**From the Book of Miẓvoth  
by Ḥakham Binyamin Ha-nahawandi**

**(Known in Arabic as al-Nahawandi) the Judge of the Karaite Community**

I. From the writings of someone unknown:

1. An excerpt from Binyamin’s Book of Miẓvoth:

The time of morning is from the time the world lightens until the time the sun shines, as it is said, *As soon as the morning was light, the men were sent away* (Genesis 44:3).[[1]](#footnote-1) It also says, *And as the light of the morning, when the sun riseth . . .* (2 Samuel 23:4), which is saying that the light of the morning is similar to the sun – which teaches that the light of the morning is not [identical to] the rising of the sun.[[2]](#footnote-2) It also says, *As soon as ye are up early in the morning, and have light, depart* (1 Samuel 29:10). From this we discern [that the time of morning] is from the time the world lightens until the shining of the sun. As it is said, *And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city* (Judges 9:33). This refers to the end of the morning, as it implies that the end of the morning is at the time of the shining of the sun.

**מִסֵּֽפֶר הַמִּצְוֹת**

**לְבִנְיָמִין הַנַּהַאוַנְדִּי**

**(וּבַעֲרָבִית: אַל**נַّ**האוַנְדִּי) הַדַּיָּן לִבְנֵי מִק**

1. Implying an equivalence between boqer (morning) and or (light). [↑](#footnote-ref-1)
2. This is a verse from a very challenging Biblical poem. It is difficult to fully grasp Ḥ’ Binyamin’s interpretation of the verse; he seems to be reading the verse as something like: When the morning light becomes brighter through the shining of the sun, which implies that there is already morning before the actual sun shines. [↑](#footnote-ref-2)