natural body heat and strengthens the muscles and tendons. Ambergris is generally used to treat muscular and heart diseases caused by cold in the body. It is given to a patient to stimulate and increase natural body heat and its consumption is beneficial for the elderly and aged. It is also used to treat physical weakness and stomach ulcers. One of the special medical properties of Ambergris is that it increases virility in men and maintains natural body heat, however, it is harmful to the intestines and liver. Medicines, which are beneficial for the intestines and liver include Arabica gum and bamboo sugar. Musk and Saffron may be used in place of Ambergris. Some famous medicines which use an Ambergris base include Khameera-e-Ibreesham, Hubb-e-Ambar Maumyaai and Khameerah-e-Gaauzubaan-e-Ambari. (7)

Since Ambergris is a natural bounty and is extremely valuable, the scholars have also discussed whether or not Ambergris is taxable and, if so, how much tax can be specified.

The scholars have divergent views in this regard as well, however, the vast majority are of the opinion that the government cannot charge tax for Ambergris. This is the view of the Malikis, Shaafi'is, as well as Imams Abu Hanifah and Muhammad of the Hanafi mazhab σ. From amongst the Taabi'een, this was also the mazhab of 'Ataa (bin Rabaah'), Imam Sufyaan Thauri, Ibnu Abi Laylaa, Hasan bin Saalih and Abu Thaur σ. On the contrary, the Hanbalis and Imam Abu Yusuf of the Hanafi mazhab are of the opinion that Khums (1/5th) is due to the government. (8)

Ambergris in Light of the Quran and Hadith:

Amazing wonders and treasures of the ocean have been mentioned in the Quran Karim. Although, Ambergris has not been mentioned by name, its use in perfume has been mentioned in the Hadith. There is a narration in Nasai Shareef in which it is mentioned that Hazrat 'Aishah ؓ was asked whether or not Rasoolullaah γ used to apply perfume. She replied: "Yes. He would apply male perfumes, such as Musk and Ambergris."

وعن محمد بن علي قال: «سألت عائشة - رضي الله عنها - أكان رسول الله - صلى الله عليه وسلم - يتطيب؟ قالت: نعم بذكرارة الطيب : المسك والعنبر» .
(رواه النسائي والبخاري في تاريخه، نيل الأوطار (1/ 165)

It has also been narrated from Hazrat Sa'eed bin Jubayr η that a menstruating woman should wash her clothes if specs of blood touch it and, thereafter, she should apply sweet smelling grass and Saffron or Ambergris to the clothes. There are other narrations besides these two in which the compulsion or non-compulsion of zakaat of Ambergris have been discussed.

حدثنا ابن فضيل، عن ليث، عن سعيد بن جبير، في الحائض يصيب ثوبها من دمها، قال:
«تغسله ثم يلطخ مكانه بالورس والزعفران، أو العنبر» (مصنف ابن أبي شيبة: 1/ 91)

The renowned Taabi'I, Hazrat 'Ataa bin Rabaah' ρ was once asked whether or not it is permissible to apply musk to a deceased person. He prohibited it. However, when he was asked about Ambergris, he permitted it.

عن ابن جريج قال: قلت لعطاء: أيكره المسك حنوطاً؟ قال: نعم قال: قلت: فالعنبر؟
قال: «لا، إنما العنبر والمسك قطرة دابة» (مصنف عبد الرزاق الصنعاني: 3/ 415)

Is Ambergris Halaal and Pure (paak)?

The Views of the Mazaahib

The Hanafi Mazhab:

The same views have been recorded in the Hanafi mazhab as have already been mentioned. 'Allaamah Kaasaani ρ has considered Ambergris to be a perfume in terms of its origin. 'Allaamah Shaami ρ has preferred the view that Ambergris comes from a fountain in the ocean and is pure. He also ruled that Ambergris is pure and halaal. In another place, 'Allaamah Shaami ρ has permitted the use of Ambergris as long as the following two conditions are met: **1** – one should not use so much Ambergris that it causes intoxication and **2** – it should not be harmful to the health. Nevertheless, it is permissible to use Ambergris for external application as well as for oral consumption and medicinal purposes according to the Hanafi mazhab since it is both pure and halaal. The great scholar, 'Allaamah Shaami ρ writes:

وَأَمَّا الْعَنْبَرُ فَالصَّحِيحُ أَنَّهُ عَيْنٌ فِي الْبَحْرِ بِمَنْزِلَةِ الْقَيْرِ وَكِلَاهُمَا طَاهِرٌ مِنْ أَطْيَبِ الطَّيِّبِ.
(رد المحتار – 1/ 209)

أقول: المراد بما أسكر كثيره إلخ من الأشرية، وبه عبر بعضهم وإلا لزم تحريم القليل من كل جامد إذا كان كثيره مسكرا كالزعفران والعنبر، ولم أر من قال بحرمتها، ----- وأن البنج ونحوه من الجامدات إنما يحرم إذا أراد به السكر وهو الكثير منه، دون القليل، المراد به التداوي ونحوه كالتطيب بالعنبر وجوزة الطيب، ونظير ذلك ما كان سميا قتالا كالمحمودة وهي السقمونيا ونحوها من الأدوية السمية؛ فإن استعمال القليل منها جائز، بخلاف القدر المضر فإنه يحرم، فافهم واغتنم هذا التحرير (الدر المختار وحاشية ابن عابدين رد المحتار: 4/ 42)

The Shaafi'i Mazhab:

It has been narrated from the founder of the mazhab, Imam Shaafi'i p himself, that Ambergris is pure. A weak narration mentions that it is impure, however, Imam Zaynud-Deen, 'Umar bin Muzaffar Al-Wardi Al-Shaafi'i p has narrated that there is Ijmaa' (Consensus) regarding the fact that Ambergris is pure. For this reason, the Shaafi'i fiqh has permitted the buying, selling as well as forward buying (بيع السلم) of Ambergris whereas the trade of impure substances is not permissible according to the Shaafi'i mazhab.

Imam Maawardi p has listed Ambergris as one of those substances which are sometimes used as consumables. Since it is pure, Ambergris may be consumed because, according to Shaafi'i fiqh, any pure substance may be consumed unless it is detrimental to physical health or mental health or intoxicating or the tanned hide of a haraam/ dead animal (carrion).

As far as the actual nature of Ambergris is concerned, there are three views in the Shaafi'i mazhab.

1. It is an aquatic plant.

2. It is a solidified substance which a certain fish cannot digest once consumed and, thus, spews it out.
3. It is the excreta of a certain fish.

Just as terrestrial plants are halaal, aquatic plants are also halaal. Hence, there is no objection to Ambergris being pure and halaal in light of the first view. If we had to consider Ambergris to be the vomit (spew) of a whale (as mentioned in the second view), there is also no problem because, due to the internal process of digestion, the nature of the substance has changed due to which an impure substance becomes pure. In the instance of the whale spewing it out as it is (without it undergoing any digestive processes), the substance will remain as it was before the whale ingested it and, obviously, it was a pure substance before it was swallowed and will therefore remain pure and halaal. At most, one will have to rinse the residue that may have collected on it in the whale's stomach.

As per his habit, Imam Shaafi'i has written a brilliant discussion in this regard, which can be referred to in Kitaabul-Umm. One will find sterling principles regarding current halaal and haraam issues in the aforementioned discussion.

The Maliki Mazhab

There are three narrations mentioned regarding Ambergris in the Maliki mazhab:

1. It is a fragrant substance.
2. It is the vomit of a certain fish.
3. It is the excreta of a certain fish.

Some have considered the first opinion to be the correct one. Erudite Maliki scholars have mentioned that Ambergris is an aquatic herb, the most superior quality of which is that which is washed up on the sea shore through the motion of the waves. As for the one which a certain fish vomits out after swallowing it, it is of mediocre quality and the poorest quality is the one which is removed from the stomach of the fish after it dies and rots.

Unequivocal permission regarding the external use of Ambergris is narrated in the Maliki fiqh. Accordingly, Imam Ibnu Qasim ρ says that Imam Maalik ρ was asked whether or not it is permissible to apply Musk and Ambergris. He replied that there is nothing wrong with it. From this we learn that Ambergris is pure because, it is only permissible to apply something to the body externally if it is pure. As for the consumption of Ambergris, the same general preconditions apply as would apply to any other halaal substance. In other words, it is not permissible to use so much of it that it proves to be harmful to the body or intoxicating.

The Hanbali Mazhab:

The very same three opinions regarding the origin of Ambergris have been narrated in the books of Hanbali fiqh. The reliable books of the Hanbali mazhab are inclined to the view that Ambergris is an aquatic herb which man acquires through various means. Although it is also used in consumables, it is actually a fragrant substance which is used for external application as a perfume. Ambergris has been declared pure in Hanbali fiqh and, together with this, it has also been declared halaal since, according to the Hanbalis, every pure substance is also halaal as long as it is not physically harmful or intoxicating. Hence, since it is pure and halaal, it is permissible to apply it externally and it may also be consumed.

Conclusion:

In short, Ambergris is pure and halaal and may therefore be used externally in cosmetics and personal care products according to all four mazaahib. However, oral use is only permissible as long as it does not lead to intoxication and as long as it is not harmful to the consumer's health.

Hence, it is permissible to use Ambergris in edibles, beverages, pharmaceuticals, fragrances and cosmetics, and, if any new product is

Tel : + 92 (0) 21 3529 5263
Fax : + 92 (0) 21 3529 5284
E-mail : karachi@sanha.org.pk
: info@sanha.org.pk
Web : www.sanha.org.pk



**SANHA HALAL ASSOCIATES
PAKISTAN (PVT.) LIMITED.**
Suite 101, Plot 16-C,
Zamzama Commercial Lane No. 10
Phase-V, D.H.A., Karachi, Pakistan.

developed with an Ambergris base or any new Ambergris-based flavouring or essence is developed, it will also be halaal.

And Allah ε knows best.

Research and presentation by members of the Shar'i Research Department:

SANHA Halaal Associates Pakistan.

Signatories:

1. Mufti Shu'ayb 'Aalam
2. Mufti Yusuf 'Abdur-Razzaaq
3. Mufti 'Aarif 'Ali Shaah
4. Mufti Ahsan Zafar

Glossary:

1- اردو میں بطور اسم ہی استعمال ہوتا ہے اور سب سے پہلے ۱۵۶۲ء کو "دیوان حسن شوقی" میں مستعمل ملتا ہے۔ عنبر کا استعمال حسن کے استعارہ کے طور پر بھی ہوتا ہے چنانچہ خوب صورت لہجے کے شاعر فیض احمد فیض نے اپنی ایک نازک احساسات پر مبنی نظم کا عنوان ”حبیب عنبر دست“ رکھا ہے۔ عنبر کا انگریزی نام Amberggris ”ہمبر گرس“ ہے دیگر نام: Ambra Grasea ہے۔

عربوں میں بطور نام اس لفظ کا استعمال کافی قدیم ہے، اس لیے حدیث کے راویوں کی چھان بین کرتے وقت عنبر نام کے کئی راویوں کا تذکرہ ملتا ہے جیسے احمد بن عنبر البصری، ابو زید عنبر وغیرہ، عنبر کے ساتھ بطور لاحقہ ”ین“ کے اضافہ سے عنبرین بنا ہے جو بطور اسم اور صفت دونوں طرح استعمال ہوتا ہے جیسے زلف عنبریں، خط عنبریں، وغیرہ

2- باء سے پہلے نون آتا ہے تو اسے میم سے بدل دیتے ہیں:

قد أبدلت من النون الساكنة إذا وقعت قبل الباء نحو عنبر وشنباء هي في اللفظ ميم وفي الخط نون (أصول النحو العربي: 2 / 328)
بعض نے اسے فعل کے وزن پر قرار دیا ہے:

العَنْبُرُ كَجَعْفَرٍ -- ووزنه فَعْلَلْ -- فقال في المصباح: العَنْبُرُ فَنَعْل -- وجمعه ابنُ جني على عَنَابِرٍ . (تاج العروس من جواهر القاموس: 13 / 147)

3- ع ن ب ر العَنْبُرُ من الطَّيِّبِ معروف (تاج العروس من جواهر القاموس: 13 / 147)
والعنبر من الطيب معروف (المحكم والمحيط الأعظم: 2 / 468)

أختلف في العنبر فقال الشافعي في كتاب السلم من الأم أخبرني عدد ممن أثق بخبره أنه نبات يخلقه الله في جنبات البحر قال وقيل أنه يأكله حوت فيموت فيلقيه البحر فيؤخذ فيشق بطنه فيخرج منه۔ (فتح الباری: 362/3)

4. أجود أنواع العنبر هو الأشهب القوي ثم الأزرق ثم الأصفر وأقل الأنواع جودة هو الأسود. والعنبر مادة رمادية أو بيضاء أو صفراء أو سوداء يستخدم في تحضير وتصنيع أفضل وأغلى أنواع العطور

5. قيل أنه نبت ينبت في البحر بمنزلة الحشيش في البر ، وقيل : إنه شجرة تتكسر فيصيبها الموج فيلقيها على الساحل ، وليس في الأشجار شيء ، وقيل : إنه خثى دابة في البحر ، وليس في أخشاء الدواب شيء (المبسوط للسرخسي: 3 / 357)
العنبر خثى دابة في البحر وقيل أنه ينبت في البحر بمنزلة الحشيش وقيل إنه شجر (تبيين الحقائق شرح كنز الدقائق: 3 / 433)

العنبر فنعل : طيب معروف . وقد وقع فيه اختلاف كثير . فقليل : هو روث دابة بحرية ، ومثله في التوشيح ، قال : العنبر سمكة كبيرة ، والمشموم رجيعة ، قيل : يوجد في بطنها . أو هو نبع عين فيه ، أي في البحر ، يكون جماجم ، أكبرها وزن ألف مثقال ، قاله صاحب المنهاج . وقال ابن سعيد : تكلموا في أصل العنبر ، فذكر بعضهم أنه عيون تنبع في قعر البحر يصير منها ما تبلعه الدواب وتنفذه ، ومنهم من قال : إنه نبات في قعر البحر قاله الحجاري ، ونقله المقرئ في نفح الطيب . وقيل : الأصح أنه شمع عسل بلاد الهند يجمد وينزل البحر ، ومرعى نخله من الزهور الطيبة يكتسب طيبه منها ، وليس نباتاً ولا روث دابة بحرية

(تاج العروس من جواهر القاموس: 13 / 147)

6. وقال الزمخشري : العنبر يأتي طفاوة على الماء لا يدري أحد معدنه ، يقدفه البحر إلى البر ، فلا يأكل منه شيء إلا مات ، ولا ينقره طائر إلا بقي منقاره فيه ، ولا يقع عليه إلا نصلت أظفاره ، والبحريون والعطارون ربما وجدوا فيه المناكير ، والظفر .

تاج العروس من جواهر القاموس - (13 / 147)

7. وَأَمَّا الْكَلَامُ عَلَى الرَّغْفَرَانِ وَالْعَنْبَرِ خُصُوصًا عَلَى طَرِيقِ الطَّبِّ فَأَقُولُ : إِنَّ كَيْفِيَّاتِ الْأَدْوِيَةِ وَأَفْعَالِهَا وَخَوَاصِّهَا لَا تَثْبُتُ عَلَى بَدَنِ الْإِنْسَانِ بِرُهَانٍ إِنِّي وَلَا بِرُهَانٍ لَمِّي بَلْ تَثْبُتُ أَفْعَالُهَا وَخَوَاصُّهَا بِالتَّجَارِبِ ، وَقَدْ ثَبَتَ بِالتَّجَرِبَةِ أَنَّ الْعَنْبَرَ يُقَوِّي الْحَوَاسَّ قَالَ الشَّيْخُ فِي الْقَانُونِ : عَنْبَرٌ يَنْفَعُ الدِّمَاغَ وَالْحَوَاسَّ وَيَنْفَعُ الْقَلْبَ جِدًّا . اِنْتَهَى مُخْتَصَرًا .

وَفِي التَّذَكُّرَةِ لِلشَّيْخِ دَاوُدَ : عَنْبَرٌ يَنْفَعُ سَائِرَ أَمْرَاضِ الدِّمَاغِ الْبَارِدَةِ طَبْعًا وَغَيْرَهَا خَاصِّيَّةً وَمِنْ الْجُنُونِ وَالشَّقِيقَةِ وَالنَّزَلَاتِ وَأَمْرَاضِ الْأُذُنِ وَالْأَنْفِ وَعِلَلِ الصَّدْرِ وَالسُّعَالِ شَمًّا وَأَكْلًا وَكَيْفَ كَانَ فَهُوَ أَجَلُ الْمُفْرَدَاتِ فِي كُلِّ مَا ذُكِرَ شَدِيدُ التَّفْرِيحِ خُصُوصًا بِمِثْلِهِ بِنَفْسِهِ وَنِصْفُهُ صَمْعٌ أَوْ فِي الشَّرَابِ مُفْرَدًا ، وَيُقَوِّي الْحَوَاسَّ وَيَحْفَظُ الْأَرْوَاحَ اِنْتَهَى مُخْتَصَرًا .

عون المعبود شرح سنن أبي داود (مراجع) - (9 / 598)

8. مَا يَجِبُ فِي مَعَادِنِ الْبَحْرِ اخْتَلَفَ الْفُقَهَاءُ فِيمَا يَجِبُ فِي مَعَادِنِ الْبَحْرِ . فَذَهَبَ الْمَالِكِيُّ وَالشَّافِعِيُّ وَأَبُو حَنِيفَةَ وَمُحَمَّدٌ مِنَ الْحَنَفِيَّةِ وَبَعْضُ الْحَنَابِلَةِ إِلَى أَنَّهُ لَا يَجِبُ فِي مَعَادِنِ الْبَحْرِ شَيْءٌ لِمَا رَوَى عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ فِي الْعَنْبَرِ أَنَّهُ دَسَرُهُ (أَلْقَاهُ) الْبَحْرَ فَلَا شَيْءَ فِيهِ ، فَهَذَا النَّصُّ صَرِيحٌ فِي أَنَّ الْعَنْبَرَ لَا شَيْءَ فِيهِ ، وَالْعَنْبَرُ مُسْتَخْرَجٌ مِنَ الْبَحْرِ فَكَذَلِكَ غَيْرُهُ مِنْ مَعَادِنِ الْبَحْرِ لَا شَيْءَ فِيهِ إِذْ لَا فَرْقَ بَيْنَ مَعْدِنٍ وَآخَرَ مِنْ مَعَادِنِ الْبَحْرِ ، وَبِهِ قَالَ عَطَاءٌ وَالثَّوْرِيُّ وَابْنُ أَبِي لَيْلَى وَالْحَسَنُ بْنُ صَالِحٍ وَأَبُو ثَوْرٍ وَلِأَنَّ الْعَنْبَرَ كَانَ يُخْرَجُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخُلَفَائِهِ فَلَمْ يَأْتِ فِيهِ سُنَّةٌ عَنْهُ وَلَا عَنْهُمْ مِنْ وَجْهِ يَصِحُّ . وَلِأَنَّ الْأَصْلَ عَدَمُ وَجُوبِ شَيْءٍ فِيهِ مَا لَمْ يَرِدْ بِهِ نَصٌّ وَلِأَنَّهُ عَفْوٌ قِيَاسًا عَلَى الْعَفْوِ مِنْ صَدَقَةِ الْحَيْلِ .

وَذَهَبَ بَعْضُ الْحَنَابِلَةِ وَأَبُو يُوسُفَ مِنَ الْحَنَفِيَّةِ إِلَى وُجُوبِ الْخُمْسِ فِي مَعَادِنِ الْبَحْرِ ، وَبِهِ قَالَ
الْحَسَنُ الْبَصْرِيُّ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ ، لِمَا رُوِيَ عَنْ يَعْلَى بْنِ أُمَيَّةَ أَنَّهُ كَتَبَ إِلَى عُمَرَ بْنِ
الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَسْأَلُهُ عَنْ عَنَبٍ وَجَدَ عَلَى السَّاحِلِ فَكَتَبَ إِلَيْهِ فِي جَوَابِهِ أَنَّهُ مَالُ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ وَفِيهِ الْخُمْسُ .

وَلِأَنَّهُ نَمَاءٌ يَتَكَامَلُ عَاجِلًا فَاقْتَضَى أَنْ يَجِبَ فِيهِ الْخُمْسُ كَالرَّكَازِ ، وَلِأَنَّ الْأَمْوَالَ الْمُسْتَفَادَةَ
نَوْعَانِ مِنْ بَرٍّ وَبَحْرٍ ، فَلَمَّا وَجَبَتْ زَكَاةُ مَا اسْتُفِيدَ مِنَ الْبَرِّ اقْتَضَى أَنْ تَجِبَ زَكَاةُ مَا اسْتُفِيدَ
مِنَ الْبَحْرِ . الموسوعة الفقهية الكويتية - (38 / 200)