Abstract
This article examines the theoretical and practical work of the Tunisian scholar and outstanding Imām of the Zaytūna Grand Mosque Muāmmad al-Ṭāhir Ibn ‘Āshūr concerning the reform of Muslim education. It analyzes his systematic and all-encompassing criticism of the body of Islamic learning and its institutional framework at the late nineteenth and early twentieth centuries. Special attention has been given to highlighting Ibn ‘Āshūr’s identification of the internal and external factors that led to the decline of Muslim education and left it in a state of crisis, unable to cope with the modern challenges of life. The article also brings into light Ibn ‘Āshūr’s theoretical and practical approach rejuvenating Islamic education in accordance with its original spirit and worldview. Meanwhile, the author indirectly brought home the pioneering character and relevance of Ibn ‘Āshūr’s views to the ongoing discourse on Islamization of knowledge.

Key terms: education and learning, Islamic education, reform, Islamization of knowledge, criticism.

I. Introduction
Education was one of the critical areas in Muslim life that required reform and restructuring, in terms of philosophy, objectives, curriculum content and institutions. This phenomenon is still true today. Many efforts have been made in the past and are being made at present to bring about reform in this crucial field in order to live up to the challenges of time. The present study consists in analyzing and assessing the views and ideas developed by one of the
leading Muslim scholars who addressed the fundamental problem of education in the heyday of European colonialism in the early twentieth century. As eminent scholar of the prestigious Zaytūna Grand Mosque, Tunisia’s counterpart to Egypt’s al-Azhar, Sheikh Muāmmad al-Ṭāhir Ibn ʻĀshūr (1879-1973) made a comprehensive historical and critical study of Islamic education up to his time in the early twentieth century. His theoretical views concerning Muslim education were coupled with his relentless practical endeavour to implement them whenever the opportunity was available to him through the different academic and administrative positions he held during his long career. Much of the criticisms and suggestions he made concerning the teaching of Islamic traditional disciplines as well as modern branches of knowledge is still very much pertinent to the present agenda of the integration and Islamization of knowledge movement aimed at reforming and rejuvenating educational systems in the Muslim world. The aim of the present study is to provide a systematic exposition of the ideas of this scholar in a way deemed to make sense to the ongoing discourse on the need for reform in Muslim scholarship and institutions of learning.

In this article the author builds partly on the argument developed in an earlier work on the origins of Islamic reformism in Tunisia during the nineteenth century. It sees Ibn ʻĀshūr’s critical views and work concerning educational reform in the Zaytūna Grand Mosque as a continuation and elaboration of the thoughts and efforts that had been developing before him. Likewise, his strategy seems to be the result of a deep reflection on the shortcomings and pernicious consequences of a ‘rejectionist’ or anti-reform attitude on the part of the majority of the Zaytūna ‘ulamā’ as well as an awareness of the dangers and hidden long-term aims of the policy of the French Protectorate authorities in control of the country. This can be clearly