

Q.1 Why I have written this book?

I have written this book, *The Illusionary Kingdom of My Selfishness*, not merely to describe personal selfishness, but to explore a much broader human phenomenon. Throughout history, individuals, tribes, organizations, politicians, industrialists, and different interest groups have often created their own small, illusionary kingdoms within a larger and tangible state. These kingdoms are built around personal interests, power, influence, identity, ideology, or ambition, and when these narrow interests are placed above the collective interest of the nation, they gradually weaken the basic fiber of national integration. My purpose in writing this book is also to speak for all those human beings who have stood against an existing system because they believed that the system was unjust or that their cause was right. I do not believe that every cause of resistance is wrong; sometimes the grievance itself may be genuine and deserving of attention. But a good purpose does not automatically make every method of achieving it wise. When people become emotionally charged, when a crowd loses its capacity for reflection, and when resistance turns into confrontation without understanding the consequences, the result can be violence, bloodshed, destruction, and further division. History, including Muslim history, provides many examples where sincere intentions were accompanied by actions that lacked wisdom and ultimately produced consequences far different from what the original movement intended. This is why I believe that resistance must be accompanied by understanding, patience, wisdom, and a sense of responsibility. My reference to contemporary movements, including the violence created by TLP, PTI, BLA, TTP and JAAC movement in Azad Jammu and Kashmir, is not intended simply to condemn people's grievances or their desire for change; rather, I want to raise a deeper question: when does a legitimate struggle for justice become another illusionary kingdom created by collective emotion and self-interest?

Ultimately, this book is a reflection on the human tendency to create kingdoms around "my interest," "my group," "my ideology," "my tribe," "my organization", "my bradari" or "my cause," while forgetting the larger human and national community to which we all belong. My message is simple: a cause may be sincere, but without wisdom in its methods, even a sincere cause can become destructive.

Q.2 What I want to convey through this book?

A just cause needs not only courage to pursue it, but also wisdom to choose the means by which it is pursued; otherwise, the struggle to destroy one illusionary kingdom may simply create another.

Q.3 My target audience?

My target audience is not a particular nation, religion, political party, or movement. My target audience is every person who has the courage to question his own assumptions. This book is especially for young people, activists, leaders, politicians, intellectuals, civil society, lawyers and ordinary citizens who want to understand how legitimate grievances can sometimes become destructive when emotion replaces wisdom. I want my readers to examine

not only the systems they oppose, but also the illusionary kingdoms they themselves may be creating in the name of their interests, identities, or causes.

Q.4 How I conveyed my thought process about the subject?

I have conveyed my thought process in this book by moving from the individual to the collective, and from personal interests to their wider consequences for society and the state. I began with the idea that every human being has the potential to create an “illusionary kingdom” around himself—through his desires, ambitions, identity, beliefs, influence, or selfish interests.

I then extended this concept beyond the individual to tribes, organizations, political groups, industrialists, civil societies, senior citizens, religious organizations of different sects and other groups that can create their own small kingdoms within a larger and tangible state.

When these narrow interests become more important than the common goal, they can weaken the basic fiber of national integration and create divisions within society. From there, my thought process moves toward resistance and confrontation. I recognize that people can have genuine grievances and legitimate reasons to challenge an existing system, but I believe that a good cause does not automatically make every method of pursuing it right or wise. When people become emotionally charged and collective passion replaces reason, resistance can turn into confrontation, violence, bloodshed, and greater division.

I have therefore looked at history, particularly aspects of Muslim history, to understand how these human tendencies have affected societies, while also bringing the discussion into the contemporary world through examples such as the religious movement of TLP, Political movement of PTI, Terrorist movement of BLA and so called basic rights movement of JAAC in AJK.

My purpose is not simply to condemn a particular movement or community, but to encourage readers to examine both the legitimacy of a grievance and the wisdom of the methods used to pursue it. Ultimately, my thought process leads to one fundamental question: when we stand against an existing system, are we truly seeking justice and the common good, or are we unknowingly creating another illusionary kingdom based on our own interests, emotions, and ambitions? Through this book, I want to encourage people to replace emotional confrontation with wisdom, dialogue, responsibility, and a broader understanding of humanity and national integration.

Q. 5 What I want to get from this book?

What I want to get from this book is not merely recognition or agreement with my arguments, but a change in the way people think about power, resistance, selfish interests, and collective action. I want readers to pause and examine themselves before judging others—to ask whether they are serving a genuine common cause or simply protecting an illusionary kingdom of their own interests. I want young people, activists, leaders, politicians, intellectuals, and ordinary citizens to understand that a legitimate grievance requires wisdom in its expression and discipline in its pursuit. I also want the book to encourage people to learn from history rather than repeat its destructive patterns, particularly the patterns of emotional mobilization, confrontation, violence, and division. Ultimately, i want the book to contribute

to a culture in which people can challenge injustice without destroying social harmony, pursue reform without hatred, and place the larger interests of humanity and national integration above narrow personal, tribal, political, or organizational interests. In this sense, what I hope to gain from the book is a thoughtful dialogue with the reader that leads to greater self-awareness, wisdom, tolerance, and responsible resistance.

Q.6 What is my satisfaction.

My satisfaction, and my purpose, would come not simply from selling or publishing the book, but from knowing that the book has made people think differently. My deepest satisfaction would be to see a reader pause and question his or her own “illusionary kingdom”—whether it is built around personal ambition, tribal identity, political loyalty, narrow ideology, institutional power, or collective emotion. I would feel fulfilled if my book helps even a few people understand that a good cause must be accompanied by wise and responsible action, and that resistance without understanding can produce consequences far worse than the injustice it sought to correct. I would also find satisfaction if my readers begin to look at history, including Muslim history and contemporary events, with greater wisdom rather than simply through emotion or loyalty.

Ultimately, my satisfaction would be to contribute an idea that encourages people to think before they act, question themselves before blaming others, and choose dialogue, wisdom, and collective well-being over confrontation and narrow self-interest, hatred sectarian differences. If the book succeeds in creating that reflection in the minds of its readers, I can consider its purpose fulfilled.

Q.7 Explain 40 years of my thought process?

My forty-year thought and ideological journey has been a gradual journey from observation to questioning, from questioning to understanding, and ultimately from understanding to wisdom. Over these four decades, I have witnessed individuals, communities, tribes, political movements, organizations, and institutions pursuing their own interests, often believing that their particular cause, identity, or ideology represented the whole truth. These experiences gradually led me to question how human beings create what I call “illusionary kingdoms”—small worlds of power, identity, ambition, and self-interest that exist within the larger and tangible reality of a state and society. With time, I began to understand that this phenomenon is not confined to one person, one political system, one religion, or one community; it is a deeply human tendency. My journey also made me question the nature of resistance. I came to believe that challenging an unjust system can sometimes be necessary, but the method of resistance is as important as the cause itself. A legitimate grievance pursued without wisdom, restraint, understanding, and responsibility can produce violence and bloodshed and may ultimately harm the very people whom the struggle was intended to serve.

My study and reflection on history, particularly Muslim history, further strengthened this understanding and encouraged me to look beyond emotional narratives and examine the consequences of human actions. Over the years, I have therefore moved away from simply

asking who is right and who is wrong, and increasingly toward asking what is wise, what is constructive, and what will preserve human dignity and social harmony.

Contemporary events in my country Pakistan have also reinforced these questions and have compelled me to examine how quickly legitimate grievances can become emotionally charged collective confrontations. After forty years of observation and reflection, I do not see my ideological journey as an attempt to defend one particular system or oppose another. Rather, it has become a search for a principle: that human beings should have the courage to challenge injustice, but also the wisdom to understand consequences; they should defend their rights, but not create new forms of domination; and they should pursue their interests without destroying the larger social fabric to which they belong.

This journey is ultimately what brought me to the idea of *The Illusionary Kingdom of My Selfishness*. The title represents not only my criticism of others, but also my willingness to examine myself and recognize that every human being can unknowingly build such a kingdom. After forty years, my greatest ideological realization is that true progress does not come merely from changing rulers, systems, or movements; it comes when human beings develop the wisdom to change the way they think, act, and relate to one another.

Q.8 Does this book challenging the system?

Yes, but not in the conventional sense of attacking or overthrowing a particular system. From everything I have explained, my book challenges the system at a deeper intellectual and moral level. It questions the way systems are created, maintained, challenged, and sometimes exploited by individuals and groups for their own interests. At the same time, it also challenges those who oppose the system by asking whether their resistance is genuinely serving justice or whether they are simply trying to replace one “illusionary kingdom” with another. This book therefore appears to challenge both sides: the established system and the people who resist it. I’m questioning the selfishness, ego, power, emotional manipulation, tribalism, political interests, religious disharmony, narrow territorial division and collective passions that can exist on either side.

The important distinction is that this book does not appear to say, “Never challenge the system.” Instead, it says something closer to: “Challenge injustice, but do not lose wisdom while challenging it. Change the system, when necessary, but do not create another illusionary kingdom in its place. “That makes this book more of a critical and reflective work than a revolutionary manifesto. Its challenge is to the thinking behind the system and the thinking behind resistance to the system. In fact, one of the strongest questions my book can put before the reader is:

“If I am fighting an unjust system, have I first examined whether I am capable of creating another unjust system once I gain power?” That question connects very strongly with my central concept of *The Illusionary Kingdom of My Selfishness*.