The Geonic Age spanned the seventh to eleventh centuries in Babylonia. If the early geonic corpus was composed of collective oral traditions, the successors of Se‘adya Gaon (882–942) specialized in the composition of individual legal-halakhic codices. Known as “late monographic works,” the judges’ duties subgenre is the legal-jurisprudential climax of this monographic genre. In my forthcoming post-doctoral research, I would like to offer a comparative reflection on my recently approved Ph.D. dissertation, “Manuals for Judges in Geonica: A Study of Geniza Fragments of a Judeo-Arabic Monographic Genre” (The Hebrew University of Jerusalem, June 17, 2019).

In my previous research, I explored the basis and justification for my discovery of כתאב אדַבּ אלקצ'א (Kitāb adab al-qāḍā/Book of Judges’ Duties) by Rav Hai Gaon (Pumbedita, 939–1038). Other remnants stemming from different works in this jurisprudential genre have survived and are included in my completed Ph.D. research – for example, *Kitāb lawāzim al-ḥukkām* by Samuel ben Ḥofni Gaon (d. 1013), and Ibn Aknin’s *Faṣl fī ādāb al-dayyanin* (Chapter on the good manners of judges) from *Tibb al-Nufūs* (טִבּ אלנֻפוס, Hygiene of the Souls). These works were entirely written in an intellectual milieu that essentially corresponded to its Muslim counterpart.

This research will supply extensive examples of content-related parallels and structural equivalents of Geniza remnants in this newly discovered Judaeo–Arabic subgenre and already-known works by their Muslim contemporaries in a well-based genre. Examining textual proximities and the possible ideological juxtaposition of the legal, philosophical, and literary contexts, I wish to ponder several issues characteristic of the distinguished Adab al-Qādi or the judges’ duties genre (Heb. *hovot ha-dayyanim*) relating to questions such as the judge’s ethical character, the perception of the adjudicative process, and the comprehension of civil procedure. The publication of this jurisprudentially contextualized monograph will be a breakthrough in interdisciplinary and interreligious Judaeo-Islamic research.