Abraham Ibn Ezra (ca. 1089–ca. 1161) was an eminent Jewish scholar, and one of the most prolific writers in Medieval Jewry. He was born in Muslim Spain, where he spent the first five decades of his life, apparently supporting himself as an itinerant poet. In 1140, he left the Iberian Peninsula and began wandering through Italy, Provence, northern France and England. While sojourning in these places, Ibn Ezra wrote prolifically on a wide variety of subjects, almost exclusively in Hebrew. Besides his well-known Biblical commentaries and poetry, Ibn Ezra’s literary corpus includes works on arithmetic, astronomy, grammar, the Jewish calendar and astrology (today we know about no less than 20 astrological treatises written by Ibn Ezra). His works are among the first to discuss Greco-Arabic science in Hebrew; they contributed a great deal to the transmission of scientific knowledge to the Jews of Christian Europe and to the development of Hebrew scientific vocabulary. Ibn Ezra’s writings made him a figure of interest in Jewish circles, and he found students almost everywhere he went. His enigmatic writing style may have contributed to the popularity of his works and probably motivated later Jewish scholars to write supercommentaries on his Biblical exegesis. The rapid diffusion of both his exegetic and scientific writings is indicated, *inter alia*, by the early references to his works. In 1170, e.g., a decade after Ibn Ezra’s death, his Biblical exegesis was used as source material for Jacob ben Reuben’s polemic treatise *Milḥamot ha-Shem*. Later in the 12th century, a group of Provençal Jews addressed an epistle with a series of queries on astrology to Maimonides, deriving their astrological knowledge from Ibn Ezra’s astrological works. Toward the end of the 13th century, Ibn Ezra’s astrological writings were transmitted to a Christian audience via a series of translation projects (into Old French and Latin), which were carried out almost simultaneously by different scholars.