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Secular that his own  
genealogical method  
“obviously derives  
from ways it has been  
deployed by Foucault  
and Nietzsche,  
although it does not  
claim,” he adds with  
barely audible irony,  
“to follow them  
religiously” (16). Such  
understatement is*

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*typical of Asad,  
especially when his  
criticism threatens to  
sound political.*

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Stanford: Stanford  
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2003. 269 pp. ISBN  
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Reviewed by Marilyn  
Booth, University of  
Illinois at Urbana-  
Champaign "Secular"  
is a quality that is  
often invoked,  
suggesting a concept  
that is transparent.  
That

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by the same logic, it  
underlies the belief*

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*that the assimilation  
to Europe's civilization  
of Muslim immigrants  
who are--for good or  
for ill--already in  
European states is  
necessary and  
desirable. ” ? Talal  
Asad , Formations of  
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*working to become  
good in themselves.*

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conclusion is that the  
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viewed as a  
successor to religion,  
or be seen as on the  
side of the rational. It  
is a category with a  
multi-layered history,  
related to major  
premises of*

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*modernity,  
Christianity, Islam  
democracy, and the  
Modernism, Total  
concept of human  
rights.*

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Islam, Modernity ...  
His main premise is  
that “the secular” is  
conceptually prior to  
the political doctrine  
of secularism, the  
secular being that*



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*formation caused by a  
variety of concepts,  
practices, and  
sensibilities that have  
come together over  
time (p. 16).*

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M...

*Of these two types,  
the secular believer,  
as with "secular  
Christianity" (which,  
by the way, is  
contradictory and,  
therefore, a  
misnomer) is more  
subtle because they  
are sugar-coated with  
spirituality and*

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*outward peace but  
have foundations of  
secular values. The  
following are 10 signs  
you are a secular  
believer: 1.*

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which this country's  
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and there is certainly  
much to ruminate on  
in this recondite read,  
but I would have  
preferred a clearer  
and more accessible  
explanation (I found  
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argument quite*

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*convoluted and  
challenging to follow).*

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original work and a  
reworking of previous  
essays and papers by  
Asad. In Formations*

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