

The Meaningful Life Framework

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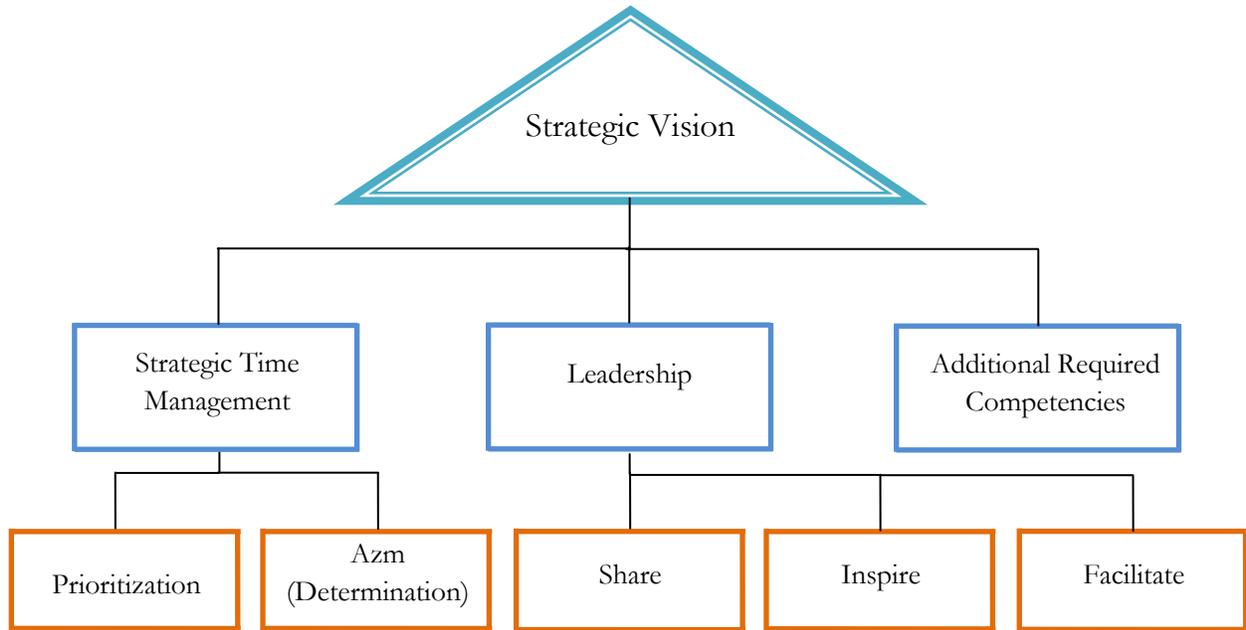
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“Module 1: A Meaningful Life”

1. If you were to look back at your life now, would you like to say that you have tried to create a meaning in your life?
 - a) Yes
 - b) No
 - c) I don't care

2. If you were to look back at your life at the time of your death, would you like to say at that time that you have tried to create a meaning in your life?
 - a) Yes
 - b) No
 - c) I don't care

The Meaningful Life Framework

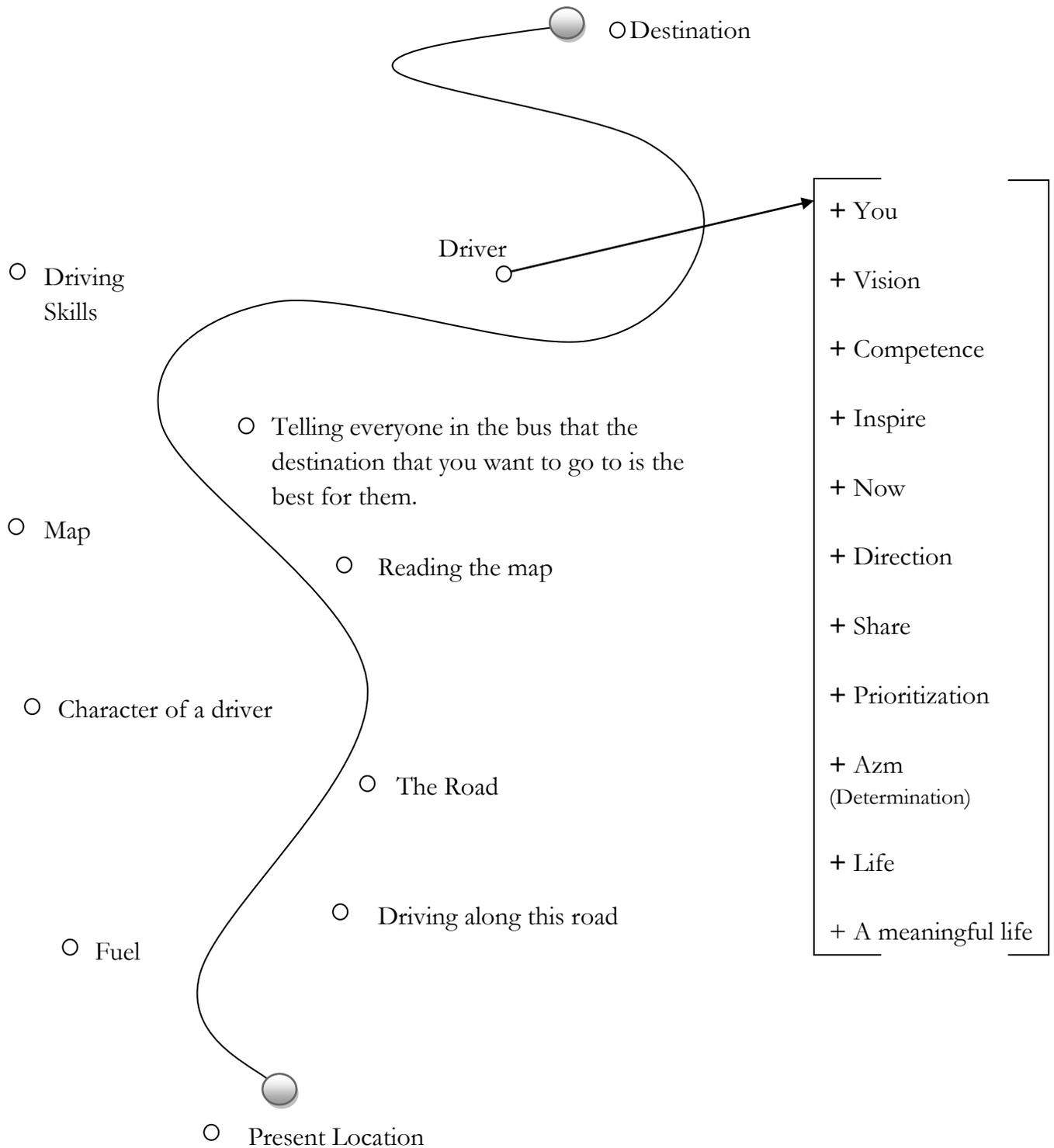


The Elements of a Meaningful Life

Meaningful life has the following four elements:

1. **Strategic Vision:** A vision which is independent of time and correct.
2. **Strategic Time Management:** The ability to prioritize our day according to a strategic vision and then to accomplish these prioritizations through *Azm* (determination).
3. **Leadership:** Leadership is defined as the ability to share our vision with others and to inspire and facilitate others in pursuing the shared vision. The key element behind the ability to inspire others to pursue the shared vision is a character worthy of that vision.
4. **Additional Required Competencies:** The competencies that are required in addition to Strategic Time Management and Leadership for the success of the vision. Competence is knowledge, skills and abilities. For example, our vision of scaling Mount Everest will also require mountaineering skills.

The Metaphor: You are taking a bus filled with people to a destination.



“Module 2: Definitions”

Meaning of the word ‘Important’

Important:

Titles of concepts

Meanings	Words	Word list
Select a word from the list which best depicts the following meaning: “The picture of the future that one wants to see.”		Aim, Objectives, Mission, Vision, Goal, Purpose, Dream, Aspiration,
Select a word from the list which best depicts the following meaning: “The reason for seeing this picture of the future.”		Strategy, Reason, Planning, Goal setting, Long range planning, Hope, Wish.
Select a word from the list which best depicts the following meaning: “How will this future be achieved?”		

The different definitions of mission and vision

“For one thing, the term “vision” had been tossed around by so many people and used in so many different ways that it created more confusion than clarification. Some viewed vision as about having a crystal-ball picture of the future marketplace. Others thought in terms of a technology or product vision, such as the Macintosh computer. Still others emphasized a vision of the organization-values, purpose, mission, goals, images of an idealized workplace. Talk about a muddled mess! No wonder so many hardnosed practical businesspeople were highly skeptical of the whole notion of vision; it just seemed so –well--fuzzy, unclear and impractical.”

-Jim Collins

Kenneth Blanchard defines purpose in a dialogue as:

“As you see the first principle of ethical power is Purpose...By purpose, I mean your objective or intention—something towards which you are always striving.”

Values/mission statements: Articulation of what the company stands for.

Best Practice Framework, p. 35, *Business Ethics*.

“...Businesses must have a vision about what they exist for, which is shared by everyone in the company.”

Moon and Bonny in the

Introduction of Business Ethics: facing up to the issues.

Gouillart and Kelly write:

‘A strategic intent is the picture of the company’s ultimate purpose’. There are many classic examples of strategic intent:

AT&T's aim for *universal telephone service*; Coca-Cola's drive to put its product *within arm's reach* of anyone in the world;

- ❖ Pepsi's commitment to *defeat Coke*; or
- ❖ Toyota's design to *beat Benz*."

"Real vision can't be understood in isolation from the idea of purpose. By purpose, I mean an individual's sense of why he is alive.

Peter Senge

"Vision is the picture of the future that we want to see."

Peter Senge

Know Your Purpose¹

We can start by inquiring into what we mean by *mission* anyway. It is very hard to focus on what you cannot define, and my experience is that there can be some very fuzzy thinking about mission, vision, and values. Most organizations today have mission statements, purpose statements, official visions, and little cards with the organization's values. But precious few of us can say our organization's mission statement has transformed the enterprise. And there has grown an understandable cynicism around lofty ideals that don't match the realities of organizational life....

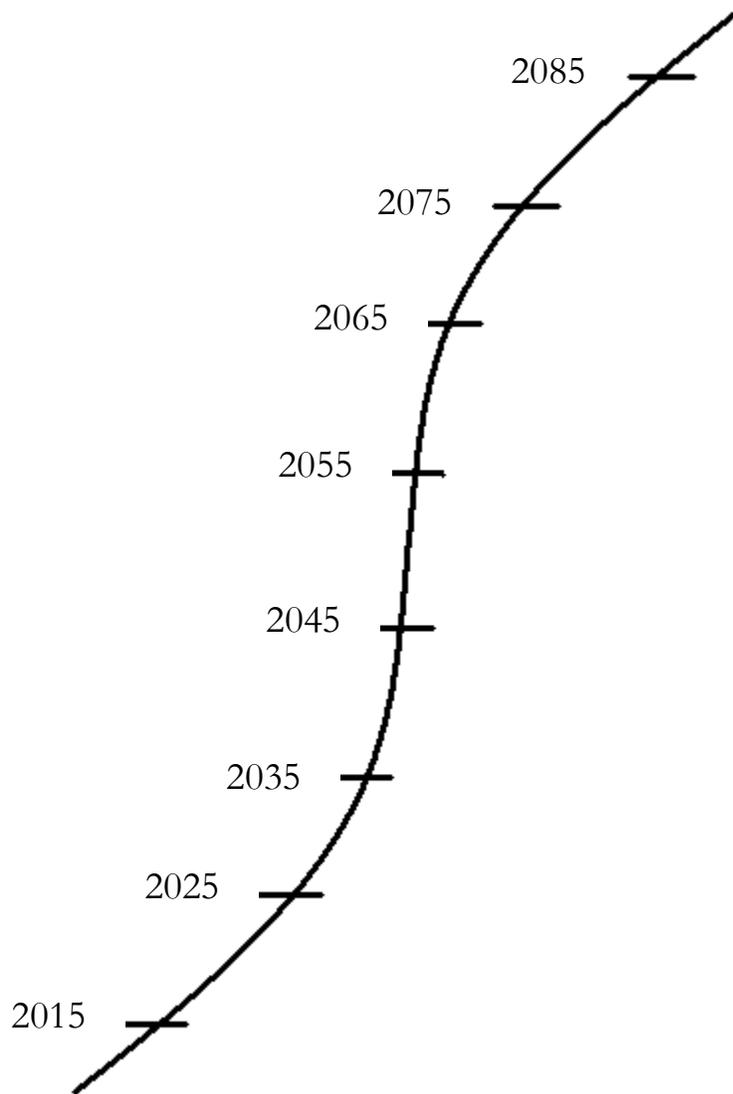
The first obstacle to understanding mission is a problem of language. Many leaders use *mission* and *vision* interchangeably, or think that the words — and the differences between them — matter little. But words do matter. Language is messy by nature, which is why we must be careful in how we use it. As leaders, after all, we have little else to work with. We typically don't use hammers and saws, heavy equipment, or even computers to do our real work. The essence of leadership — what we do with 98 percent of our time — is communication. To master any management practice, we must start by bringing discipline to the domain in which we spend most of our time, the domain of words.

The dictionary — which, unlike the computer, *is* an essential leadership tool — contains multiple definitions of the word *mission*; the most appropriate here is, "purpose, reason for being." *Vision*, by contrast, is "a picture or image of the future we seek to create," and *values* articulate how we intend to live as we pursue our mission.

¹ From a 1998 article by Peter M. Senge of MIT

“Module 3: Your initial vision”

Worksheet: Please plot your progression in age



Worksheet: What is your vision for the year 2035?

Your age in 2035:

Your vision in 2035:

Worksheet: My Vision: Revision

“Module 4: Initial considerations”

The vision of health for three individuals over the next five years

Currently all three individuals are around 35 years of age, are enjoying good health with no illnesses or complications. All of them are around 5 feet and 9 inches tall and weigh around 80 kg.

Ahmed (Category A)	Babar (Category B)	Chilloo (Category C)
<p>Good health:</p> <p>1. Weight: 75 kg</p> <p>2. Waist: 32</p> <p>3. Pulse: 68</p> <p>4. Cholesterol: 140</p> <p>5. Body-Fat Ratio: 12%</p> <p>6. Endurance: Can jog 5 km, brisk walk of 20 km</p>	<p>Good health:</p> <p>1. Weight: 75-80 kg</p> <p>2. Waist: 32-34</p> <p>3. Pulse: 75-80</p> <p>4. Cholesterol: 150-170</p>	<p>Good health:</p>

Worksheet: Impact on individual choices based upon the differences in visions for health

Please explain the types of diets, exercise regimens and schedules (sleeping, eating, etc.) that the three individuals will need to take to be able to reach their respective visions:

	Ahmed (Category A)	Babar (Category B)	Chiloo (Category C)
Diet			
Exercise			
Regularity in lifestyle e.g. sleeping, etc.			

Worksheet: Impact on individual choices based upon the differences in visions for health

Based on the workings of the previous page, please answer the following questions:

Question 1: Who amongst the three has the most direction in his life in regards to what to eat, when and what to exercise and how much to sleep?

- Ahmed Babar Chilloo

Question 2: Even if they don't quite reach their targets, who has a better chance of having good health over the next five years?

- Ahmed Babar Chilloo

Question 3: What percentage of people, if asked about their vision of their health over the next five years, will answer like Ahmed (this means will speak about things like cholesterol, body fat ratio, pulse rate, endurance etc), what percentage of people will respond like Babar and what percentage will answer like Chilloo which is that they will just say good health?

The percentage of people who belong to Ahmed's category (A): %

The percentage of people who belong to Babar's category (B): %

The percentage of people who belong to Chilloo's category (C): %

Question 4: In your view which category of people do you belong to?

- Category A (Ahmed) Category B (Babar) Category C (Chilloo)

Question 5: which category would you like to belong to?

- Category A (Ahmed) Category B (Babar) Category C (Chilloo)

Question 6: Why would you like to be in the category that you have chosen above?

Question 7: Based on the workings that you have done in this exercise, would it be safe to say that majority of the people don't have very clear visions, especially in the long term? (True/False)

Question 8: Again based on the workings that you have done, would it be safe to say that the higher the clarity in one's vision in a particular area of one's life, the higher the chances of success in that area? (True/False)

“Module 5: Framework”

Framework

A set of beliefs, ideas and rules that is used as the basis for making judgments, decisions etc.

- Oxford Advanced Learner's Dictionary

Worksheet: Identify five benefits of using frameworks

- 1.
- 2.
- 3.
- 4.
- 5.

“Module 6: Excellence”

Excellence (ITQAN)

“Excellence is an art won by habituation and training. We are what we repeatedly do. Excellence is then not an act, but a habit.” - Aristotle

I am careful not to confuse excellence with perfection, excellence I can reach for; perfection is god's business. - Michael J. fox.

Definition:

“To do the best within the available resources.”

Ihsan

In his Tafseer Maariful Quran, Mufti Muhammad Shafi says about Ihsan:

The last sentence of the verse (195): (And do good. Of course, Allah loves those who do good), gives an incentive to do everything nicely. The Holy Quran calls this *Ihsan*. Now, doing something nicely, can take two forms. When *Ihsan* relates to *Ibadah* (worship), its meaning has been explained by the Holy Prophet himself in the well known hadith of Jibrail where he said that ‘ you should worship Allah as if you are seeing Him, and if you can not achieve that degree of perception, then you should, at the least, believe that Allah is seeing you’.

And when it (*Ihsan*) relates to social transactions and dealings, the Holy Prophet has explained *Ihsan* by saying (as reported in the Musnad of Ahmad on the authority of the noble Companion Mu’adh) that ‘you should like for others what you like for yourselves, and in the same manner, you should dislike for others what you dislike for yourselves (Mazhari).

"احسان"

حضرت مفتی شفیع صاحبؒ اپنی تفسیر معارف القرآن میں احسان کے بارے میں فرماتے ہیں کہ:

وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ [البقرہ: ۱۹۵]

ترجمہ:

اس جملے میں ہر کام کو اچھی طرح کرنے کی ترغیب ہے، اور کام کو اچھی طرح کرنا، جس کو قرآن میں احسان کے لفظ سے تعبیر کیا ہے، دو طرح کا ہے، ایک عبادت میں دوسرے آپس کے معاملات و معاشرت میں۔

Preference of quality over quantity
by
Professor Dr. Shaikh Yousuf al-Qardhawi

Forward

I have taught the subject of excellence for many years as part of the Strategic Visions workshop. A few years ago I came across the Urdu translation¹ of the book „*Fi Fiqa al Auluniyat*“ by Dr. Qardhawi. The chapter „*Miqdar par Maiyaar kei Tarjib*“ was the finest essay I had ever come across on excellence.

While teaching at the Lahore University of Management Sciences (LUMS), the need for an English translation was felt. I gave the task of translating the essay from Urdu to English as a class assignment. I would like to acknowledge the hard work of the

students Anam Azhar, Farah Maham Arshad and Mehek Akram in producing the translation. They took official permission from the author for the translation² and had the translation reviewed by Mr. Talha Ahmed, Sub-editor Daily Times and Maulana Atif Karamat, both an Islamic scholar and a graduate of computer science from Columbia University. The final editing was done by Ms. Laila Brence.

I would like to say jazakallahukhair and thanks to all involved—from Dr. Qardhawi to Ms. Laila Brence—for bringing this knowledge to us.

Suleman Ahmer

¹ The Urdu translation of the book was done by Mr. Gul Zadah Sherpao and published by Manshoorat, Mansoor, Lahore.

² A copy of the letter appears at the end of the essay.

Preference of quality over quantity

From Shariah's perspective, it is important that condition and quality should be preferred over quantity and volume. In Shariah, the true value of something is based on its quality and condition rather than its abundance or volume.

The Holy Quran condemns such a majority which does not possess wisdom and knowledge or which does not believe and is ungrateful. Various verses of the Holy Quran support this concept. For example:

بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

But most of them do not understand. [Al-Ankabut 29:63] But most

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

of the people do not know. [Al-Araf 7:187]

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

But most of people do not believe [Hud 11:17].

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

But most of the people are not grateful [Al-Bakara 2:243]

وَإِنْ تَطَعْتَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ

If you obey the majority of those on earth, they will make you lose the way of Allah. [Al-An'am 6:116]

On the other hand, Quran praises the minority which comprises of true believers—who are practicing and grateful. Allah says:

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ

Except those who believe and do righteous deeds, and very few they are [Saad 38:24] Very few from

My slaves are thankful. [Saba 34:13]

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ

Recall when you were few in number, oppressed on the earth. [Al-Anfal 8:26]

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ

Then, why is it that there were no people, among the generations before you, who would have enough remnants of wisdom to stop others from creating disorder in the land, except a few among them whom We saved (from Our punishment)? [Hud 11:116].

On this basis, it becomes clear that greater number of people is important only when it comprises of true believers.

Although many people quote the Hadith:

تَنَاجَحُوا تَنَاسَلُوا تَكَثَّرُوا فَإِنِّي مُكَاتِرٌ بِكُمْ الْأَمَمِ

“Marry and beget children and increase your numbers, for I will be proud of your great number before the nations on the Day of Resurrection.”³ yet they do not take into consideration that the Prophet (SAW) does not take pride in people who are ignorant, disobedient (to Allah) and oppressors, rather the Prophet (SAW) will take pride in virtuous, chaste, practicing and beneficial people.

Prophet (SAW) said:

الْأَنَاسُ كَالْبِلِّ بَيْتَةٌ لَا تَجِدُ فِيهَا رَاحِلَةً

“People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride.”⁴

This is a clear evidence of the fact that the best among people are as rare as those camels, which are suitable for purposes of riding, traveling and transportation, among all other camels, so much so that sometimes there is not even one camel in a hundred which possesses all these characteristics.

This disparity and distinction is even greater among men as compared to animals, to such an extent that Prophet (SAW) said:

³ Reported by Abu Dawud and Al-Nasa'i on authority of Ma'qal bin Yasar; see Sahih Al -Jami' Al- Saghir, No. 2940

⁴ Narrated by 'Abdullah bin 'Umar, Sahih Muslim, Volume 8, Book 76, Number 505

لَيْسَ شَيْءٌ خَيْرًا مِّنْ أَلْفِ مِثْلِهِ، إِلَّا إِنْسَانٌ

“There is nothing in the world which is better than thousands of its own kind except man”⁵

We have become addicted to the quantity and amount in everything; and want to exceed in numbers by thousands and millions. We are usually not aware of the reality behind numerical strength — neither do we ever think from the perspective that what these numbers are comprised of.

An Arabic poet of the age of ignorance had expressed his understanding that quality of something is more important than its quantity. He said:

تُعِيرُنَا أَنَا قَلِيلٌ عَدِيدُنَا
وَمَا ضَرُنَا أَنَا قَلِيلٌ وَجَارُنَا
فَقُلْتُ لَهَا إِنَّ الْكِرَامَ قَلِيلٌ
عَزِيزٌ وَجَارُ الْأَكْثَرِينَ ذَلِيلٌ

“My beloved tried to embarrass me by saying that we are less in number. I replied that noble people are always less in number and our few numbers do not affect us because our companions are respectable people. On the contrary, the companions of people who are in abundance are disgraceful and despicable.”

The Quran has also explained how Talut’s small army overcame Jalut’s much larger army in battle:

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ
فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ
اعْتَرَفَ عُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ
هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ
بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْكُوا اللَّهَ
كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ
مَعَ الصَّابِرِينَ

⁵ Sahih Al -Jami' Al- Saghir, No. 5394; Also see Al-Mu'jam al-Kabeer by Al-Tabarani

So, when Talut set out along with the troops, he said: “Allah is going to test you by a river, so, whoever drinks from it is not my man, and whoever does not taste it is surely a man of mine, except the one who scoops a little with his hand.” Then they drank from it, except a few of them. So, when it (the river) was crossed by him and by those who believed with him, they said: “There is no strength with us today against Jalut and his troops.” Said those who believed in their having to meet Allah: “How many small groups have overcome large groups by the will of Allah. Allah is with those who remain patient.” [Al-Bakara 2:249]

And then Allah says:

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ

So, they defeated them by the will of Allah [Al-Baqarah 2:251]

The Quran also explains how the Prophet (SAW) and his companions overpowered the non-believers in the Battle of Badr, even though their army was far smaller than that of the non-believers.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

Allah certainly supported you at Badr when you were weak. So, fear Allah that you may be grateful. [Al-Imran 3:123]

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَنْخِطَفَكُمْ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ

Recall when you were few in number, oppressed on the earth, fearing that the people would snatch you away. Then, He gave you shelter and fortified you with His support [Al-Anfal 8:26]

On the other hand, at the time of the Battle of Hunain, when the Muslims were deceived by their large army; ignoring their quality, military preparation and spiritual strength, it had become obvious that they would be defeated. Their condition deteriorated initially so that they would learn a lesson, be warned and would seek forgiveness. Then Allah bestowed victory upon them and sent invisible forces to help them. Allah says:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ

Allah has surely blessed you with His help on many battlefields, and on the day of Hunain, when you were proud of your great number, then it did not help you at all, and the earth was straitened for you despite all its vastness, then you turned back on your heels.[At-Tawbah 9:25]

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ
جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ
الْكَافِرِينَ

Then Allah sent down His tranquility upon His Messenger and upon the believers, and sent down troops that you did not see, and punished those who disbelieved. That is the recompense of the disbelievers.[At-Tawbah 9:26]

The Quran has also mentioned the fact that when both strength of faith and illfulness- often analogous to perseverance-are present in a man, his power is anticipated to grow by ten folds as compared to that of an enemy who is devoid of the strength of faith and willfulness. Allah says:

يَأْتِيهَا النَّبِيُّ حَرَضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ
عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ
يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

O Prophet, rouse the believers to fighting. If there are twenty among you, who are patient, they will overcome two hundred; and if there are one hundred among you, they will overcome one thousand of those who disbelieve, because they are a people who do not understand[Al-Anfal 8:65].

This proportion is true in the case of powerful Muslims. However, if they are weak, it is possible that their power will be twice the power of their enemies as is mentioned in the following verse of Surah Anfal:

أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا إِنْ يَكُنْ
مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا
أَلْفَيْنِ بِإِذْنِ اللَّهِ

Now Allah has lightened your burden, and He knew that there is weakness in you. So, if there are one hundred among you, who are patient, they will overcome two hundred; and if there are one thousand among you, they will overcome two thousand by the will of Allah [Al-Anfal 8:66]

It can be concluded that success is based on faith and determination rather than on numbers or multitude. Whoever has studied the life of the Prophet (SAW) knows that the Prophet's (SAW) focus was not on quantity but on quality. The lives of the Prophets and the four rightly guided Caliphs also manifest this fact.

Hazrat Umar (R.A.) sent Hazrat Umroo bin Aas (R.A.) to conquer Egypt. He led an army of only four thousand. When he asked for support, a further army of four thousand was sent. In this reinforcement, there were four specific people, about whom Hazrat Umar (R.A.) said that each one of them was equal to a thousand men. So consider the total army to be twelve thousand! And twelve thousand people should not be defeated by an army of fewer men.

So it can be concluded that Hazrat Umar (R.A.) believed that the real emphasis is on the quality, value and abilities of people, not on their quantity and number. It has been associated with Hazrat Umar (R.A.) that he was once sitting in a spacious house with some of his companions. During that time he said “Each of you! Express your wish.”

One of them said “My wish is that I want silver dirham coins that are enough to fill this house, and then I will spend them in the way of Allah.” Another one said “I want to have the same number of gold dinar coins which I will spend in the way of Allah”

Hazrat Umar (R.A.) said I wish to have men like Abu- Ubaidah bin- Aljarah (R.A), Ma'az bin Jabal (R.A), Salim: the slave of Abu Huzaifa (R.A.), equal to (the size of) this house and I will use them in the way of Allah.

At present, the number of Muslims has exceeded 1.25 billion. But sadly, their condition is the same as has been described in a Hadith. Ahmad and Abu-Dawud reported on authority of Hazrat Soban that Prophet (SAW) said:

يُوشِكُ أَنْ تَدَاعَى عَلَيْكُمْ الْأُمَمُ مِنْ كُلِّ أَفْقٍ كَمَا تَدَاعَى الْأَكْلَةُ إِلَى قَصْعَتِهَا.

"A time will come when the nations (of the world) will surround you from every side, just as diners gather around the main dish. Somebody asked, 'Oh Messenger of Allah, will it be on account of our scarcity at that time?'"

He said,

بَلْ أَنْتُمْ كَثِيرٌ وَلَكِنَّكُمْ غُنَاءٌ كَغُنَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ
عَدُوِّكُمْ الْمَهَابَةَ بِسَنُكُمْ، وَلَيَقْدِفَنَّ فِي قُلُوبِكُمُ الْوَهْنَ

"No, but you will be scum, like the scum of flood water. Allah will remove fear from the hearts of your enemies and He will put Al-wahn in your hearts." It was asked: what is al-wahn? Prophet (SAW) said:

حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ

The love for the world, and the abhorrence of death."⁶

⁶ Sahih Al -Jami' Al- Saghir, No. 8183; Also see Sunan Abu Dawud, The Book of Battles-The Gathering of all Nations against Islam, Book 37, Number 4297

This Hadith describes that if a majority is inflated from the outside but rotten from the inside, then such a majority is useless and will eventually end up being the scum of the flood water —as the history of the Ummah repeatedly tells us. And the traits that make the Ummah similar to the scum of the flood water are lack of faith, unity and visionlessness.

In this situation, the emphasis should be on the state and quality of something rather than its quantity. And quantity includes everything that has a material aspect attached to it like huge numerical strength, a warrior's gigantic size, big built, heavy weight, long life or other related things.

What has been said about abundance of quantity, the same is true about other matters.

For example, the true assessment of a person cannot be made on the basis of his height, physical strength, stoutness of the body or the beauty of the face. All these traits do not truly represent the actual talent and humaneness of a person. The body is just like a cover or outer cloth for a person. In essence, a person's true identity is a combination of his intellect and heart.

Allah has explained a trait of the hypocrites:

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ

And if you see them, their physiques would attract you [Al-Munafiqun 63:4].

Likewise, a trait of the people of Aad in the words of their Prophet Hud (AS) is:

وَزَادَكُمْ فِي الْخَلْقِ بَصَاطَةً

And gave you increased strength in physique. [Al-Araf 7:69]

However, the hugeness of their form and stature led them to self-deception and arrogance. Allah says:

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً

As for Ad, they showed arrogance in the land with no right (to do so), and said, "Who is stronger than us in power?"

[Ha-meem sajdah 41:15].

A sahih hadith states:

إِنَّهُ لَيَأْتِي الرَّجُلَ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ فَلَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ

"A bulky person would be brought on the Day of Judgment and he would not carry the weight in the eyes of Allah equal even to that of a gnat. Nor shall We set up a balance for them on the Day of Resurrection"⁷

[And then the Prophet (SAW) said:] If you desire read this verse:

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

We shall assign to them no weight at all on the Day of Judgment. [Al-Kahf 18:105]

Once, Hazrat Ibn Masud climbed a tree. His companions saw his thin calves and started laughing so the Prophet (SAW) said:

أَتَضْحَكُونَ مِنْ دِقَّةِ سَاقَيْهِ؟ وَالَّذِي نَفْسِي بِيَدِهِ لَهُمَا أَثْقَلُ فِي الْمِيزَانِ مِنْ جَبَلِ أُحُدٍ

"Do you dare to mock him because of his skinny legs: By Allah in Whose Hands my soul rests, these two thin legs are heavier in Allah's Scale than the mountain of Uhud!"⁸

So it can be concluded that the stoutness of a body has no significance if it lacks wisdom and purity of heart. There is an old Arabic proverb:

تَرَى الْفِتْيَانَ كَالنَّخْلِ وَمَا يُدْرِيكَ مَا الدُّخُلُ

These youngsters apparently seem like dates to you, but you do not know what is inside.

Hazrat Hassaan bin Sabit said in satire of a certain nation:

لَا بَأْسَ بِالْقَوْمِ مِنْ طُولٍ وَمِنْ قَصْرٍ جِسْمُ الْبَعَالِ وَأَخْلَامُ الْعَصَافِيرِ

The small or big size of this nation holds no importance. The bodies of these people are like that of mules but their wisdom is like that of sparrows. This does not mean that Islam does not give significance to physical health and vigor. Absolutely not! Islam gives it importance to the maximum extent. Allah has praised Hazrat Talut (AS) on the same basis and said:

وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

And has increased his stature in knowledge and physique. [Al-Baqarah 2:247]

⁷ Narrated by Abu Huraira, Sahih Muslim, book 39, number 6698, translation by Abdul Hamid Siddiqui; Also see Al-Lu'lu' Wal Marjan, No. 1773

⁸ Majma' Al-zawa'id, narration of `All, Ibn Masu'd and Qurab Ibn Iyas, vol. 9, No.288, 289

In addition, it is mentioned in sahih hadith that:

إِنَّ لِبَدَنِكَ عَلَيْكَ حَقًّا

9

“Your body has a right upon you.”

Similarly, Prophet (SAW) said:

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ

“A strong believer is better and dearer to Allah than a weak believer.”¹⁰

Actually Islam does not make physical might and vigor the basis of superiority. As

the stoutness of the body and its strength is not the basis of superiority and gallantry, so is the case with facial beauty and glamour.

There is a hadith that:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ

“Verily Allah does not look to your bodies nor to your faces but He looks to your hearts.”¹¹

A poet paid tribute to Abdul Malik bin Marwan in the following words:

يَأْتَلِقُ التَّاجُ فَوْقَ مَفْرَقِهِ عَلَى جَبِينِ كَأَنَّهُ الذَّهَبُ

“His head is adorned with a crown and it is shining on his golden forehead.”

He rebuked the poet that you have praised me as you should praise beautiful and delicate girls; and he asked him why you have not praised me in the manner Mus’ab bin Zubair was complimented by a poet who said:

⁹ Narrated by 'Abdullah b. Amr, Sahih Muslim, Book 6, number 2599, Book of Fasting

¹⁰ Narrated by Abu Huraira, Sahih Muslim

¹¹ Transmitted on the authority of Abu Huraira, Sahih Muslim, book 32, number 6220, Translation by Abdul Hamid

تَجَلَّتْ بِنُورِهِ الظُّلَمَاءُ، إِنَّمَا مُضَعَبٌ شَهَابٌ مِّنَ اللَّهِ
جَبْرُوتٌ مِنْهُ وَلَا كِبْرِيَاءُ حُكْمُهُ، حُكْمٌ قُوَّةٌ لَيْسَ فِيهِ

“Mus’ab is like a star among the stars of Allah, whose light has wiped out the darkness. His decision is a powerful decision but it does not have any arrogance and tyranny”

Oh yes! Knowledge, belief and actions are the basis of evaluating men.

It should also be kept in mind that Islam does not measure actions by their volume or quantity but by the extent to which they have Ahsan (excellence) and steadfastness.

In Islam, Ahsan (excellence) is not voluntary but an obligatory act which Allah has declared as compulsory for the Muslims, the same way that fast and other obligatory acts are binding on them.

The Prophet (SAW) said:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ
فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِخْ ذَبِيحَتَهُ

“Verily Allah has enjoined Ahsan (goodness) to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.”¹²

Here the word **كَتَبَ** has been used and it relates to mandatory and obligatory

Prophet Muhammad (SAW) also said:

إِنَّ اللَّهَ يُحِبُّ مِنَ الْعَامِلِ إِذَا عَمِلَ أَنْ يُحْسِنَ

13

“Verily, Allah the Exalted loves that the doer of an action perfects his action.”

Just like Allah has made Ahsan (excellence) obligatory and mandatory for the fulfillment of every act, similarly He loves both Ahsan (excellence) and the one who strives for it.

¹² Narrated by Shaddid b. Aus, Sahih Muslim, volume 3, number 1955, Translation by Abdul Hamid Siddiqui

¹³ Sahih Al-Jami as Saghir by Al Albani, number: 1891

The Quran not only demands Amal-e-Husn (good action) from Muqalifeen (people held accountable) but also invites them towards Amal-e-Ahsan (excellence in an action). Allah says in the Quran:

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ

“And follow the best of what has been sent down to you from your Lord.” [Aḥz-Zummar 39:55].

فَبَشِّرْ عِبَادِ ۖ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

So, give the good news to My servants. Who listen to what is said, then, follow the best of it [Aḥz-Zummar 39:17-18]

The Quran even emphasizes Ahsan (excellence) when arguing with one's opponents:

وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

And argue with them in the best of manners [An-Nabl 16:125]

Allah has commanded adopting a manner of Ahsan (excellence) in eliminating evil:

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ

Good and evil are not equal. Repel (evil) with what is best [Ha-meem sajidah 41: 34]

He even forbids going near an orphan's property except by way of Ahsan (excellence):

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ

Do not approach the property of the orphan, except with the best possible conduct, until he reaches maturity [Al-An'am 6:152].

The Quran has explained the purpose for the creation of the sky, the Earth, the universe and life and death so that He can test His Muqalifeen (people held accountable):

أَيُّهُمْ أَحْسَنُ عَمَلًا

Who among them is better in deeds [Al-Kahf 18:7]

There are many verses of the Quran which bear witness to the same. [Also see: Hud

11:07, A-Kahf 18:07, Al-Malik 67-02]

The competition and contention between them is not on the basis of the fact that who does a wrong act and who does a good act, but the real competition is based on who does a good act and who does an excellent act. The essence of the matter is that a Muslim's actual vision should be such that he is always striving for Ahsan (excellence) and perfection. Prophet (SAW) said:

إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ، فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ وَفَوْقَهُ عَرْشُ الرَّحْمَنِ.

“...So if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of the Beneficent.”

The famous Hadith-e-Jibrael also states that when Jibrael asked the Prophet (SAW) about Ahsan (excellence), the Prophet (SAW) replied:

الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

“...To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.”¹⁵

This is the explanation of Ahsan (excellence) in worship and it means: to be so devoted and so sincere in action as if one is seeing Allah. The face value or the quantity of the highly acceptable acts in the eyes of Allah, does not matter; but their true nature and condition does. It often happens that an action is seemingly right but it lacks spirituality which gives it life, hence it is neither rewarded nor weighed for acceptance. Allah says:

فَوَيْلٌ لِلْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝ الَّذِينَ هُمْ يُرَاءُونَ ۝

So, Woe to those performers of Salah. Who are neglectful of their Salah. Who (do good only to) show off [Al-Ma'un 107:4-6]

The Prophet (SAW) said regarding fasting:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ

“Allah has no need for the hunger and the thirst of the person who does not restrain from telling lies and acting on them even while observing the fast.”¹⁶

¹⁴ Narrated by Abu Huraira, Sahih Bukhari, Chapter: Oneness, Uniqueness of Allah (Tawheed), number 519, Translation by M. Muhsin Khan

¹⁵ Sahih Bukhari, Chapter: Belief, number 47, translation by M. Muhsin Khan

¹⁶ Reported by al- Bukhari (Sahih Bukhari)

In addition the Prophet (SAW) said:

رُبُّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ ، وَرُبُّ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ

"Many persons get nothing out of their Fasts but hunger and thirst; many more get nothing out of their night prayers but exertion and sleepless nights." ¹⁷

Allah says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

While they were not ordered but to worship Allah, making their submission exclusive for him with no deviation [Al-Bayyinah 98:5]

The Prophet (SAW) said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مِمَّا نَوَىٰ فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَىٰ دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ

"Deeds (their correctness and rewards) depend upon intentions, and every person gets but what he has intended. So whoever emigrated for worldly benefits, or for a woman to marry, his emigration is for what he emigrated for." ¹⁸

This is the reason why the scholars of Islam have attached great importance to this Hadith.

Imam Bukhari has started his book (Sahih) from this Hadith. Some scholars have declared it to be one-fourth and some have declared it to be one-third of Islam, because intentions play an important role in the acceptance of actions. Scholars have considered this Hadith as a standard for the inner aspect of actions. As is mentioned in Hadith:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

¹⁷ Reported by Ibn Maajah on authority of Abu Hurairah and Shaikh Al-Albanee declared it to be authentic in his Sahih ul-Jaami'; Also reported by Nasa'I and Ibn- Khuzaimah (in his Sahih)

¹⁸ Narrated by Umar bin Al-Khattab and reported in Sahih Bukhari, Chapter: Revelation, number 1, translation by M. Muhsin Khan

"Whoever does an action which we have not commanded will have it rejected." (meaning that it would be returned to its doer.)

19

This hadith is a test for the outer aspect of acts. Fazeel bin Ayaz was asked that in the Quranic verse:

أَيُّكُمْ أَحْسَنُ عَمَلًا

[Who among you is Ahsan-ul-amal (better in deed)] [Hud: 11:07] what is Ahsan-ul- amal? He replied that it is the most correct act and has sincerity to the maximum extent.

It was asked that: what does it mean to be the most correct and to be sincere to the maximum extent? He replied: Allah does not accept any act unless it is simultaneously correct and sincere. If it is correct but lacks sincerity then it is not accepted and if it is sincere but not correct then it is again not accepted. The sincerity of an action is when it is done for the sake of Allah and it is correct when it is in accordance with the Sunnah. In religious dealings and worship, this is the meaning of Ahsan-ul-Amal (excellence in action).

Now considering Ahsan (excellence) in worldly affairs, it should reach that standard where it is not only equivalent to that of other people but also surpasses them. Hence, there is no place for anyone in the world except for those people who perform their actions with high standards. One of the hadiths which guides us in this issue has been narrated from Abu Huraira in Muslim etc.

مَنْ قَتَلَ وَرَغَا فِي أَوَّلِ ضَرْبَةٍ كُتِبَ لَهُ، بِعَةِ حَسَنَةٍ وَفِي الثَّانِيَةِ دُونَ ذَلِكَ، وَفِي الثَّلَاثَةِ دُونَ ذَلِكَ

"He who killed a gecko (lizard) with the first stroke for him is one hundred Hasanaat (rewards), and he who killed it with a second stroke for him is a reward less than the first one, and he who killed it with the third stroke for him is a reward less than the second one." 20

This hadith is also guiding us towards the same matter that excellence should be considered in all affairs along with expertise and steadfastness, even for trivial matters like killing a lizard. This is the meaning of excellence in killing, which has been indicated in this hadith.

فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ

"So when you kill, kill in a good way" 21

¹⁹ Reported by Imam Muslim on authority of Aishah, Also agreed upon on the authority of `Aishah, "Whoever introduces into this affair of ours something that does not belong to it, will have it rejected." (Muslim).

²⁰ Reported by Muslim upon authority of Abu Huraira, book 26, number 5564, translated by Abdul Hamid Siddiqui

²¹ Narrated by Shaddid b. Aus, Sahih Muslim, volume 3, number 1955, Translation by Abdul Hamid Siddiqui

When anything is killed swiftly, it does not feel any pain, whichever the animal may be.

Just like actions cannot be measured by their quantity and volume, similarly the life of people cannot be measured by its duration. Sometimes a person is given a long life but it is devoid of any blessing. And sometimes it happens that life is not too long but it is filled with Amaal-ul-khair (good actions) and Khair-ul-Amaal (best of actions).

With reference to the same issue, Ibn Attaullah says in his wise words: Some lives are long but their benefits are fewer and some lives are short but their benefits are numerous. The one who has blessing in life attains many bounties of Allah in a short time; so many that they cannot be described in words and others cannot even reach the dust of their feet.

With regards to the preceding matter, only this example is enough for us that Allah blessed the life of the Prophet (SAW) so that he (SAW) laid the foundations of the greatest religion and organized the best generation, in a period of twenty three years: which is the life of Prophethood. Prophet (SAW) established an excellent nation and laid the basis of a fair system of government. Prophet (SAW) defeated the system of idolatry and the rapidly spreading Judaism and besides the book of Allah also left as heritage for the Muslims: a guiding Sunnah and the example of his complete life.

Hazrat Abu-Bakr in two and a half years exterminated the false claimants of Propethood; brought back the victims of Fitna Artadad (the tribulation of apostasy) into the religion of Islam, who then performed many marvelous feats in the victory of Persia and Rome. He taught a lesson to those who refused to pay Zakat and protected those rights of the destitute, which Allah has declared in the wealth of the rich. Thus he recorded the fact in history that Islamic state is the first state that fought for the rights of the poor.

Hazrat Umar bin al-Khattab accomplished foreign conquests in a period of ten years and internally strengthened the foundations of justice, equality and Shura (advisory council) as well. He devised many magnificent methods for his successors, called "Awwaliyyat-e-Umar". He laid the basis of collective Fiqh and Ijtihad, especially the Fiqh related to state and governance, which was established on the basis of comparison and mutual guarantee between purpose of law (sh'ra) and public interest (masalih).

He encouraged the people to advise and criticize the rulers. He said:

لَا خَيْرَ فِيكُمْ إِذَا لَمْ تَقُولُواهَا، وَلَا خَيْرَ فِيْنَا إِذَا لَمْ نَسْمَعْهَا.

"If you do not say anything then you are useless and if we do not listen then we are useless."

Besides this, he was not interested in the world; he had the power of truth and established justice and egalitarianism among people. So much so that he brought before the court the governors of various provinces and even his sons and provided justice to the oppressed.

Through Hazrat Umar bin Abdul Aziz, Allah revived the Sunnah of justice and guidance in a period of thirty months, which was the duration of his Caliphate, and through him Allah

ended the Bid'ah (innovations) of oppression and misguidance. Hazrat Umar bin Abdul Aziz returned the usurped properties and protected the rights of the people; as a result of these steps, conviction in Islam was rekindled in the hearts of the public. The lives of the people were protected and the hungry were able to eat their fill. The Muslim cities prospered to such an extent that the rich were worried about finding people to give Zakat to, as everyone was rich and any Zakat deserving poor could not be found.

Imam Shafi died at the age of fifty four years (150-204 Hijri) and left behind glorious treasures of knowledge and wisdom.

Imam Ghazali lived for fifty five years (450-505 Hijri) and left magnificent and valuable resources of knowledge.

Imam Nawawi was forty five years old when he died (431-575 Hijri) but during this period he presented assets to the world from *Arba'een* to *Sharb-Muslim* and from *Al-Minhaj-fil-fiqh* to *Rawdhat al-Talibeen* and *al-Majmu'* in Hadith and Fiqh, through which Allah provided benefits to the entire nation. Apart from these, *Tabdib al-Asma* and *Al-Lughat* are also amongst his books.

Besides them, there were many Imams like Ibn al-Arabi, Sarkhasi, Ibn Juzayy, Ibn Qudamma, Qarafi, Ibn Taymiyyah, Ibn Qayyim, Shatibi, Ibn Khaldun, Ibn Hajar, Ibn Hamam, Suyuti, Dehlavi and Shawkani who filled the earth with eruditeness.

Some people die even before death and their lives end although they are considered as living and there are some who live on even after they die. They leave behind virtuous deeds, beneficial knowledge, righteous children and good students who augment their lives and as a result, their lives becomes longer and longer.

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To Whom It May Concern

It is with reference to a group of students who are completing their graduate studies at LUMS and have approached with a request to get a book translated into English.

Being a member of the executive committee of the International Union of Muslim scholars headed by the eminent scholar Prof. Dr. Allama Yousuf al-Qardhawi, I hereby authorize them to translate the under considered book into English.

While expressing my goodwill for the translation, I like to point out that, since the original book is in Arabic, all possible care must be taken in maintaining spirit, words and message contained therein.

With best

wishes,

Abdul Ghaffar

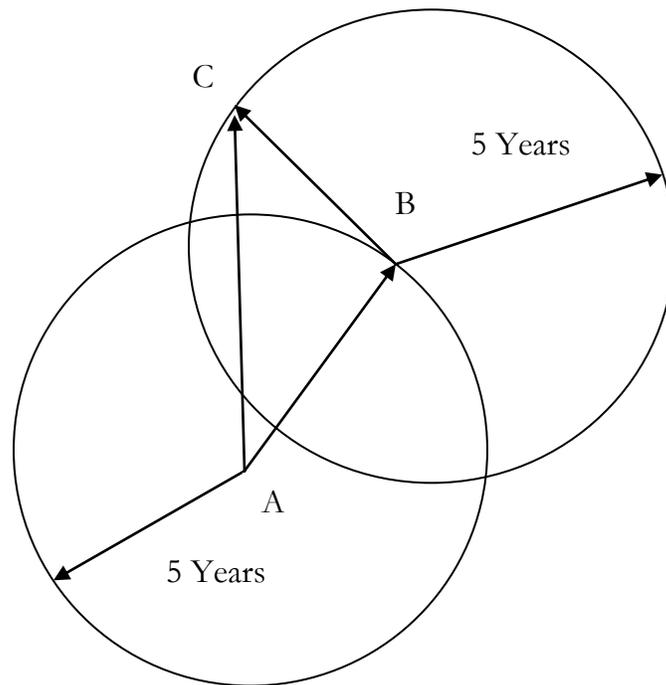
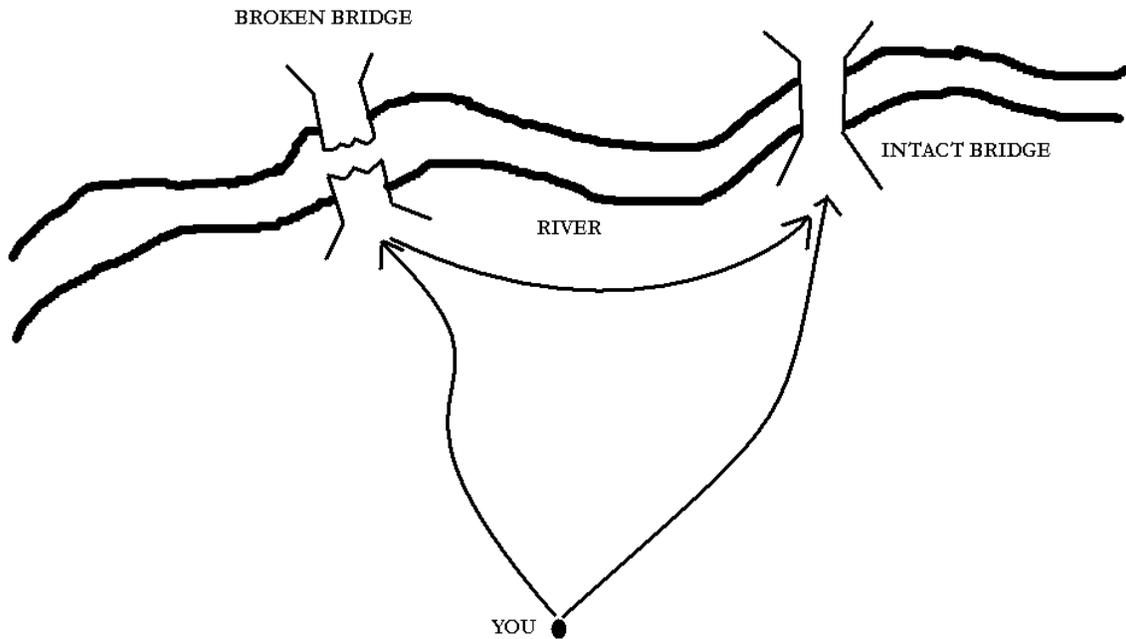
Aziz

Executive Committee Member

International Union of Muslims Scholars

“Module 7: The incorrect arguments against having visions”

Pony #1 : “We’ll cross the bridge when it comes.”



Ultimate Vision (UV)

A vision which is independent of time. It has high lucidity and appropriate concreteness.

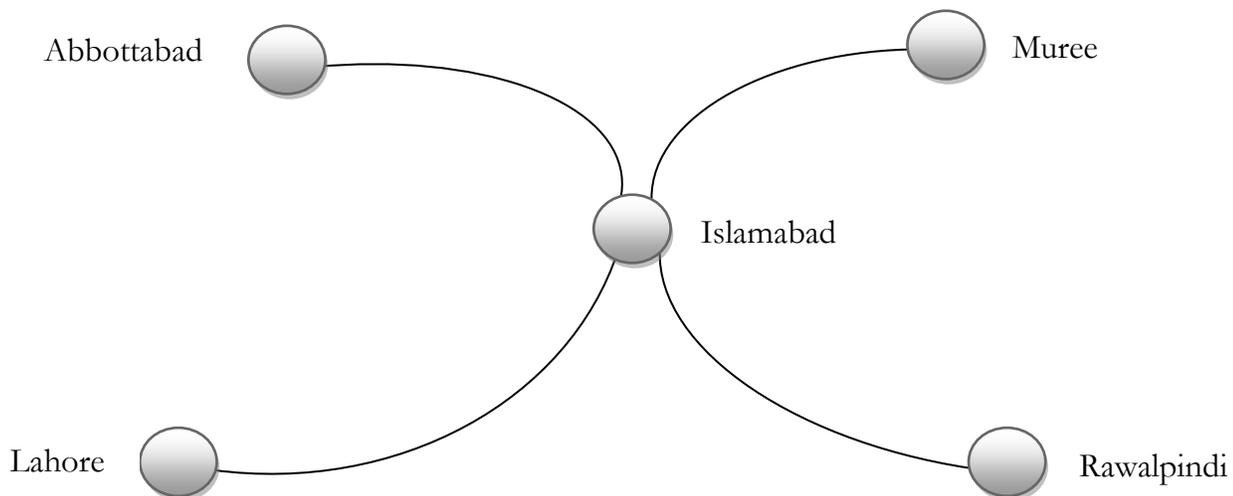
Intermediate Vision (IV)

A vision derived from the ultimate vision for a particular instance of time is called an intermediate vision (IV). IVs are highly lucid but their concreteness increases with decreasing time.

$$\text{Concreteness} \propto \frac{1}{\text{Term}}$$

Pony #2 : What is the point when the reality will change

Pony # 3: “All is fine”



“People who say that they don’t know what they want, definitely and passionately know what they don’t want.”

“If you do not plan for something that you want, chances are that you’ll get something that you never wanted.”

“If you don’t know what you want, chances are you’ll get something that you never wanted.”

“Your not planning for good health is a fantastic plan in itself for bad health.”

“Without a direction, we are at risk!

Without a clear vision, we don’t have a direction!

So, if $a \Rightarrow b \Rightarrow c$, then $a \Rightarrow c$,

Which means, without a clear vision, we are at a severe risk!”

Pony # 4: All is fate

“Module 8: Characteristics of vision”

"Keep away from people who try to belittle your ambitions. Small people always do that, but the really great make you feel that you, too, can become great." - Mark Twain

Characteristics of a vision

1. **Attainability:** What is the possibility of achieving your vision within the resources that can be made available?
2. **Lucidity:** An articulation of the vision which explains the main idea in clear and unambiguous terms.
3. **Concreteness:** The number of quantifiable elements and degree of quantification in those elements.

Ahmed (Category A)	Babar (Category B)	Chilloo (Category C)
<p>Good health:</p> <p>1. Weight: 75 kg</p> <p>2. Waist: 32</p> <p>3. Pulse: 68</p> <p>4. Cholesterol: 140</p> <p>5. Body-Fat Ratio: 12%</p> <p>6. Endurance: Can jog 5 km, brisk walk of 8 km</p>	<p>Good health:</p> <p>1. Weight: 75-80 kg</p> <p>2. Waist: 32-34</p> <p>3. Pulse: 75-80</p> <p>4. Cholesterol: 150-170</p>	<p>Good health:</p>

4. **Clarity:** Clarity is defined as a vision having high lucidity and appropriate concreteness.
5. **Complexity:** How complex or simple is the main concept behind the vision?
6. **Scale:** The scale of your vision in terms of geography, time and depth.
7. **Nobility:** Nobility is the degree to which your vision touches the lives of people other than yourself for a greater good.
8. **Loftiness:** The minimum cost required for the success of the vision.

Greatness: What is the cost that you are willing to bear for your vision?

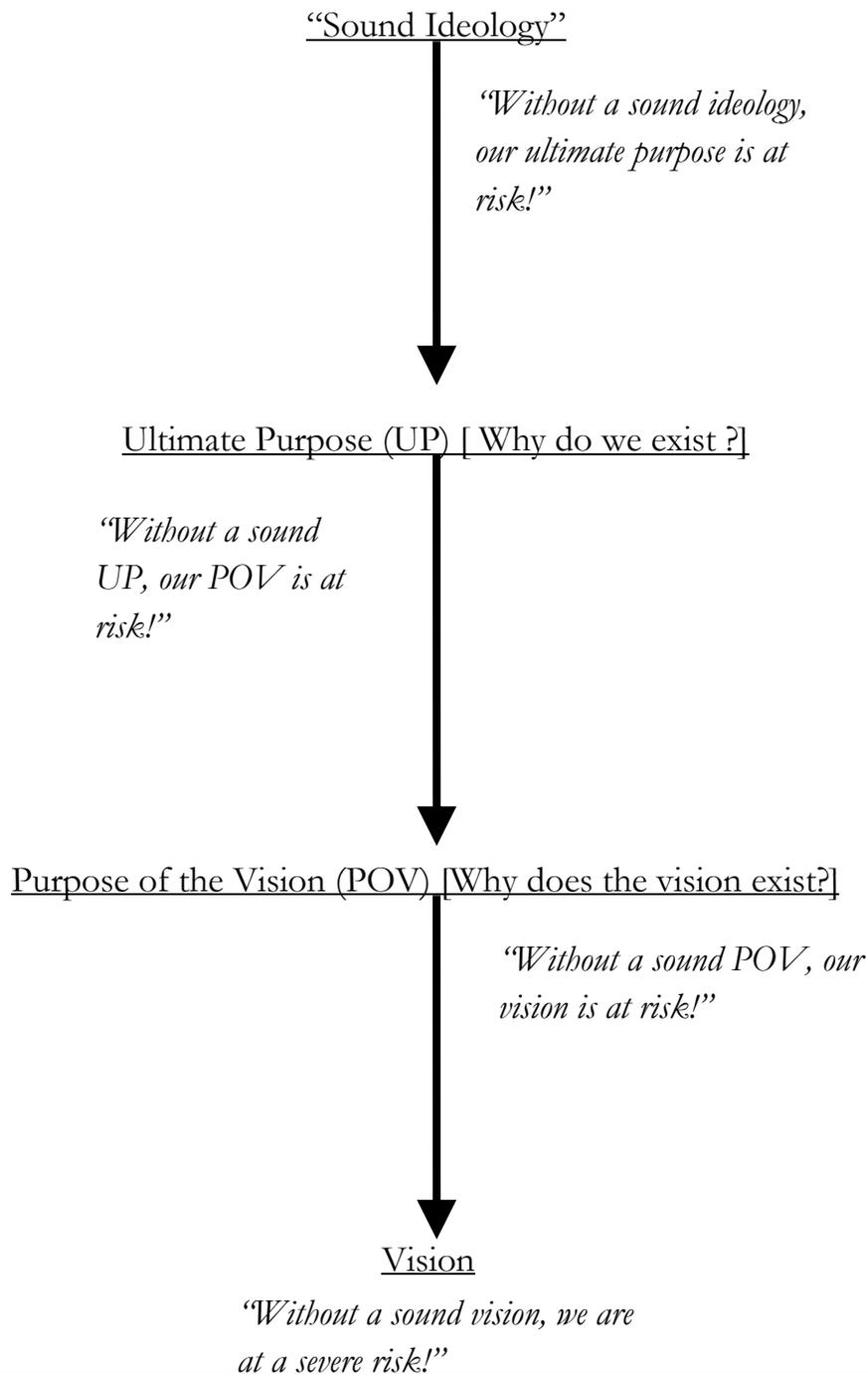
9. **Correctness:** The correctness of your vision is directly proportional to the soundness of your ideology.

“Module 9: Ideology”

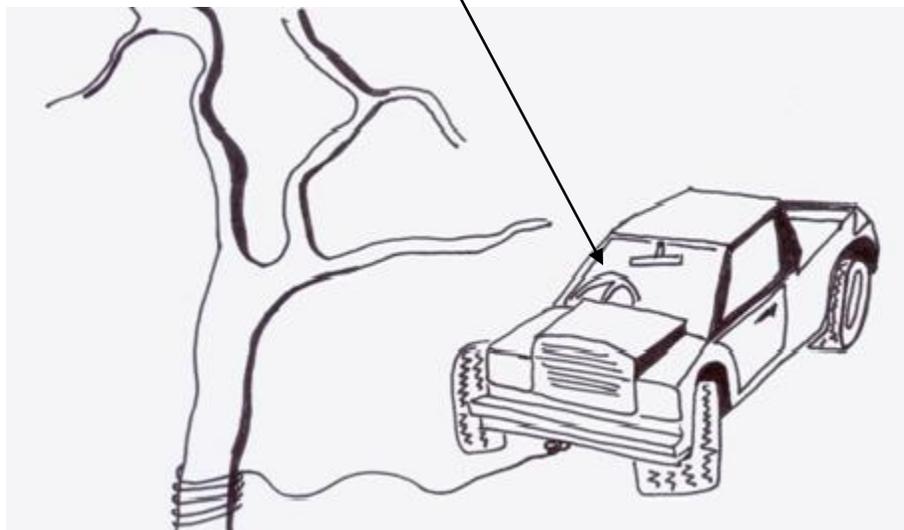
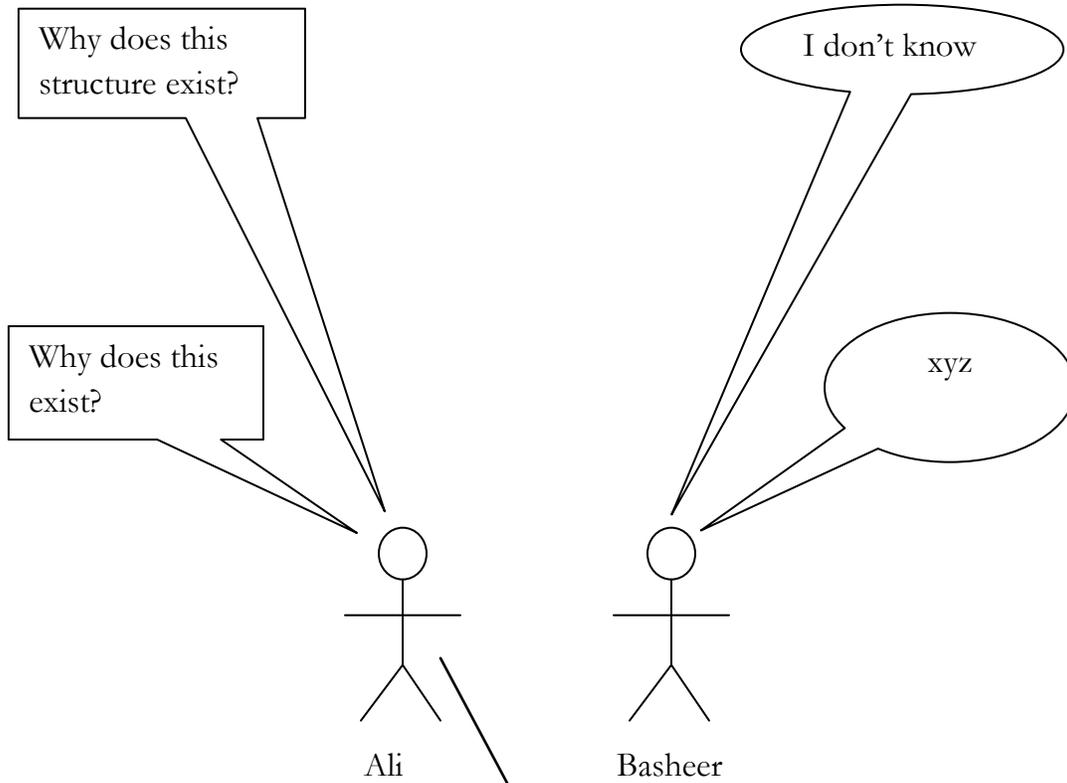
Ideology

Merriam – Webster Dictionary defines ‘Ideology as:

“The basic beliefs and guiding principles of a person or group.”



The Sound Ideology and the Jeep Story



Determination of Sound Ideology

As discussed in the workshop, an ideology is only sound if it is backed by sound evidence and proof. To ensure that our personal ideology or its different components are sound, we need to have clear evidences to provide support. Here is a quick format for getting a preliminary audit of your personal ideology:

1. Make a list of wise people that you know in your life. Please keep in mind that the creator has bestowed wisdom on mankind and there are people who are wiser than others. Such people are found everywhere regardless of nationality, ethnicity or creed. We all come across such people as we traverse through life. Make a list of such people and try to compile five to a maximum of 10 names. This list may include people such as your teachers, elders in the family or religious authorities.
2. Visit these individuals and strike a conversation and ask them questions regarding ideology. Be open to their answers, suspend judgment and take notes. Once you have collected information from all on the list, sit down and try to paint a complete picture. I am confident that you would find that you have gained invaluable knowledge in the process. Pray to God for guidance. If you need assistance with the process, please feel free to contact Timelenders. My advice is not to add any officer of Timelenders in your list. I recommend that you tap your own resources and discuss with people who you are comfortable with.
3. Before you begin your dialogue, please explain to the person the logical sequence of the Ultimate Vision being built upon a POV (Purpose of the Vision) which in turn is built upon the Ultimate Purpose (UP) and lastly, the importance of UP being drawn from a sound ideology. You will find—sometimes to your surprise—that these individuals will know this sequence. They might be articulating it differently.
4. Here are a few questions which I recommend should be asked:
 - a. **What is your Ultimate Vision in life?** Usually people will give you an overarching vision in one or two roles in their lives. This is fine. Remember that they have not gone through the concept of the balancing in roles (BIF). If you have time, you can explain to them the concept of the balancing in roles and I believe this will further enhance their ability to articulate their visions to you.
 - b. **What is your POV behind your USV?** Keep in mind that each USV has a POV behind it. Also, understand that USV (Ultimate Sub- Visions) and POVs have a one-to-many relationship. Which means that one POV may have multiple USVs but one USV can't have more than one POV. Please do keep in mind that both USVs and POVs may have multiple elements and

that is fine. Also, please keep in mind that these elements have a logical relationship to each other.

- c. **What is your UP?**
- d. **What is your personal ideology?**
- e. **Which element of this personal ideology have you used to come up with your UP?**
- f. **What are your evidences behind these elements?**
- g. **What should be my USVs?** Please select a few roles and ask this question for each of those roles.
- h. **What should be my POVs behind these USVs?**
- i. **What should be my UP?**
- j. **What should be my ideology?**
- k. **Do you believe that my ideology is sound? Please explain?**

“Module 10: Balancing of roles”

Balancing of Roles: The Balance-in-Life Framework (BIF)

“A human being should be able to change a diaper, plan an invasion, butcher a hog, [build] a ship, design a building, write a sonnet, balance accounts, build a wall, set a bone, comfort the dying, take orders, give orders, cooperate, act alone, solve equations, analyze a new problem, pitch manure, program a computer, cook a tasty meal, fight efficiently, die gallantly.”

Robert Heinlein

Introduction

At Timelenders, we have developed a framework based on the Islamic Ideology. We have taught this ‘Balance-in-life Framework (BIF)’ to thousands of people with wonderful results and over the years, BIF has evolved and refined through teaching and research.

Crux of the Matter

Do you agree with the quote of Robert Heinlein mentioned in the beginning of the paper? The ability to balance the different facets of one’s life with excellence has been a critical element of success since time immemorial.

Balancing one’s life is an age old challenge: wars had to be fought and long trading trips taken which kept families apart for months on end and resulting in a demand to find creative solutions¹.

Islam, like other societies throughout history, has addressed this matter and the Islamic definition of balancing one’s life² and the ideas to achieve this balance are highly elegant, sophisticated and versatile and differ with the dominant intervention paradigms originating in the West today.

We have converted these definitions and ideas into an operational framework—the BIF—to restructure our lives to create a balance. Additionally, the framework is a great tool in understanding the underlying concepts and paradigms.

We all have different roles in our life; we are fathers, sons, breadwinners, husbands, wives, mothers, CEOs, bosses and members of social clubs.

A clear indication of an imbalance in our roles would be a situation where someone is a good businessman but a poor father; or someone who is a good engineer but a poor wife.

Every society is built upon an ideology³. Merriam-Webster dictionary defines **Ideology** as:

Ideology: The basic beliefs and guiding principles of a person or group

This underlying ideology defines the basic paradigms of thought in the society such as the definition of success, failure, happiness, contentment, the origins of the Universe and how it functions.

Ideologies are of two types:

Defined Ideology⁴: Any ideology which has been clearly articulated and written

Examples would be Communism, Hinduism, Social liberalism, Capitalism and Christianity. According to this broad definition⁵, Islam is also an ideology.

Personal Ideology: The ideology which a person carries

Another articulation would be ‘installed ideology’. Personal ideology could be identical to a defined ideology or could be a combination of some defined ideologies and unique personal beliefs and assertions.

Within the Islamic Ideology, roles can be divided into five types:

Mandated role⁶: a role in life which your ideology doesn’t permit you to drop under any condition

For example the roles of father, mother, son and brother would be mandated roles according to the Islamic Ideology.

Elective role: a role in life which your ideology permits you to drop under certain conditions. Elective roles can further be divided into Dependent Elective Roles, Support Elective Roles, Excellence Elective Roles and Simple Elective Roles.

For example the roles of employee, friend, boss, colleague and student would be elective roles in Islam.

Dependent Elective Role: an elective role which become mandatory because of some other elective role and can’t be dropped till the corresponding role remains active.

A good example would be the role of being a son-in-law. As long as you are a husband, you will have to play this role and you can't drop this role at all. Yes, in the case of a divorce, this role will automatically be dropped and you would not be a son-in-law anymore.

Similarly, if you are a professor and your terms of employment require that you need to mentor students, and then being a mentor to the students will be termed as a Dependent Elective role as it can't be dropped as long as you remain a professor.

Support Elective Role : an elective role which is required to keep the performance of another role above the minimum performance level (MPL).

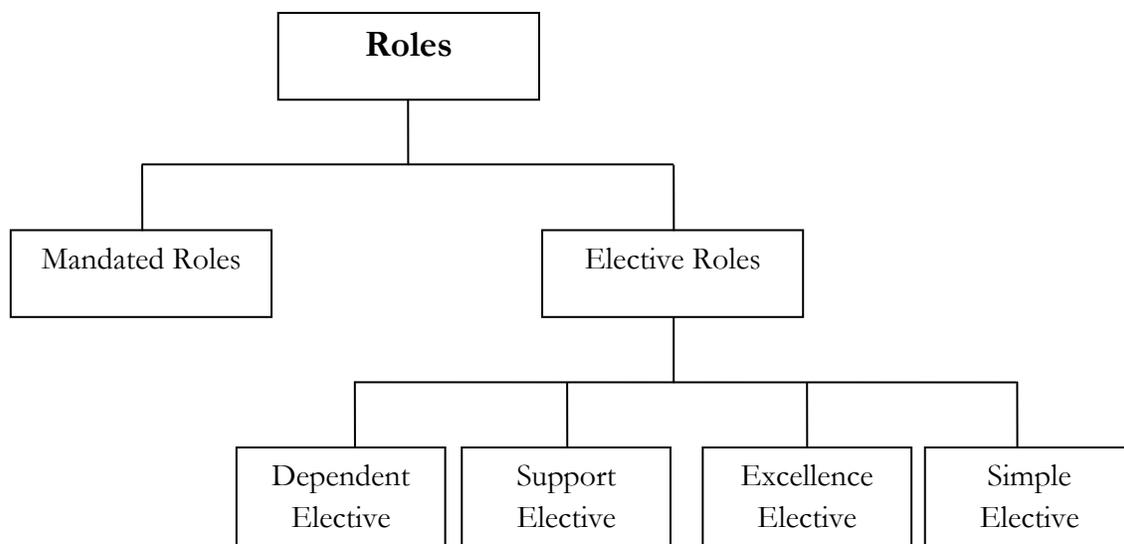
Suppose someone's mother falls ill and his income is insufficient to support her medical treatment. If this person takes up an extra job to support her treatment, his being an employee of this extra job will be called Support Elective Role.

Excellence Elective Role : an elective role which helps you to move towards excellence in any other role.

An example would be that a good surgeon takes an advance course in surgery which will further enhance his skills and knowledge and help him achieve excellence in his role as a surgeon. His role as a student of this course will be termed as an Excellence Elective Role.

Simple Elective Role: an elective role that doesn't fall in the above three categories of Elective Roles.

Being a friend of a particular person and being a member of certain clubs could be some examples of Plain Elective Roles. Diagrammatically we can show the roles as follows:



A sample list of different roles in life

- Son
- Father
- Husband
- Grandfather
- Grandson
- Daughter
- Niece
- Nephew
- Uncle
- Aunt
- Neighbor
- Cousin
- Boss
- Subordinate
- Mentor
- Colleague
- Friend
- Engineer
- Doctor
- Human/Self
- Wife
- Rotarian
- Member of the Lion's Club
- Khateeb
- Member of the Yacht Club
- Muslim
- Hindu
- Christian
- Slave of Allah (swt) (Abdullah)
- Member of the Ummah of the Prophet (sas) (Ummatee)
- Son in law
- Daughter in law
- Sister in law
- Brother in law
- Father in law
- Head of Marketing
- Head of Finance
- Breadwinner

Worksheet: List your mandated and elective roles

Mandated Roles	Elective Roles

Worksheet: Further elaborate your entire roles

Dependent Elective Roles	Support Elective Roles	Excellence Elective Roles	Simple Elective Roles

All societies define ‘minimum performance levels (MPLs)’ in all possible roles. MPLs are dictated by the underlying dominant ideology of the society and form the foundation of the legal system.

Due to different underlying ideologies, MPLs differ from society to society. Underlying dominant ideologies in most of the societies are a mix of many defined ideologies and unique beliefs and views.

Not only do ideologies get redefined with the passage of time but their mix also fluctuates resulting in the continual changing of the MPLs; for example the West has moved from ostracizing gays and lesbians in their societies to the acceptance of these individuals and their norms.

The least flux in MPLs is observed in societies which are based on religious ideologies.

Islam is the only exception in Ideologies as it doesn’t change or evolve due to the preservation of its main foundation, the Quran. Hence, the MPLs are timeless and are not in a state of flux. This is the most important cornerstone of the BIF.

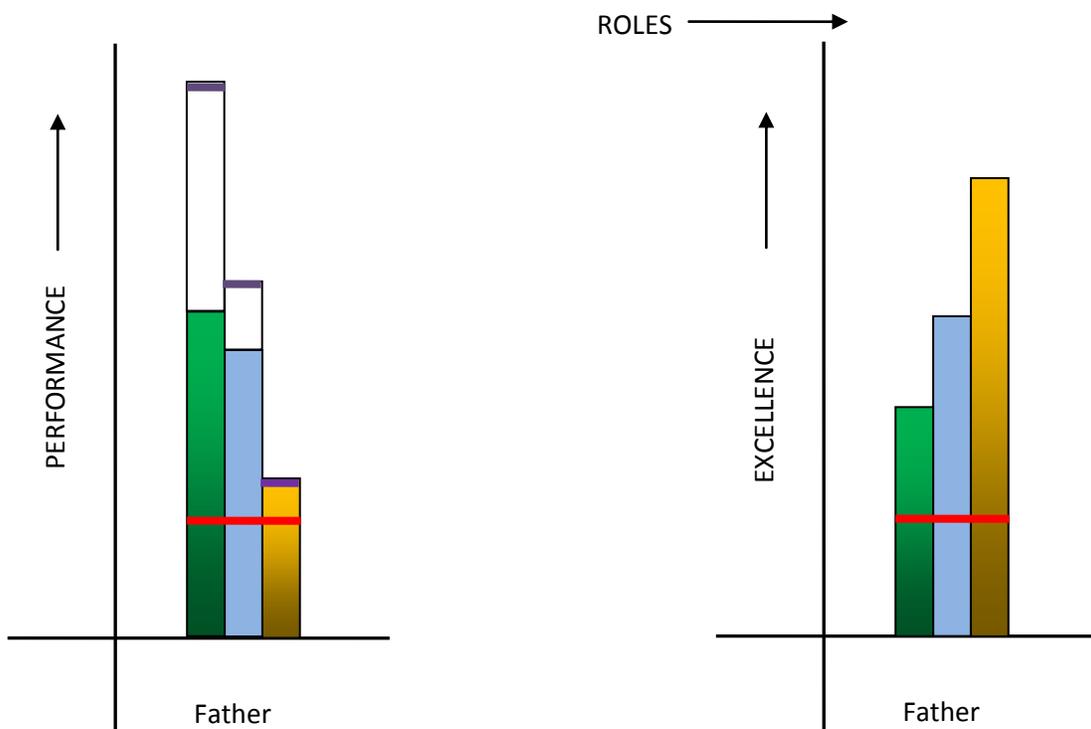
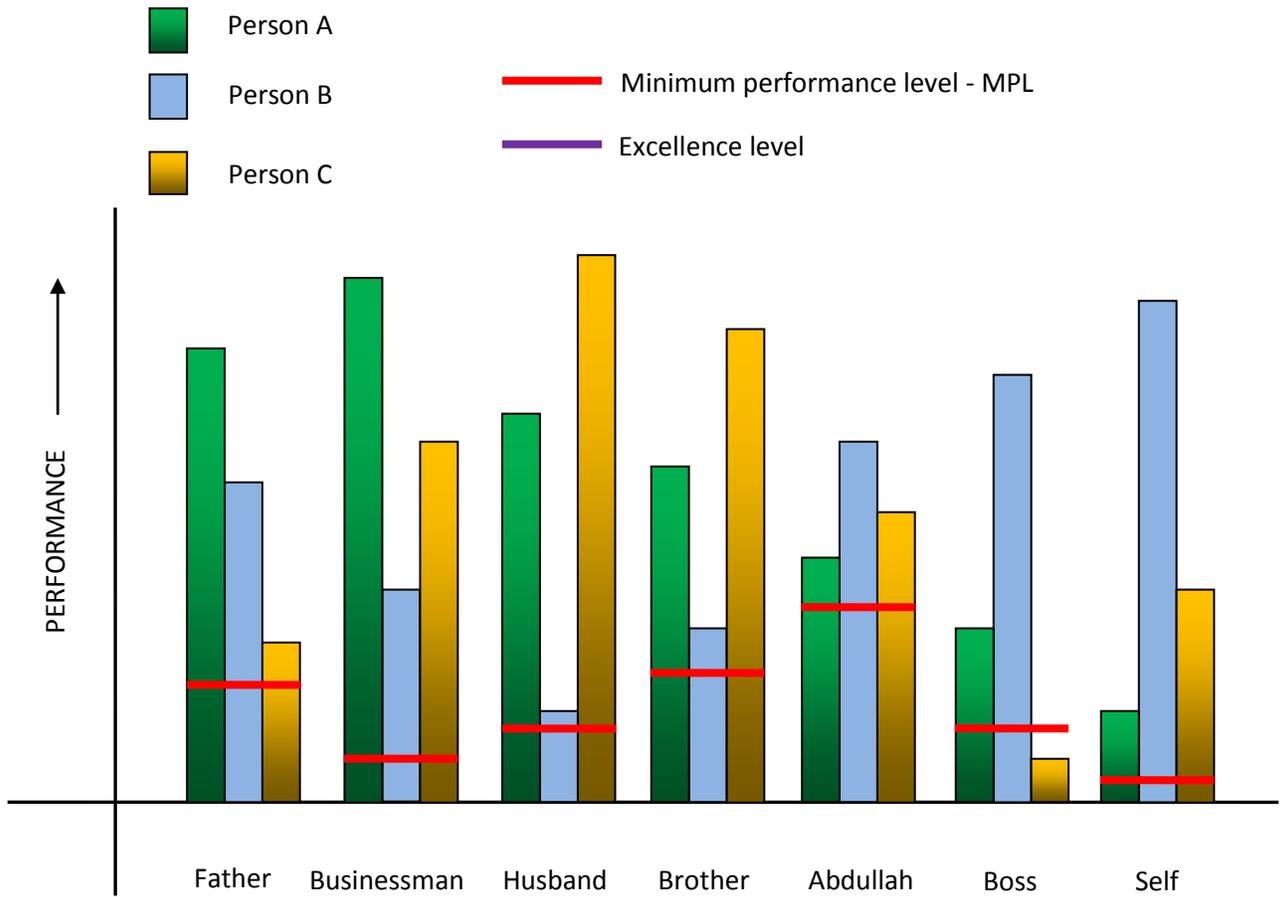
Not only are MPLs in Islam timeless, they are very precisely defined. This is one of the most beautiful aspects of Islam.

With this backdrop, let me articulate the definition of balance in Islam:

“Our performance in any one of our roles must not fall below the ‘MPLs’ dictated by Islam.”

To understand this, please refer to the following series of diagrams:

Balancing roles diagram



The Y-axis shows performance in different roles whereas the X-axis shows the different roles. The purpose of the bar graphs is to highlight that there are different standards of performance operating in each of the roles and being applied consistently to the three individuals.

In each of the roles there is a red line that shows the minimum performance level (MPL) in that role. For example the MPL in the role of a neighbor in Islam is that it is unacceptable that we sleep with our stomach full in the night whereas he is sleeping hungry².

Now if we look at the definition of balance presented above, you would see that persons A and B are balanced while person C has an imbalance in his roles since he is below the minimum performance level in his role as a boss.

In conclusion, as long as a person is above the red line in all of his roles, he is fine. Looking carefully at this we can immediately see the sophistication and versatility of the concept: this model can apply to all situations that people may find themselves in.

For parents with infants and toddler, the excessive demand in their role as parents can be met by bringing down the performance in other roles.

The application of BIF for creating a balance in our lives

Here is a step-by-step intervention:

1. **The final selection of roles:** Make a list of all Mandated, Independent Elective, Dependent Elective and Support Elective Roles in your life. Your final selection of roles should be:
Final selection: Mandated Roles + Dependent Elective Roles+ Support Elective Roles + Excellence Elective Roles
All Simple Elective Roles should be dropped.
2. **Identifying MPLs:** Research and find the MPLs in each of the roles: you may be in for many pleasant surprises as you may find that many MPLs are much below what you had in mind. Many of our participants have reported that they are leading much more peaceful lives now as they were previously trying to live up to incorrect MPLs which were unrealistic or idealistic.
Of course, finding these MPLs would require expert help: for our health, the first

² This is a gist of a hadith of the Prophet (sallalahualahiwassalam)

step would be a comprehensive health check-up followed by a consultation with a competent physician.

3. **Allocating resources:** Mark roles where MPLs are being violated and then develop a strategy to systematically end these violations by:
 - a. Deploying resources which are available in that role
 - b. And if resources are not available in that role then carefully reducing our performances in one or more roles and using the freed up resources and applying them to the roles where MPLs were being violated and increasing the performances and ending these violations.
 - c. If the above doesn't work, then you may have to drop some Excellence Elective Roles.

There two important pitfalls in the application of this framework are:

Failure to clearly define the MPLs from the Islamic Ideology: Unfortunately, sometimes the MPL are derived from personal whims or the incredulous expectations of the society. Life becomes a mess when we try to live up these erroneous MPLs. An example could be the norms regarding marriage which are operative in the subcontinent today.

Allowing our performance to fall below the minimum performance level to get performance in another role: to increase our performance in one role, we transfer resources from the other roles and call this sacrifice and rightly so. But sometimes an extreme is witnessed where we continue to drop performance to a point where we go below the MPL in that role and justify it by calling it sacrifice. This is a transgression not sacrifice! The most common example is winning business success at the cost of one's family. This is easy to detect. Another example which is more difficult to detect and address is where a lady wastes her health (this would be her role of 'self') for trying to live up to false MPLs in the role of a mother while the society—and sadly she herself—believes that she is sacrificing and doing something very noble.

There could be multiple ways of distributing resources within roles and still lead a balanced life. The question of how to create the most optimum distribution of resources can be answered by having clear short term intermediate visions derived from sound Ultimate Sub-visions in each of the roles. (Remember that soundness of the vision equals clarity and correctness)

¹ Just as many things are defined more by their antithesis than their own precise definitions, work-life balance is being defined by work-life imbalance. After teaching this subject for over seven years to

thousands of individuals, I find that there are multitudes of definitions of what is work-life balance but there is a general agreement as to the consequences of work-life imbalance of which the two main symptoms that are generally understood across the board are:

- a disturbed family life where the understanding develops that we are not living up to the expectations or the norms
- neglect of self, the biggest manifestation of which is deteriorating health followed by a sense lack of fulfillment and happiness

The moment any or both of these symptoms are detected, the dominant paradigm in corporate world today's is to term it an issue of work-life balance or more precisely the result of work-life imbalance.

The corporate world's interest in work-life balance started from the West as it was the West where industrialization took place which led to massive urbanization of people, dislocation from traditional abodes of living and hence the breakdown of many centuries-old established structures that ensured balance in lives. The saying that 'it takes a village to raise a child' is true but unfortunately difficult to apply in the current modernized/industrialized landscape. The consequences of work-life imbalance started affecting employees' performance at work and hence a history of corporate and workplace initiatives and interventions started to take shape.

Note: In 1996 Hilary Clinton made famous the ancient African Proverb "It takes a village to raise a child." The proverb is from Igbo and Yoruba regions of Nigeria and the basic meaning is that raising a child is a communal effort." Quoted from "Assessing 'it takes a village to raise a child' by [Amelia Tibbett](#) in [www.helium.com](#).

² Work life balance is a subset of the issue of balancing of the different roles that we have in our life. Work-life imbalance is a serious issue today as long hours at work are stealing quality hours from the time that we dedicate to our families and our personal pursuits. Globally, the corporate world is waking up to this reality and a myriad of interventions are being proposed and implemented.

³ An introductory enquiry into history and philosophy will reveal this. I quote from Wikipedia in the section on "Specialty Definition: Ideology": "Every society has an ideology that forms the basis of the "public opinion" or common sense, a basis that usually remains invisible to most people within the society. This prevailing ideology appears as "neutral", all others differ from the norm and are often seen as radical, no matter what the actual vision may be. The philosopher Michel Foucault first wrote

about this concept of apparent ideological neutrality.” We discuss this in depth in our Strategic Visions workshop and here for the sake of brevity the statement that ‘every society is built on an ideology’ will suffice.

⁴ These definitions of ideologies are mine and are a result of the need to develop a framework.

⁵ I would like to caution at this time that I am using Ideology in a broad sense while acknowledging that there are some very technical definitions of ideology which if taken can make my statement pretty contentious. In other words I am using the word ideology for lack of a better word as the word ‘philosophy’ is shadowed by far greater demons. In Arabic, the word would be *Deen* which in its technical definition is right on the mark when we say that Islam is a *Deen* amongst others.

⁶ Again the definitions of Mandated and Elective Roles are mine and have come about after years of struggling with the subject.

“Module 11: Functions of a vision”

Functions of a vision

You can and should shape your own future; because if you don't someone else surely will.

- Joel Barker

1. It gives us direction.
2. Without a correct and clear vision, we are at a severe risk.
3. It gives us motivation.
4. It helps us fight adversity.
5. If we don't have a correct and clear vision, we risk becoming the instrument of an undesired vision.
6. A vision helps us to identify opportunities and avoid pitfalls which otherwise may not be readily apparent.
7. It helps us select some of our roles.

A vision gives us the ability to fight adversity

A vision gives us the ability to fight adversity. How? This happens basically in two ways. First, a vision gives us motivation. The more powerful the vision is, the more motivated we shall be. The motivational impact of a vision can be summarized as:

$$\text{Motivational impact} \propto \text{scale} \times \text{nobility} \times \text{loftiness}$$

I define ‘scale’ as the size of the vision. Is it making your company a leader locally or internationally? Is it educating the children of your city versus educating the children of the whole country? In the above examples, the latter vision is bigger in terms of scale.

I define ‘nobility’ as the degree to which your vision touches lives other than yourself for a greater good. In the example of expanding the company, the scale is growing but not the nobility whereas in the second example of educating children, both the scale and nobility are growing.

Loftiness is the minimum cost required for the success of the vision. Difficult and demanding visions have higher loftiness levels. Ending oppression in a region or a country has a higher loftiness level than fighting malaria.

Even if scale, nobility and loftiness levels are not high, just having a vision gives us motivation as opposed to having no clear vision at all.

So a person who is motivated is better able to handle adversity than someone who is demotivated or dejected.

For the second way in which a vision helps us fight adversity let me share with you a simple story. When I was in 8th grade, a friend drew a line on a piece of paper and asked me to shorten it without erasing it. I was perplexed. After giving thought to it for a few hours I gave up and told my friend that it can’t be done. To this he responded with a ‘aha’ and drew a much longer line next to the previous one and said, “See, it is smaller now!”

Keeping aside a few things, most of the things in this world are relative. Some people are rich because some are poor; some beautiful as some are not that much; some more intelligent as some are not.

Suppose two people set out for a journey on a car. The first one's destination is 5 hours away while for the other it is a 10 days journey. After five hours of driving who do you think will feel more tired? Of course, the one who has come to the end of the journey. The one who has 10 days of driving ahead of him, will not feel tired rather if asked would respond by saying that 'I have just started'.

Adversities are a fact of life. Let us accept it. All of us will be tested one way or the other. I have noticed an interesting aspect of being a human: whenever we face an adversity we subconsciously compare it to our visions in life. This process just happens automatically. The greater and more powerful the visions are, the less the adversity appears to us and the more petty visions we have, the more the adversity appears. You will find people who are pushed to depression or despair just because they are not able to afford an expensive car or are not able to afford a vacation trip in the summer.

Close to three decades of imprisonment of Nelson Mandela failed to break his will and spirit. He had a vision—to take his people out of slavery—that far superseded the adversities he had to bear.

I would like to share with you an essay published in Express News on November 11, 2011 by Mr. Jawed Chaudhary, a columnist in Pakistan about a young man by the name of Jawad Bhatti. The essay was in Urdu and I am indebted to Ms. Saba Nadeem, one of my students at the Lahore University of Management Sciences (LUMS), for translating it and Ms. Laila Brence for editing it. So here is the true story of Jawad:

“Mohammad Jawad Bhatti is an extraordinary gift, and his story, in my opinion, is more inspiring than the works of such top notch writers as Stephen Hawking and Jean Dominique Bouby. Jawad is 24 years old. He is an extremely courageous and fearless person. Every Pakistani, who gives in to the petty problems of life, should look at Jawad as an example: in spite of his immense disability, he has never been disappointed in life; instead, he has defeated his physical and mental impairments.

Jawad used to live in Shujabaad, a town 40 km from Multan. He was impaired during his childhood. An illness he underwent around the age of three left him permanently physically impaired - he could not stand upright because of deformed leg bones. For about seven years, he was completely bedridden, after which he decided he wanted to go to school. Inside the house, he could only crawl using his hands to move around, as his father could not afford

any treatment. The height of Jawad's determination can be seen by the fact that although the school was two kilometers from his house, he still decided to pursue his education.

His father dropped Jawad to school on his bicycle, and his friends helped him get to the class. He used to study till evening, when one of his friends would carry him back home on his shoulders. He went to the same school till the eighth grade. In 2002, Jawad transferred to Government High School in Shujabaad. The school was three kilometers from his house, but the distance did not discourage Jawad. He kept on going to school, with his father, friends and relatives aiding in his commuting. In 2004, he finished his matriculation examination with 658 marks, which was an immense success, considering his disability.

Jawad wanted to become a doctor. The roots of this desire sprung from his childhood, when he had visited different clinics and observed doctors treating patients. Jawad deduced that being a doctor was a great job. After matriculation, it was nearly impossible to continue his education, because the college was very far, and most of his friends had moved to Multan for continuing their education. Also, Jawad's parents could not afford to fund his education. However, his friends returned and took him along to Multan for attending the college.

In Multan, Jawad stayed at a hostel and would crawl to his classes. In 2006, he cleared his intermediate exams with 830 marks, which was the first step towards acquiring his dream. He took the entry test at a medical college and conveniently passed. However, the medical board committee refused to take Jawad in, because he could not stand up straight. Although disappointed, Jawad did not lose hope. Soon, a great opportunity came around: a doctor called Jawad to his office and told him that if he would agree to be operated five to six times, he could stand up on his feet. Jawad agreed, went for surgeries and subsequently was bedridden for six months.

After six months, he once again took the medical college entry test, with his legs still plastered. He managed to pass it once again. This time, when he was called upon by the medical committee, they were astonished to see him standing with the help of crutches under both his arms. Just when it seemed that Jawad Bhatti had finally won the battle against adversity, he was presented with another challenge. Now, the committee seemed to object on the fact that if Jawad was using both of his hands to hold the crutches, he would not be able to examine the patients. In response to this concern, Jawad asked, "What am I supposed to do now?" The committee replied: "If you show that you can walk with only one crutch, we will admit you."

Jawad, as determined as he was, requested the committee to give him a period of six months. Returning home, he started to practice walking with a stick. Learning to walk with a stick might seem easy to those, who have walked on their feet throughout their lives. However, the intense difficulty of Jawad's situation can only be understood by a person, who after twenty years of crawling, would have only recently learned to stand with the help of crutches under both arms. What set Jawad apart was the fact that he always took such hurdles as opportunities - he knew that his dreams were just difficult, not impossible.

When after six more months Jawad was once again standing in front of the committee, the members had no option but to accept this promising individual. Finally, Jawad saw his efforts pay off, as he was admitted in Allama Iqbal Medical College.

Currently, Jawad is in the process of becoming Pakistan's finest doctor. He is in the third year of MBBS, and his education is being funded by "Karavan-e-Ilm Foundation", a charitable organization, which provides educational resources to the underprivileged individuals in Pakistan.

Jawad Bhatti is the real heir of this crippled Pakistan that we live in today. Through his determination, Jawad is trying to communicate to the disabled leaders of today's Pakistan that if a person's resolve is strong enough, he can crawl his way even to the top of Mount Everest. From an economic and political perspective, a crawling country like ours needs such individuals as Jawad Bhatti, who can once again make it stand on its own feet."

“Module 12: Ultimate Sub Visions”

Worksheet: Find corresponding roles for USVs¹

	Ultimate Sub-visions (USVs)	Roles
1	I want my father to have lived a vision oriented, healthy and a spiritually fulfilling life.	Father
2	I want my employees to be healthy, productive and to become assets for the community and the nation.	Son
3	I want to see my husband make a substantial contribution in the uplift of the nation, to see him lead a healthy and content life.	Citizen
4	I want to see my coming generations developed to a point intellectually and spiritually where they make a significant contribution to the revival of the Ummah ² .	Business Owner
5	I want to see my mother die in a state where she is happy, healthy and has pleased Allah (swt).	Self
6	I want to see myself die in such health where I am able to enjoy the bounties of Allah (swt) and perform all of my religious obligations completely.	Wife
7	I want to see my fellow citizens as effective individuals and amongst people who lead in all walks of life in the world. I want them to live lives of dignity and be a source of blessing for all the wretched and oppressed of the world.	Daughter

¹ Many of these USVs are actual statements of the earlier participants of this workshop. Statements may have been reworded.

² This was the statement of Mr. Amanullah Khan, the Dean of Management Sciences, Riphah International University, Islamabad, and shared with his permission.

Worksheet: Please write the USVs for three of your roles

The checklist for writing USVs (Ultimate Sub-visions)

An Ultimate Vision (UV) of a role is called an Ultimate Sub-vision (USV).

Each role must have a USV and the accumulation of all the USVs result in the final Ultimate Vision of a person.

The USV should have the following characteristics:

1. **High Lucidity:** It is well worth the effort to clearly articulate the USV. If we are required to use words which may have nuances in their meanings then we should clearly define these words. For example, during one of our consulting assignments, our client wrote that they want to carry on the legacy of their forefathers through their business. Legacy is a word that may have different shades of meanings for different people and we went ahead and clearly defined the word and added it in the appendix defining such words in the statement.
2. **Low Concreteness:** Concreteness must be as low as possible without compromising the intended scale or scope of the USV. For example, if you want to provide medical coverage to a particular geographical area then please mention it. This will increase the concreteness level to some extent but is required.
3. **The two sides of the coin:** If the USV addresses people then you need to look at both sides of the coin. Let me explain by a simple example: in the role of a spouse we must not only have an Ultimate Vision for where we want to see our spouse in the distant future but also where would we want to see ourselves as a spouse. Similarly, in the role of a father we would not only want to know where we would want to see our children in the future but also where would we want to see ourselves as fathers? The common error is to ignore the other side of the coin where we are very concerned about the future of our children but completely ignore our development as fathers. For example many fathers might not have considered the following:
 - a. Physically developing themselves to inspire the children's physical development.
 - b. Creating excellence in a particular sport to inspire children towards excellence in that particular sport.
 - c. Taking classes on child or behavioral psychology to be able to handle children well.

I would like to point out that many of us do some of the above intuitively because, after all, it is simple common sense but doing things intuitively is not sufficient. Any such development should be a part of a well thought out plan with milestones and standards of measuring performance.

4. **Comprehensiveness:** Again in the USVs which address people, I recommend that we go through the following checklist¹:
 - a. **Physical**
 - b. **Spiritual**
 - c. **Intellectual**
 - d. **Emotional (Tazkiyah)**

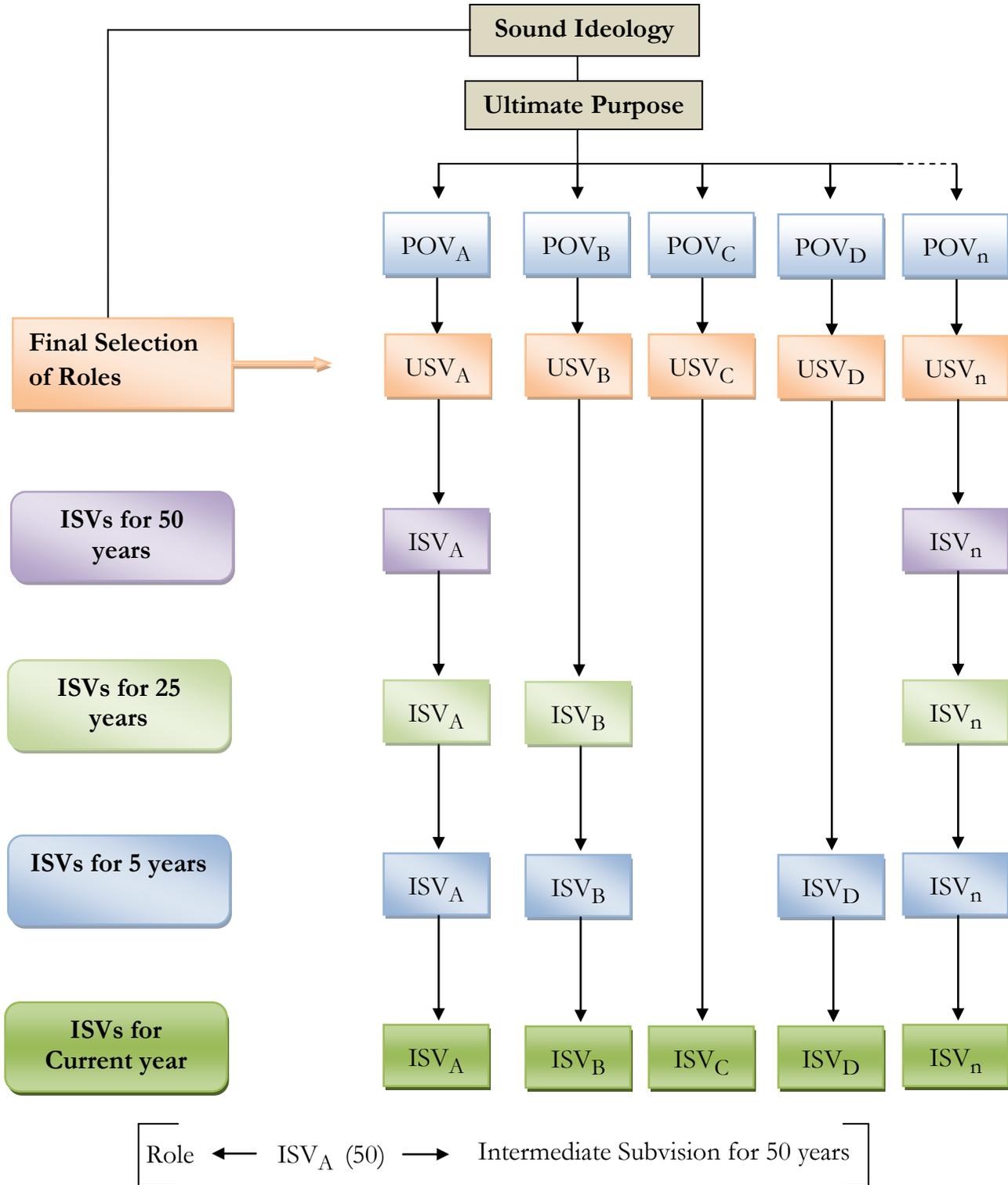
This checklist doesn't mean that we must have all the four elements; it is there to ensure that no element that applies should be overlooked.

For example, if I would like to have a USV for my son then I must envision as to where do I want to see my son physically, spiritually, intellectually and lastly, what sort of a vision would I want my son to develop for himself.

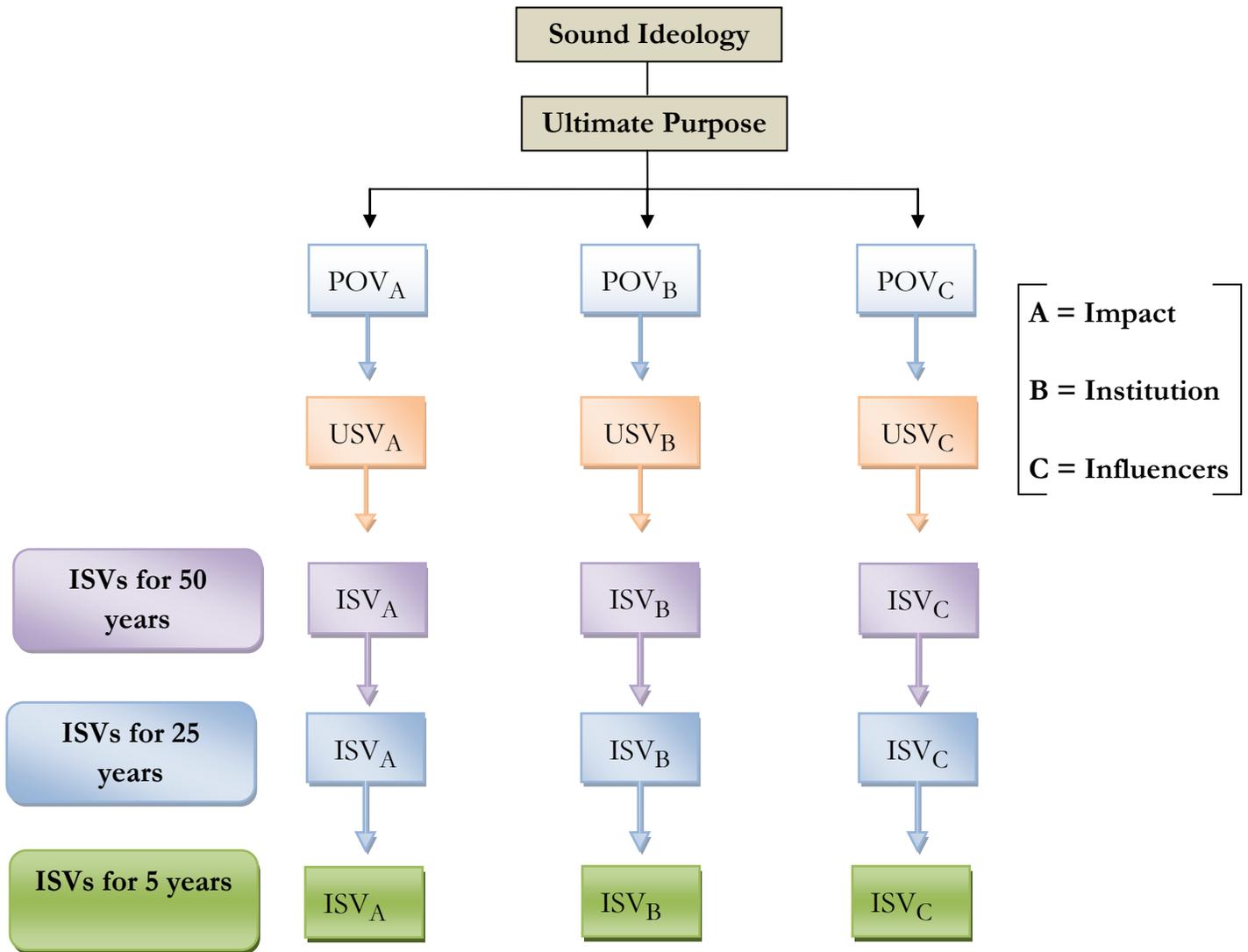
¹ I give credit of this idea to Stephen Covey who has mentioned four characteristics, albeit a little differently, in his book, 'The 8th Habit'.

“Module 13: The individual and organizational frameworks”

The individual framework for visions



The Vision Framework (Corporate Visioning)



Ultimate Purpose: Why does this institution or organization exist?

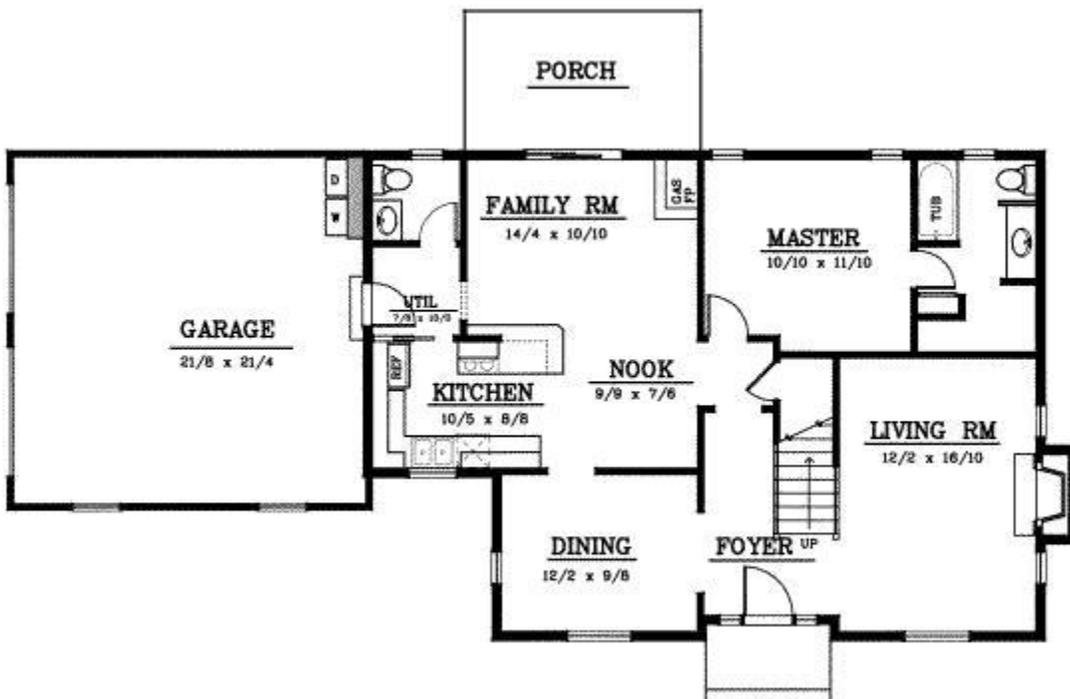
POV: Purpose of the vision. POV answers the question as to why the vision exists?

ISV: Intermediate Subvisions

“Module 14: Planning”

Steps that we take before building a house:

- We look at our requirements
- We view our budget
- We decide on our location
- We hire an architect





“We can safely conclude that it is unwise to start building a house without a vision and a plan.”

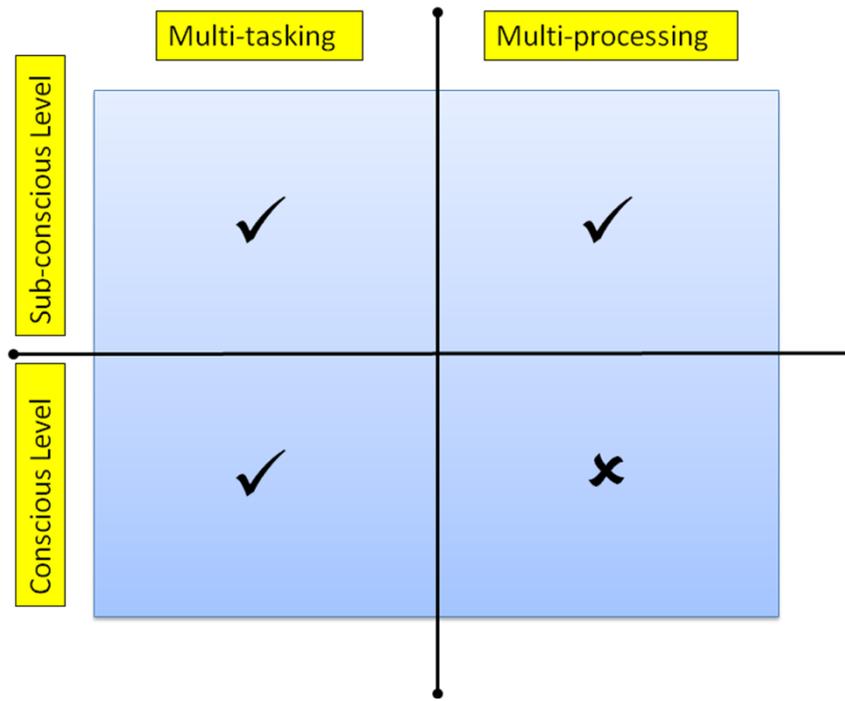
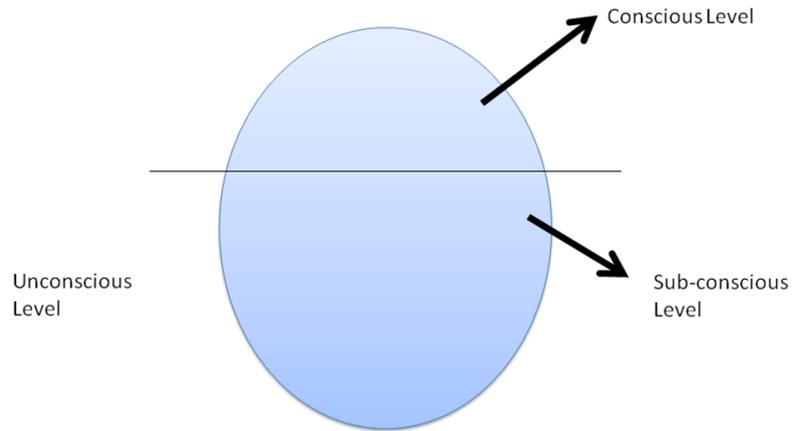
Just as it is unwise to start building your house without a plan, it is unwise to start your day, your week, your month, your year and your life without a vision and a plan.

We at Timelenders suggest that before we start our day we should invest

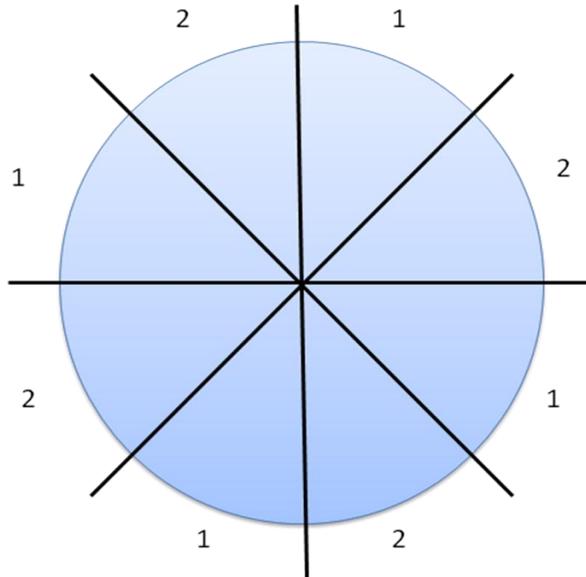
- At least 45 minutes to envision and plan our day
- At least 4 hours to envision and plan our week
- At least 8 hours to envision and plan our month
- And at least 3 days to envision and plan our year

“Module 15: DMR’S”

DMR’s (Discretionary Mental Routines)

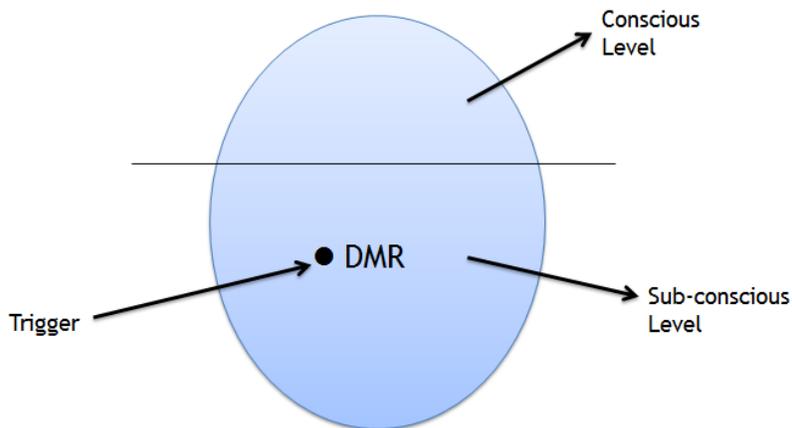


Slicing/ Time Sharing



Advantages	Disadvantages
1. Save time	1. Lack of concentration 2. Lack of quality 3. Loss of resources due to changing context

Multi-tasking without multi-processing through DMRs (Discretionary Mental Routines)



Types of DMR's

1. Instinct DMRs

- Sucking Milk
- Blinking of eyes
- Breathing

2. Motor DMRs

- Changing the gears of a car
- Cycling
- Swimming

3. Thought DMRs

- *Instant thought DMRs*
 - Remembering the face of a person
- *Repetitive thought DMRs*
 - Arithmetic

Behavior = Conscious thoughts + Instinct DMRs + Motor DMRs + Thought DMRs

Psychology (Freud)	Transactional Psychology	Islam
Id (Desires)	Child (Emotional Self)	نفس امارة
Ego (Self)	Adult (Reasoning Self)	نفس لوامة
Superego (Virtue)	Parent (Dogmatic)	نفس مطمئنة

Watch your thoughts, they will become your words

Watch your words, they will become your actions

Watch your actions, they will become your habits

Watch your habits, they will become your character

Watch your character, it will become your *DESTINY*

Anonymous

“Module 16: The Art of Never Being Late”

“Some people resemble a cheap watch. They are not dependable”⁶

Imagine two individuals: Ahmed and Zain. Ahmed is punctual. Whether it is an official meeting or a social event, he is always there on time. The best part is that even on informal settings, he is never late.

His colleagues at office know that when Ahmed says that he will come at 2:20 pm, it is 2:20 pm, not a minute more or less. For social events like a marriage ceremonies, if the invitation is for 9:00 pm, he will be there no matter how many people show up. Even at home, if he says that he will return from work at 6:00 pm then that is 6:00 pm. His wife and kids know that he will be there because that is how Ahmed is: **punctual!**

Ahmed lives in a real world of changing situations, traffic jams and emergencies and everyone knows that Ahmed will inform and renegotiate his appointment in advance in the event of an extraordinary situation.

Mr. Zain, on the other hand is exactly opposite to Ahmed. He feels that life should not be so strict. 2:00 pm for him means anytime between 2:00 pm and 3:00 pm. He believes that if one makes it to a meeting, regardless of being late, then that should be sufficient as life is too imperfect to allow people to be on time. If he is running late then people should realize that this is the norm of the world and should guess themselves that something must have come up.

At home he believes that his wife and children should be considerate enough to also understand that when he says that he will be coming at 6:00 pm then this means that

⁶ <http://www.naphill.org/posts/tftd/thought-for-the-day-sunday-march-27-2011/>

it could be anywhere between 6:00 pm and 7:30 pm. He believes that happy go lucky lifestyle is the way to go.

Who would you like to work for, hire or marry?

Here is a question that demands an honest answer: if all other attributes were the same—education, competence, looks etc—and you had the choice of working for, hiring or marrying either Ahmed or Zain, who would you choose? Close your eyes, imagine the personalities and answer.

I can assure you that you would choose Ahmed.

If I were to ask you why? You would give me many reasons but the most important would be that Ahmed is predictable. You can count on him. He is dependable.

In a workshop in Abu Dhabi I asked the participants to tell me what attributes come to mind about a person who is never on time as opposed to someone who is always on time. Here are the attributes that the group came up with:

Ahmed	Zain
Dependable	Undependable
Trustworthy	Irresponsible
Responsible	Careless
Organized	Inconsiderate towards others
Respectable towards others	

The interesting thing is that the image that comes to mind for Zain may not be true but you would agree that the image is a damaging one.

Who would you like to be?

This is your choice. If you say that you would like to be like Ahmed then we are on the same page and if you feel that you would like to be like Zain then I would recommend that you reconsider. Please check with people around you: friends, colleagues and family members and ask them as to what they think of someone like

Ahmed and Zain. You will be amazed at the responses that you would get and I have great hope that these responses may help you to change your perception.

The art of never being late

Ahmed and people like him follow the art of never being late and it is very simple. It has two elements:

1. Correct time estimation

The first is to correctly estimate the time for all activities. Of course, we can't become too scientific in this but a good guess is what we are looking at. So if this is traveling somewhere then how much time would it take from the beginning to the end?

Similarly, if this is writing a report or working on a project then how long will it take?

All it takes is to sit down and calculate the steps that an activity takes and individually calculate the time for each step and then add it up; the more complex the activity is, the more steps you should divide the task into.

For example if you are going to catch a flight that takes off at 5:30 pm? Work backwards from the time that you plan to be at the airport and estimate the time that it requires you to be ready and travel to the airport. This will look like this:

Activity	Estimated Time	Time
Flight time		5:30 pm
Arrive at the airport		4:00 pm
Travel to the airport	30 minutes	3:30 pm
Taking the luggage from the home and loading up the car and taking the car out of the garage.	10 minutes	3:20 pm
Shower and getting ready	20 minutes	3:00 pm
Packing up	20 minutes	2:40 pm

The interesting thing about breaking up an activity is that you would get a realistic picture. For you to catch a flight at 5:30 pm, you would need to start moving at 2:40 pm.

Now go ahead and apply the same concept to other activities in your life.

2. Keeping a buffer

I define a buffer as:

The time incorporated into an activity that accounts for delays that can be anticipated.

For example in the above example, we can have traffic delays or a flat tyre. The length of the buffer differs from situation to situation. For example in the above case

you may decide to keep a 15 minutes buffer. This means that you need to start moving at 2:25 pm and not 2:40 pm.

A couple of simple exercises in the following pages will help you further solidify this concept.

Exercise: The art of never being late

Determine the point of departure, point of arrival and the estimated time that it takes you from the point of departure to the point of arrival.

Journey (Home to office, home to the workshop location, etc.):

Point of departure (Drawing room, dining room, etc.):

Point of arrival (Office desk, seminar room, etc.):

Estimated time (A):

Example of step breakdown between point of departure and arrival

Point of departure: Drawing room

Point of arrival: Office workstation

	Breakdown of steps	Time estimation
1	Drawing room till the ground floor of the building	1.5 min.
2	Ground floor to the car in the parking lot	1.0 min.
3	Drive to the company's location	12.0 min.
4	Searching for parking and parking the car	4.0 min.
5	From the parking to the office building	1.25 min.
6	Ground floor to the office workstation	2.0 min.
	Total	21.75 min.

Breakdown of steps between point of arrival and departure and time estimation of each step

Go back to worksheet 1 and copy what you had written as your point of departure and point of arrival. Also, take the Estimated Time (A) and put it down below.

Point of departure:

Point of arrival:

Estimated Time (A):

Now please break down the activity into different steps (try to have at least 6 steps). Once done then independently estimate the time for each step and then add them up. This will give you Total Estimated time (B).

	Breakdown of steps	Time estimation
1		
2		
3		
4		
5		
6		
	Total estimated time (B)	

Now that you have both A and B, please use the following equation to calculate the percentage difference between our general estimation and our estimation after steps breakdown: $\% \text{ off} = \frac{(\text{difference between A \& B}) \times 100}{A} = \%$

A

“Module 17: Time Quadrants”

Webster dictionary defines ‘Priority’ as ‘the fact or condition of being prior; precedence in time, order, importance, etc.’ And prioritization is defined as ‘to arrange (items) in order of priority’.

As discussed in Chapter 1, words have different shades of meanings for people. For many, prioritization means arranging items in terms of importance while for others, prioritization means arranging items in terms of time; referring to the fact as to which item will be done prior to others.

In this book and workshop, we will use the term priority and prioritization to mean precedence in time and I would further add the decision of doing and not doing something as a part of prioritization; I would like to broadly define prioritization as to what is to be done first, what is to be done next and what is to be not done at all.

At almost every step in our life we are faced with choices whether it is with what to dress in the morning, what to have for breakfast, what means of transport to take to work to more complex decision making in choosing careers, life partners and deciding who to side with in conflicts.

For difficult choices, we first attempt to decide whether they can be done together and if yes, then this is the course we take but for choices where it has to be one or the other, we are forced to decide. It is like a fork in a road; one has to take either the right or the left side of the fork to continue the journey.

In others words, we are faced with the task of deciding about what should be done or not done and from things that we decide should be done, we are required to prioritize; should we take care of our emails first and then work on the report or should we take care of the report and then look after our pending emails? Should we have dinner after arriving at home and then talk to our son about poor grades or should we talk to him first and then have dinner. From simple situations to far more complex problems, the need to prioritize is always there.

Most of the prioritizations that we take are nothing but a set of Discretionary Mental Routines (DMRs)⁷, which are developed over a life time of experiences and

⁷ If not discussed till now, shall be discussed in detail in this workshop

education. Unless we face something very complex and new and our brain is forced to work consciously, our response is automatic relying upon thousands of prioritization DMRs working in tandem.

As discussed in the section on DMRs, it is very possible that some of the DMRs that we carry are inefficient or incorrect. The person who carries the most effective and correct DMRs stands a better chance of success in life than a person who carries ineffective, inefficient and incorrect DMRs.

Let us take an example of three individuals having different motor and thought DMRs. Based on these DMRs let us look at how they react to Nadir who approaches them to point out a mistake that they have made:

Rashid, on being corrected becomes alert to the advice. He carefully notes what Nadir has said, looks deeply at the mistake that he has made and the context in which the mistake took place. He not only takes this correction graciously but also deeply feels indebted to Nadir. He then thanks Nadir from the depth of his heart and requests him to correct him again if he were to make other mistakes. Genuinely correcting someone is a disconcerting act but after this exchange Nadir feels relaxed and validated.

Ali, on being corrected becomes defensive. Before giving the advice proper thought, he requests for more information and argues that Nadir might not have seen or heard accurately. Later on he grudgingly acknowledges his mistake and thanks Nadir ceremoniously. Nadir's level of discomfort has been raised after the exchange.

Basim, on being corrected feels insulted and is enraged. "Who gave you the right to correct me?" He snarls and continues, "We all have shortcomings and I am aware of mine. I don't need others to point them to me. It would be much better if you keep your eyes on your own mistakes rather than finding faults with others!" Nadir feels deeply hurt.

For Rashid, Ali and Basim, the reactions portrayed above are a result of many simple and complex DMRs working together. Who do you think has more chances of success in life? Who do you think has the least chance of success?

We would all agree that Rashid has the most chances of success. By encouraging constructive criticism he can better himself in many aspects of his life.

In other words we can say that Rashid has better and more effective DMRs than both Ali and Basim. This could be a result of a better learning and education in life, excellent mentors or instructional life experiences which have created mature and powerful DMRs.

In face of choices, when we are forced to decide and prioritize, our related set of DMRs become active and the wisdom of our prioritization depends upon the maturity, correctness and effectiveness of the DMRs that we have.

In the following section, we shall be introducing a simple yet very powerful and elegant framework for prioritization called the Time Quadrant System, which can be learnt and internalized as our own set of DMRs.

Dwight Eisenhower⁸, the former president of the US, is quoted to have said that *‘Things which are important are seldom urgent and things which are urgent are seldom important.’* This invaluable fact that Eisenhower highlighted about Important and Urgent has led to a grid called the Eisenhower Grid.

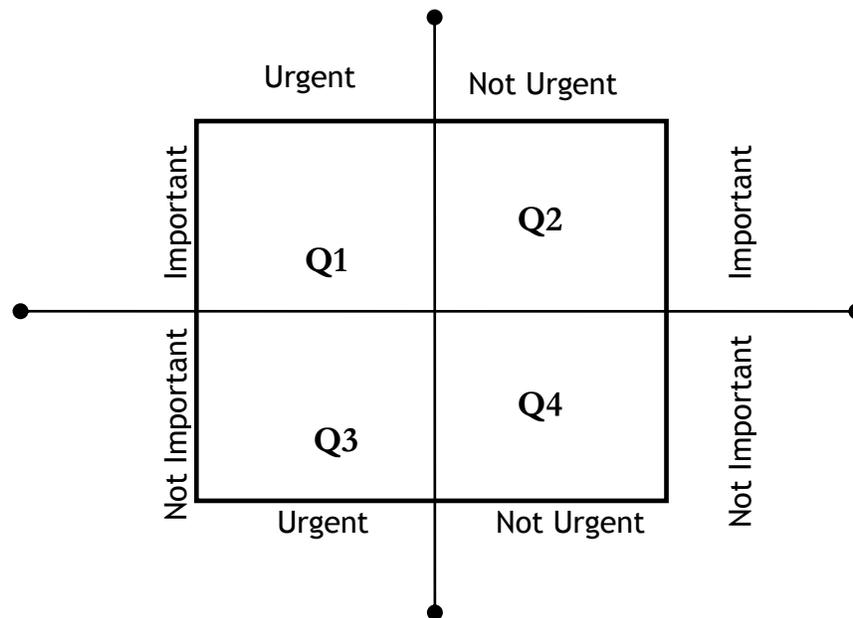
	Important	Urgent
Option 1	✓	✓
Option 2	✓	X
Option 3	X	✓
Option 4	X	X

This grid points out that things which are important can be urgent or non urgent and things which are urgent can be both important and not important.

Stephen Covey in his landmark book ‘The Seven Habits of Highly Effective People’ depicted this concept in the form of Time Quadrants⁹:

⁸ Born on October 14, 1890 and was president of the US from 1953 to 1961.

⁹ Covey has not given the reference of Eisenhower, it is our assumption that he has picked it from Eisenhower as Covey writes that the material for the Seven Habits came out of his studying success literature of the last 200 years. Covey politely declined to respond or be interviewed on this issue.



American Heritage dictionary gives the mathematical technical definition of Quadrant as ‘any of the four areas into which a plane is divided by the reference axes in a Cartesian coordinate system.’ Generally Quadrant is defined as one fourth of a circle.

For ease, the four options that come out of the Eisenhower Grid now translate into the four Quadrants as shown by Covey in which Quadrant 1, or Q1 are activities which are important and urgent, Q2 are activities which are important and not urgent, Q3 are activities which are not important but urgent and Q4 are activities which are not important and not urgent.

As said earlier, the Time Quadrant System is a very powerful framework, which can be learnt and internalized. As we proceed in developing the Time Quadrant System, you will find many of the concepts and DMRs that you are using validated while you would also discover that some DMRs that you have need to be reviewed and refined.

We shall develop the Time Quadrant System in three stages:

First, we shall learn to identify all of our activities according to the Quadrants as to what activities in our life are Q1s, Q2s, Q3s and Q4s.

Secondly, we shall learn the different handling strategies for each of the four Quadrants.

Thirdly, we shall see that the four Quadrants have a specific relationship with each other leading to a model of intervention which can be applied to complex situations.

Our research shows that Eisenhower was the first one to introduce the important and urgent grid but the concept found wide popularity due to the phenomenal success of Covey's 'The Seven Habits of Highly Effective People'.

I started teaching Time Quadrants in 1997. It started off from teaching colleagues at work and then moved on to weekend courses in Chicago.

The first challenge that I started to face was that whenever I would teach quadrants, there would be a lot of disagreement amongst the class on which activity falls in which quadrant. I was perplexed and disturbed with this recurring pattern. One day I asked the class to define the words important and urgent and to my amazement found that people defined these words differently. I had found the reason for the disagreement!

I found that not only did people have different meanings in their minds for these words but also the meanings of important and urgent were overlapping.

Following are the responses from a group of people¹⁰ when they were asked to define 'important' during one of our trainings:

1. Top priority work which produces best results.
2. Most urgent
3. Essential
4. Something which should be taken seriously without specifying time
5. Highlighted
6. Something which has an impact
7. Cannot be ignored
8. Something that results in high value
9. Something of extreme value for this life and hereafter
10. Must be done or achieved
11. Needs to be done immediately

¹⁰ Strategic Time Management Training, May 2003, Karachi Marriot Hotel

Looking at the responses it is evident that there are shades of differences in how people define important. For example, something of extreme value for this life (entry number 9) may not have to be done immediately (entry number 11).

Similarly, when the same group was asked to list their understanding of the word ‘urgent’, the following list emerged:

1. Most important at that moment.
2. Something to be implemented immediately.
3. Timely action is required.
4. To be settled immediately.
5. Something which has immediate impact.
6. To be done immediately.
7. Immediate action.
8. Top priority.
9. To be done immediately to remain on track.

By looking at the above list, not only the shades of difference become apparent but also by comparing it to the definitions of important, we clearly see that in people’s minds the meanings of urgent and important overlap. This is a pattern which repeats over and over again whenever we do trainings.

It became apparent to me that to continue teaching this, I would have to articulate some definition of these words which we could agree upon or in other words standardize the meanings. So since teaching the material especially from 1999 onwards, the definitions of ‘Important’ and ‘Urgent’ have evolved and we shall be presenting them to you in the upcoming sections.

Curiously, Covey has not defined these words. This could be due to his allowing people to have their own version of the meanings or could have been an academic oversight¹¹.

¹¹ As stated earlier in the footnote, Covey declined to answer or be interviewed on why he didn’t define the words ‘Important’ and ‘Urgent’.

Important

Anything that takes us towards our Strategic Vision is called important and anything that doesn't take us towards or takes us away from our Strategic Vision is called not important.

Exercise: looking at the long term vision that you have articulated (20 years), write down important and not important activities and classify them according to whether you are doing them or not.

Important	Doing	Activities/ things
✓	✓	
	X	
X	✓	
	X	

Now that we have classified our activities accordingly, let us look at another factor which clouds our decision making and this factor is 'like'. There are things that we do that we like and things that we dislike. If we are not careful, our decision making gets clouded as we start to justify things that we like as important and vice versa instead of unemotionally keeping our vision as our basis for this classification.

So in the next exercise, I would like you to further classify activities based on like and dislike:

Important	Doing	Like	Grid Lines	Activities/ things
✓	✓	✓	1	
		X	2	
	X	✓	3	
		X	4	
X	✓	✓	5	
		X	6	
	X	✓	7	
		X	8	

Now that we have classified our activities accordingly, let us look at another factor

Classification of activities/things which take us towards one element of our strategic vision while at the same time taking us away from another

While keeping the different elements of our Strategic Vision in sight, it will be evident that some activities would clearly fall under important while others will fall under not important: for example having a balanced diet, avoiding sins, being respectful to

others etc. Similarly some activities can be seen to be clearly not important for example spending on things which are not needed, being ill mannered, having junk food, missing out on obligatory worship.

On the other hand some activities will fall in the grey area as they would be taking us closer to some elements of our strategic vision while would be taking us away from some at the same time. In this situation, we would need to weigh the positives and negatives of that activity (which elements of our vision is this activity taking us towards and which elements is it taking us away from respectively and the relative weight of those elements in question) and then make the final decision on its importance. If the positives are more than the negatives than it is important otherwise it is not important.

Let us look at an activity as an example. Suppose we would like to take our family on vacations at a time when we are financially stretched and have certain financial obligations to meet like paying off a debt. So let us look at the positives and negatives of this activity:

Activity: Taking family on vacations to another country

Positives (Important elements)	Negatives (Not important elements)
Relaxation	Financial instability
Better relationship with the family	Failure to meet financial obligations
Intellectual growth due to exposure to a new country	Failure to reach peace of mind that comes with financial stability

In many cases when we say that an activity is important, it doesn't mean that it has no 'not-important' elements in it rather its important elements outweigh its not-important elements.

Similarly, when we say that an activity is not important, it doesn't mean that it has no important element in it rather it means that its 'not important elements' outweigh its important elements.

Exercise: Identify an activity and list its important and not-important elements

Activity:

Important Elements (Positives)	Not-important Elements (Negatives)

Urgent

Just as we saw the need for having a technical definition of the word ‘Important’, we need a technical definition for the word ‘urgent’ as people have different perceptions of this word also. For some, ‘urgent’ is synonymous for high priority where as for others, priority and importance overlap.

The following definition has evolved over many years of teaching:

“Urgent is defined as anything which if not done in the present, most probably cannot be done later if you are alive and able”

Present can be defined as now or within a stipulated span of time. For example if a phone is ringing then answering this call is urgent because if it is not answered within a few seconds, it cannot be answered later. Hence according to the technical definition, answering this call is urgent. In this case, the present would be defined as a few seconds.

Another example would be to apply brakes to avoid an accident; this activity is urgent because if the brakes are not applied ‘now’ then you can’t apply them later to avoid this particular accident. Here the present is defined as ‘now’.

Please bear in mind that both ‘Important’ and ‘Urgent’ are mutually independent! It is precisely because of this that we are able to get a grid with four options. The biggest challenge that we face in teaching the Time Quadrants is to help people end the overlap of priority and value in the word ‘urgent’.

Please do keep in mind that the above definition that I have articulated is not the dictionary meaning of the word urgent but rather a technical definition for developing the Time Quadrants system or the Time Matrix.

Here are the two steps for determining whether an activity is urgent:

1. Clearly define the activity in unambiguous terms. For example, there is a difference between:

answering calls' and 'answering a particular call'

'watching cars passing by' and 'watching a particular car coming from the opposite side of the road'

'going to sales' or 'going to a particular sale which is ending today'

2. Once the activity is defined, please ask a question in the passive voice: 'If this activity is not done now, can this activity be most probably done later if I am alive and able?' If the answer is no, then this activity is urgent otherwise not urgent.

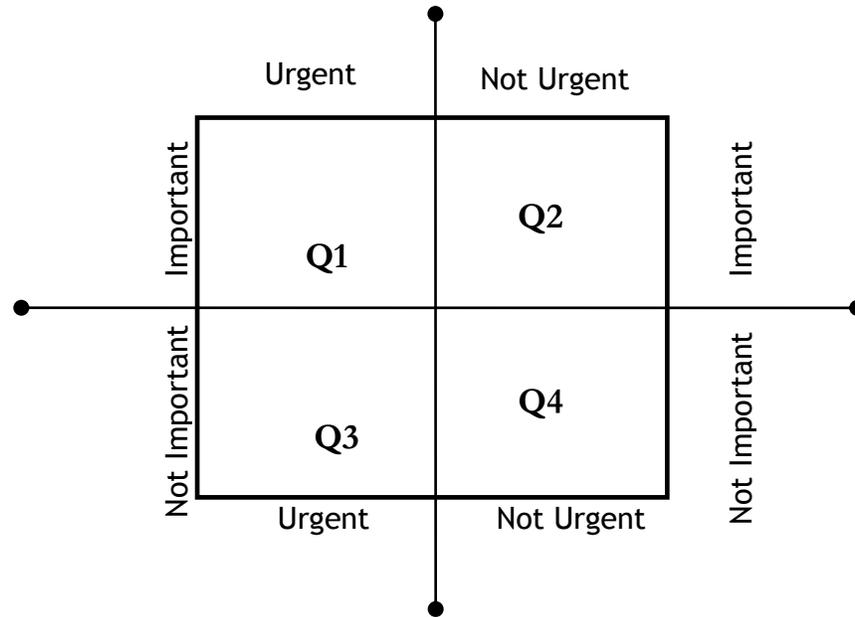
Please apply this question to each of the activities listed below and figure out whether the activities are urgent or not^[1].

	Activity	Urgent
1	Sleeping	X
2	Watching a live cricket match	✓
3	Gossip	X
4	Exercise	
5	Seeing a particular car coming from the opposite side while driving from one city to another on a divided highway	
6	Seeking forgiveness from your spouse	
7	Hugging your child	
8	Going to a sale which is ending today	
9	Seeking forgiveness from God	

You would have noticed as you determined the urgency/non urgency of activities listed above that urgent activity is time dependent and person independent whereas importance is person dependent and time independent and hence the logic of asking the test question in passive voice to determine urgency.

^[1] Please see Appendix C for the answers

Once the urgency is determined^[2], we can now move on to determining importance and hence the classification of the quadrant in which the activity falls into. As a quick reference let us look at the Time Quadrants once again:



Please complete the rest of the grid given below^[3]:

	Activity	Urgent	Important	Quadrants
1	Sleeping	X	✓	Q2
2	Watching a live cricket match	✓	✓/ X	Q1 / Q3
3	Gossip	X	X	Q4
4	Exercise			
5	Seeing a particular car coming from the opposite side while driving from one city to another on a divided highway			
6	Seeking forgiveness from your spouse			
7	Hugging your child			
8	Going to a sale which is ending today			
9	Seeking forgiveness from God			

^[2] To determine the quadrant in which an activity falls, we can either determine the urgency first and then determine importance or vice versa; the critical thing is that we need to make these determinations independent of one another.

^[3] Please see Appendix C for the answers

Our prioritization DMRs get corrupted when we are not able to distinguish between urgent and important or in our understanding the meanings of the two overlap; in this case the question that we usually confront is:

‘How can an activity that is urgent be not important?’

Marketers understand the tendency of people to confuse urgency and importance and hence focus their sales pitch on urgency to increase sales. This is done by emphasizing that the sale is about to end or that the business is going out of business and the inventory is being liquidated. Apart from the assumption that inventory will be sold at throw away price, there is the subtle inclusion of urgency: a business only closes once and if this opportunity is not availed now, it would not be possible to avail it later. This noise that is created in our minds regarding urgency distracts us from the most critical question:

Is it important for me to buy this item?

Remember, every valuable thing is not important. All that glistens is not gold and all that is gold is not important. Only those things are important which take us towards our vision!

One participant of our workshop, now a friend, told me that once he bought a new pair of shoes on a sale in Dubai only to discover that he has exactly the same pair of shoes at home bought a few months ago! Welcome to the world where urgency and importance overlap.

This brings me to a juncture where I would like to point out a very destructive international and timeless *pony*:¹²

‘If something is not urgent then it means that it is not necessary to do it now!’

Because of this *pony* which lurks in our subconscious mind^[4], we keep postponing activities which are Q2s. For example, regular exercise is not urgent but it is necessary

¹² Pony is a slang that we use in Timelenders for misconception or a confusion.

^[4] This can very well lead to a state of self-deception or more dangerously to a negative ‘game’. In transactional analysis, game is a self deceptive routine that we unconsciously follow in our behavior to defend a position that we have taken. I would encourage you to see ‘Games People Play’ by Dr. Eric Berne, Penguin Books, 1968.

that it is done today; seeking forgiveness from God is not urgent but it is necessary that it is done now!

I believe that if we can take care of this *pony*, we can create a revolution in our lives. Later in the workshop, we shall learn how to institutionalize not delaying our Q2s through the Daily Scheduler and the concept of TRQ1.

Quadrant 1 or Q1 activities: Activities that are both ‘Important’ and ‘Urgent’

These are activities that are Important and Urgent at the same time. An example would be to respond to someone having a heart attack. This response takes us towards the goal of saving that person’s life (Important) and this response cannot wait (Urgent). In brief we call this a Q1 activity or just Q1.

Please do keep in mind that quadrants define and classify our actions only. External situations do not fall in quadrants. For example, the heart attack is not a Q1 activity rather the response to the heart attack is a Q1 activity. An external situation which forces us into a Q1 activity is called a ‘Q1 situation’. So the heart attack is a Q1 situation as it creates a Q1 activity for us.

Quadrant 2 or Q2 activities: Activities which are ‘Important’ but ‘Not Urgent’

Example of this quadrant would be exercising and brushing of teeth. Both of these activities are Important but they can be delayed. Not brushing our teeth today does not mean that we cannot brush them later in the day or the next day.

The Relation between Q1 and Q2

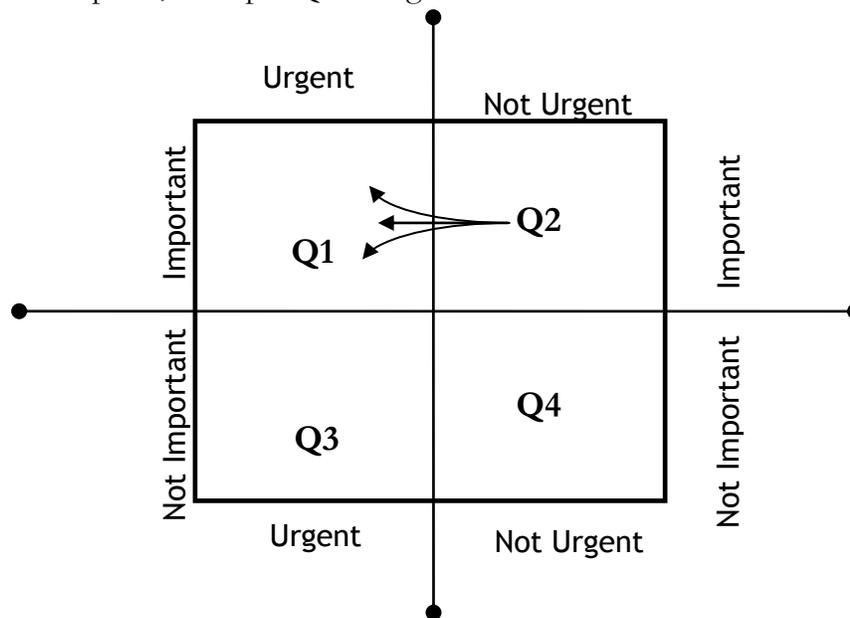
Looking at Q2 activities let’s ask a question: If a Q2 activity is postponed for too long, which quadrant would it move into?

A little reflection will yield the answer: Q1!

Regular car maintenance is a classical Q2 activity. If this activity is indefinitely postponed, a number of problems can arise. For example, the car can break down in the middle of the road resulting in multiple Q1 situations. Now moving the car out of the road is a Q1, making alternate arrangements to reach your urgent meeting is a Q1

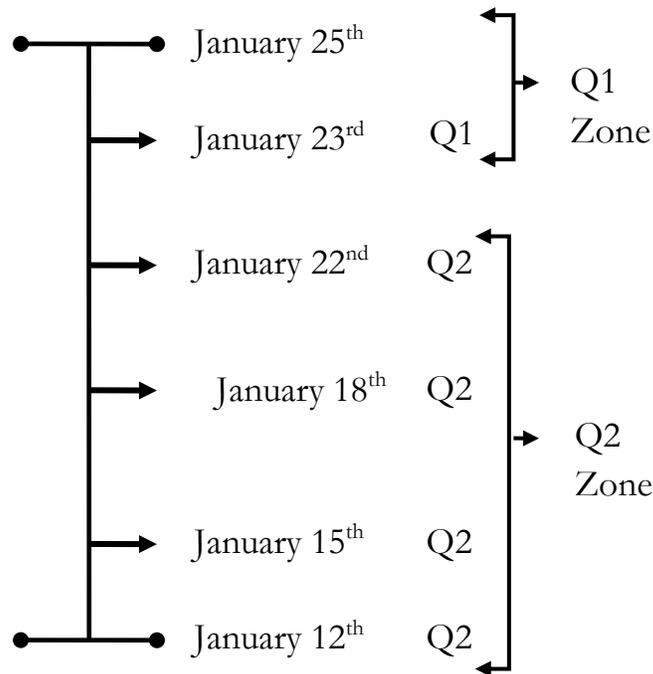
and so on. So we see that neglect of one simple Q2 has resulted in not only one Q1 but multiple Q1s.

Hence we conclude that failure to perform Q2s in a particular time frame will result in having the Q2s make a transition into Q1s and most of the time when this transition takes place, multiple Q1s are generated.



Let us take another example: Suppose you are to write a report that is due on the morning of January 25th. The report will take 2 days to write. If you were to start writing the report on January 12th, it would be a Q2 activity. Similarly, if you were to start writing on January 15th, it will still be a Q2 activity. In short, if you were to start the report anytime before the morning of January 23rd, it will remain a Q2 activity. On or after the morning of January 23rd it will become a Q1 activity, as it cannot be delayed any further. In other words, we can say that there are two distinct zones: the Q2 zone and the Q1 zone.

A report is due on January 25th that will take 2 days to complete.



We can easily see that if given the choice to do the report, it would be a wiser choice to start the report in the Q2 zone rather than in the Q1 zone. It is also apparent that generally—barring some exceptions that we shall discuss later—the stress level would be higher in the Q1 zone as compared to the Q2 zone. Again, most of the time higher stress levels correspond to lower quality of work.

In general terms we can say that comparatively Q1 is a high stress, low quality zone as compared to Q2 which is a low stress, high quality zone.

There is an argument that some people only work in Q1 zone and hence for them Q1 is a higher quality zone. The answer to this is that such people sometimes face lower intrinsic motivation and hence do not start their work in the Q2 zone. They wait for the job to assume a crisis proportion by entering into the Q1 zone. At this time they feel the urge to start as they do not have any option left.

This is a bad habit. Not only are such people forced to work under higher stress levels but also do not have any margins for eventualities or unforeseen circumstances. Also, we would still maintain that if these people were to do their work in the Q2 zone, their quality of work will be higher in Q2 as compared to Q1.

Like I have said earlier, there are exceptions to this simple rule which depend on the nature of the job as well as on the way a person perceives and handles stress.

Daniel Goleman in his book '***Working with Emotional Intelligence*** (Bantam Books: 1998)' writes:

“The single most striking finding from brain studies of people under stress—like giving a talk in front of a critical audience—shows the emotional brain at work in ways that undermine the workings of the brain’s executive center, the prefrontal lobes, located just behind the forehead.

The prefrontal area is the site of the “working memory”, the capacity to pay attention and keep in mind whatever information is salient. Working memory is vital for comprehension and understanding, planning and decision-making, reasoning and learning.

When the mind is calm, working memory functions at its best. But when there is an emergency, the brain shifts into a self protective mode, stealing resources from working memory and shunting them to other brain sites in order to keep the senses hyper-alert—a mental stance tailored for survival.”

Hence stress primes us for ‘fight or flight’ and gives us that extra strength to ward off physical danger. So if the activity at hand requires that extra dose of adrenaline, stress is good, for example, saving oneself from drowning or running away from a mad dog.

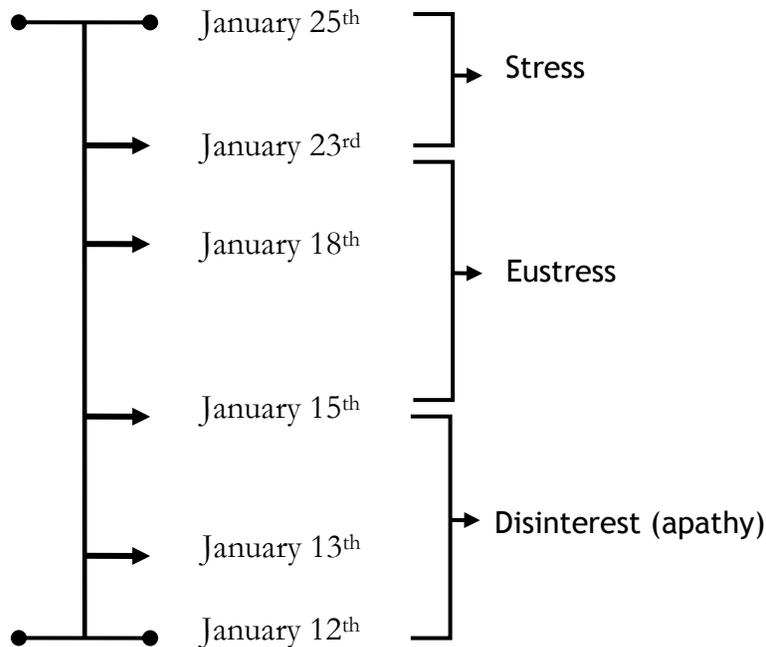
But for other activities which involve thinking and analyzing there is a clear case against stress as illustrated by the above passage.

Daniel Goleman further discusses the research that clearly indicates that moderate amount of stress is good as it creates interest and pushes us to start our work and become interested in it. Psychologists call it ‘Good Stress’ or Eustress. Eustress also corresponds to different chemicals that are being secreted in our brain as opposed to bad stress or just stress. These chemicals are called catecholamines and when secreted result in our brain feeling engaged and interested.

When a person moves beyond Eustress to stress, another chemical called cortisol comes into action which puts the brain into the emergency mode and reduces its power to think and analyze.

Now let us steer this discussion towards our quadrants. So what do Q1 and Q2 zones correspond to?

Whenever there is a task at hand, a person will move from disinterest (apathy) to interest and motivation (Eustress) to Stress.



For different people, the frontiers of these zones will differ. For someone who is doing something which has a high intrinsic value, the Eustress zone will start early.

Similarly for someone with stronger nerves, working closer to a deadline will not trigger higher levels of cortisol hence the person will not move into stress.

Where Q1 and Q2 zones give a general idea of high and low stress areas based on outside elements in terms of deadlines, the more accurate high and low stress areas are internal. Eustress and stress zones of a person are unique to him or her alone.

Each of us with a little self-observation can conclude where we stand.

Stress is also triggered by emotions such as anger, rage, frustration, anxiety, worries etc. We can safely say that when we work in the Q1 zone, triggers for stress definitely exist like worry and anxiety (whether stress results or not will vary from person to person).

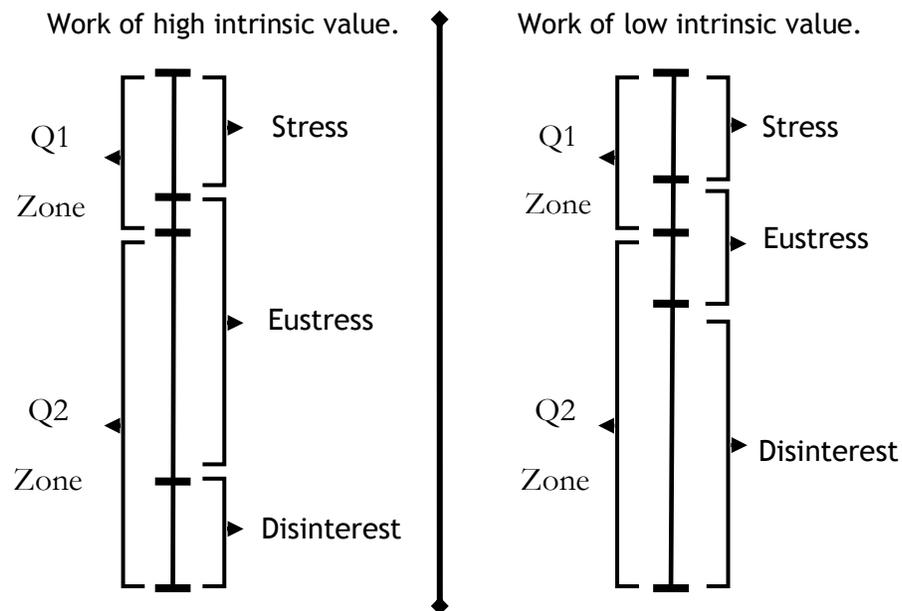
Suppose you are going on a long trip. Your car is new and you have a spare tire in the trunk. You know that you can get a flat tire but the thought that you have a spare tire will keep you reassured. For a moment consider if you do not have a spare tire. You have the same car and the same driving conditions, but in the back of the mind you harbor worries and anxiety. A question will keep troubling you at the back of your mind: what if I get a flat tire?

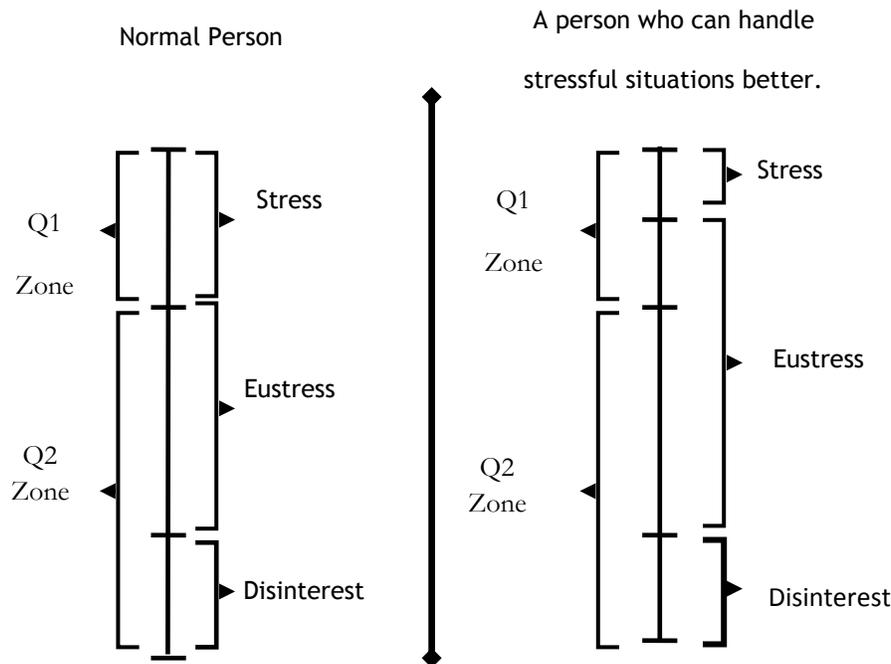
Similarly, when we work in Q1 zone, we are working without any buffers.

Subconsciously, just like the case of driving without a spare tire, small questions keep troubling us: what if I fall ill? What if the electricity fails or the printer breaks down?

These triggers can very easily push us beyond Eustress to stress, even if it is at a low level.

I am sure that there could be people who have conditioned themselves to an extent that they need to have the Q1 zone to push them into Eustress. They have conditioned themselves to work in Q1 without getting stressed. But I am sure you would agree that such people are the exception rather than the norm.





After the discussion of stress, we can now say that the safe route is to try to avoid Q1 zone as much as possible. Having the understanding of how to classify activities into different quadrants will help us to identify and avoid the Q1 zone.

Suppose you have a meeting with a person at 4:00 pm. The drive time is 30 minutes. If you were to leave at 3:30 pm, you would be in the Q1 zone. According to the Murphy's Law¹³ 'If something can go wrong, it will' and a small delay in traffic will cause you to miss your deadline.

A better way would be to calculate some of the delays that can be anticipated and build that into a margin with which to start. In the above example there could be a 10 minutes traffic delay and a 5 minute wait at a railroad crossing. In this case you should keep a 15 minute margin. If you were to start off at 3:15 pm, you would be in the Q2 zone.

With this let me introduce the definition of a Buffer:

¹³ Murphy is a fictional character to whom certain laws are attributed. Murphy's laws are very commonly referred to in engineering.

Buffer

“This is the margin of time incorporated into an activity, which accounts for delays that can be anticipated.”

Hence the 15 minute margin in the above example is a buffer.

Q4 activities: Activities which are ‘Not Important’ and ‘Not Urgent’

One of the most common examples that people give of a Q4 activity is window-shopping. Gossip and chit-chat are also favorite examples.

When thinking of Q4 activities, it is very important to understand that people will have different understandings of Q4 activities. Something that is Q4 for one may be Q2 for another. The reason is simple: people have different visions in life and hence their understanding of importance will differ.

Q3 activities: Activities which are ‘Not Important’ yet ‘Urgent’

This quadrant proves the trickiest to identify. The reason is that it puts to test our ability to clearly focus on the technical definitions of Important and Urgent and separate them from how we use these words in our day-to-day affairs.

Now let us take the example of picking up of a ringing phone when one is in another department. The best way to analyze any example is to start by the method of elimination. First let us analyze this example by way of urgency—I suggest that we start off by urgency first because the urgency of activities becomes readily apparent whereas importance takes some time and reflection to determine.

Since the phone is ringing, its picking up can’t be delayed hence it is clear that picking up of this phone is an Urgent activity. Since it is Urgent, it could either be Q1 or Q3 and can’t be Q2 or Q4.

Now, let us determine whether picking up of this phone is Important or not. Since I am in another department, the phone can’t be for me and thus picking it up will not take me towards any goal or objective. Thus the picking up of this phone is Not Important. Since it is Not Important, it can’t be Q1 and thus we are left with only one choice that is Q3.

From the same logic picking up of a wrong telephone call is a Q3 activity.

At this point some people voice a confusion that since when the phone was ringing we didn't know whether it was an Important or Not Important call. How can picking up of such a call ever be Q3?

The answer is that not having prior information of an event will not change the reality of the event. Similarly, getting information later about the event will not change the reality of the event either. Coming to know that a phone call was Not

Important later will not change the reality when the phone was ringing: picking it up at that moment was not an Important activity.

Another thought then comes to mind is that if we were to find out later that our picking up of the phone call was a Q3 event then what was the benefit as the action has been done? The answer is that now this information can be used later to design better filters to avoid the mistake in the future. We shall discuss more about Q3 and its filters later.

Please take a few moments and carefully see the examples listed as Q3 activities and see if you can understand why they are Q3 activities.

1. Receiving a friend who has come to gossip.
2. Going to a sale which doesn't have things that you really need.
3. Seeing the Sun rise on a particular date.
4. Attending a party of a very distant friend.
5. Going to a concert when you have exams the next day.

What to do when having difficulty determining which quadrant an activity falls into?

Sometimes, one faces the problem when he becomes double minded. For example, the walk in the garden with one's family? Is it a Q4 or a Q2? Similarly, whether smoking for someone is a Q4 or a Q3?

In such confusion, it is Important to play safe. When confused, Urgent takes precedence over Not Urgent and Important takes precedence over Not Important unless proven otherwise. So, translating into quadrants, if confused whether

something is Q1 or Q2, consider it Q1 until unless proven otherwise. Similarly, if one is confused between Q1 or Q3, consider it Q1 until proven otherwise.

An example is of the ringing of the fire alarm. We know that it can be a false fire alarm (Q3 situation) or a real one (Q1 situation). Once we hear the alarm and not knowing whether it is a Q1 situation or Q3 situation, we consider it a Q1 situation and run outside the building. We should return to the building only after we are sure that it was a Q3 situation.

Similarly, when the phone rings, we pick it up because we don't know whether it is a Q1 situation or a Q3 situation. With the availability of CLI (Caller ID), we don't pick up the calls that we know for sure are Not Important. Hence we say that CLI is a filter.

General Handling of the Quadrants

Now that we have learnt to identify different activities in our life according to quadrants, let us look at the general ways to handle all the quadrants' activities.

Handling Q1s

Should you rush to do all the things which are important and urgent or in simple words, Q1s? The obvious answer seems to be yes. Beware: the answer is no!

If you rush to tackle all of the Q1s in your life then you would soon find that you are losing control over events around you and are being managed by crises.

Some Q1s are not to be done!

This is where the whole concept of prioritization based on Time Quadrants comes in. The DMR of rushing into doing all of the Q1s is an example of an incorrect DMR.

We need to develop our DMRs through practice to immediately help us identify all of our activities according to the Time Quadrants.

Step by Step approach to handling Q1s in your life

Here are four possible situations and what you need to do:

1. You have two or more Q1s activities facing you at the same time: quickly calculate which is the most important, do that and sacrifice the rest. If you can only attend your sister's wedding or your friend's wedding on the same night, which one should you choose?
2. You have a Q1 activity versus a Q4 or a Q3: the answer is simple, focus on your Q1 as Q4s and Q3s are both not important and have to be dropped out of our lives.
3. You are faced with a Q1 activity and a Q2 activity and this Q2 activity is about to convert into a Q1 and if it does, this new Q1 will be of a bigger magnitude than the first Q1. In this case you should sacrifice the original Q1 and focus on this Q2. A possible example could be being faced with counseling your troubled teenage daughter (Q2) who is disturbed with something in school versus showing up at an official dinner (Q1).
4. You are faced with a Q1 versus a Q2: this is the most difficult to judge because most of the time we go after the Q1 and in doing that we are being driven by urgency and not importance. At this time we should evaluate what we need to do based on importance not urgency: it may be wiser to do the Q2 and sacrifice the Q1. Remember, life is about choices and sacrifices. It may be wiser to let go of a social event (Q1), sacrifice the good time and the possibility of gaining some beneficial contacts and instead focus on your regular exercise or some quality time with your family (Q2s).

Conclusion

We should not rush to do all of our important and urgent activities (Q1s). We need to have a systematic approach where all of our decisions are not being driven by urgency rather by a balanced view of both the parameters: importance and urgency.

Handling Q2s

As discussed in detail, generally Q2 zone is the low stress, high quality zone. We should work to focus our life in this zone. A general rule of the thumb is that the success of a person is directly proportional to the number of hours he/she spends in

the Q2 zone in a day.

With careful planning, keeping the bigger picture in mind and self discipline, a person can systematically increase the proportion of his/her time in the Q2 zone.

Handling Q4s

All of us can come up with a list of Q4 activities that we sometimes engage in. When coming up with this list, it is critical to ensure that these are indeed Q4 activities. If we are not sure, we should play safe and put them in Q3 or Q2.

Once identified, you will see that Q4s are nothing but time wasters. These activities do not add any value to our life. The strategy to handle Q4s is simple: Just drop them from your life.

Please do keep in mind that just as it is important to know what is Important to you; it is equally important to know what is Not Important to you so that it can be avoided. A person makes a grave mistake when he feels that spending a little time doing Q4 activities will not have any impact on his life. If we look at the quadrants, we can easily see that all the four quadrants are interconnected. For example, the moment we drop Q4s from our life, the time that is freed up is now available for Q2 activities. Having more time available for Q2 activities will have a profound impact as it will move us into a lower stress zone and will also cut down on the Q1s which result due to the neglect of Q2 activities.

“I suddenly have a lot of time now!” is a comment of a person who decided to drop his Q4 activities.”

A lot of times we are not able to drop our Q4s due to some important elements in them. Please keep in mind that something which is not important doesn't imply that there are no 'important' elements in that activity rather the implication is that the not important elements outweigh the important elements.

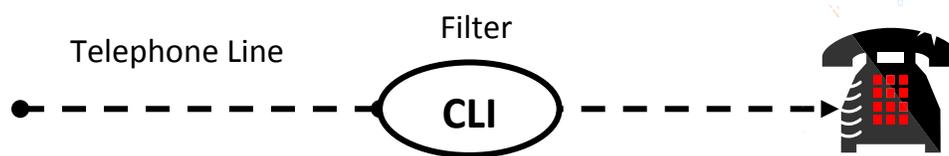
For example, smoking with all of its ill effects on health could at times give us a diversion for our stress. So this would be the 'important element of smoking'. The intelligent thing to do should be to find a Q2 activity which could help us reduce our stress. If we were to take care of the important element in the Q4 activity through a Q2 activity then it would be easier for us to drop our Q4. This is why we add a word

to our strategy of handling Q4s which is: **drop your Q4s intelligently!**

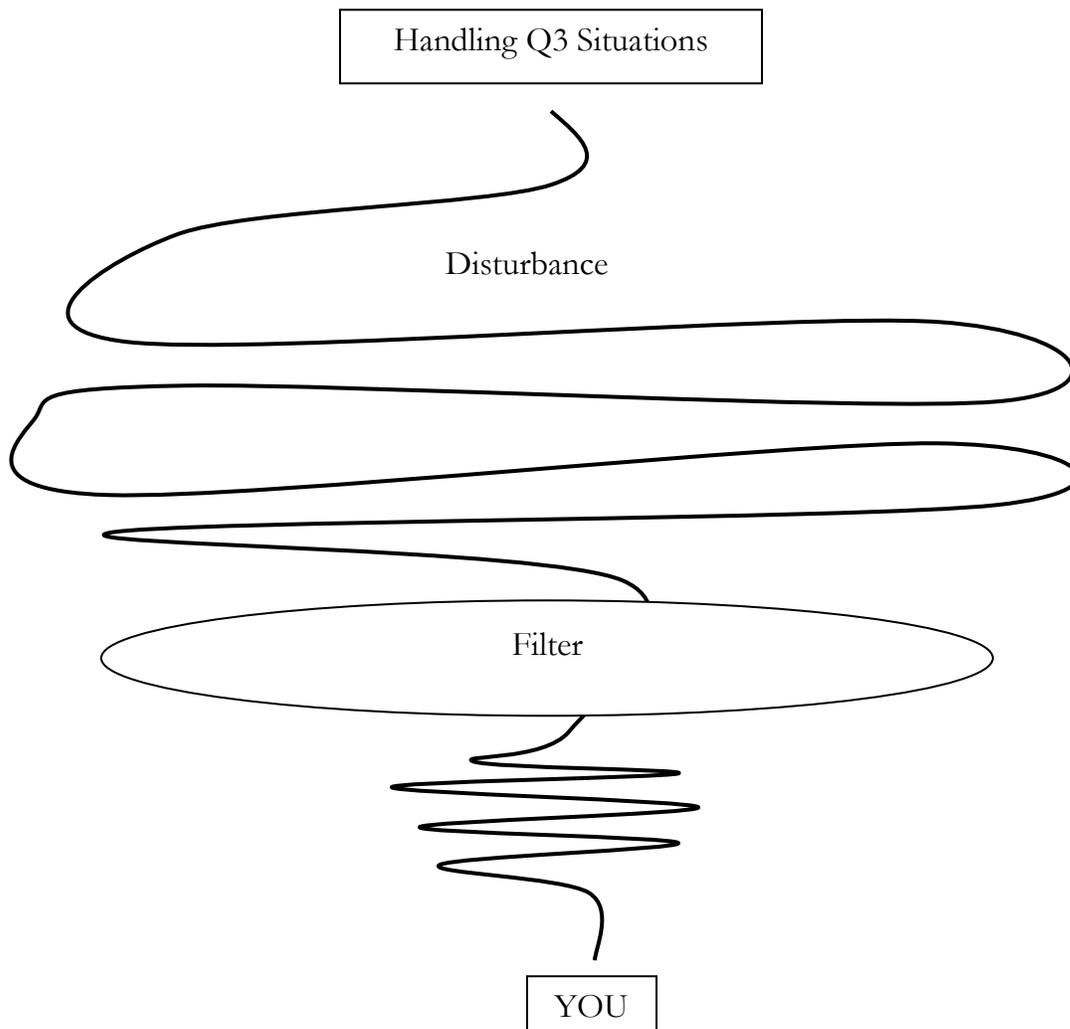
Handling Q3s

Just like Q4s, Q3s are also Not Important and hence waste our time and don't add any value to our life. However, unlike Q4s, which can be dropped directly and are in our control, Q3s are mostly interruptions that act on us from the outside. The only way to reduce them is to create filters to pre-empt them. Filters might not help us in completely removing the Q3 activity but they will surely help us in reducing the disturbance.

Receiving a wrong phone call is a Q3 activity. The filter to avoid doing this is to have a CLI (Caller ID) system. For calls that you can immediately identify as Not Important, you can choose not to receive them. But please do keep in mind that there would be a few numbers that you would not be able to identify and in this case you will have to pick up the phone to determine whether they are Q1 or Q3.



Another example of a Q3 activity is of friends dropping in at work without notice just to chit-chat. Responding to these friends is a Q3 activity. The filter that can be developed in this case would be to determine how many friends are in this habit of dropping in to chat. Suppose they are 10 in number. The Filter would be to talk to them and ask them to visit you during some specified time like 3:00 pm to 5:00 pm on Tuesday and 5:00 to 7:00 pm on Thursday. Please tell them that when they visit you at an odd time, you are not able to give them the attention that they deserve and if they were to visit you at the above-specified time, you would be able to give them proper attention.



Now during these periods you would schedule a Q2 activity for yourself like reading an important business book that you have been thinking of reading for some time.

Now if your friends were to show up in this time you would be able to put the book aside without any trouble because it was a Q2 activity (Important and Not Urgent). If none of your friends show up at this time, you would not be perturbed as you are engaged in a Q2 activity. Often people get restless and disturbed when they are waiting for someone because they are engaged in Q4 activities and in the back of their minds they know that their time is being wasted as they wait. Talking to the friends and setting up timings for them and then scheduling Q2 activities for yourself while waiting for them, would all be considered a filter.

It could be pointed out that in spite of this explanation; there still would be people

who would not show up at the scheduled time. At this point we have to see the trade off: suppose out of 10 friends, 7 start to show up at the scheduled time. We can see that 70% of the problem has been solved and we have to now cope with only 30% of the problem.

One of our participants complained that his wife calls him during work and most of these calls prove to be Q3s. The strategy to deal with this would be to try to see a pattern when his wife is most likely to call. Chances are that there would be a pattern: maybe she is likely to call after the kids are done with breakfast and washing up in the morning. Similarly, another probable time is in the mid afternoon when she is done with lunch and taking care of the dishes. One strategy would be to pre-empt the call of the wife by calling her before she calls him. Since the husband will initiate the call, he would do it at his leisure and now the wife will not have the need to call at a time when he is engaged in a Q1 activity.

The above example is a simple one and may not work for all. The idea is to illustrate the concept of setting up a filter to handle our Q3 activities.

In Pakistan, a challenge is the late arrival of guests in marriage functions. If the dinner is announced at 9:00 pm, some people will come as late as 11:00 pm. On the marriage of one of our friends, all the guests had arrived by 9:15 pm.

The secret was in designing an elegant filter: my friend invited some of the elders of his family three weeks prior to the event at his home for dinner and announced that the food will be served at 9:00 o'clock. Like always, people were late but he served the food at the promised time. The rest is simple. The news spread quickly within the family that the food was served at the promised time and hence the expectations of the people were that food would also be served at the promised time in the upcoming event.

In conclusion, please list all of your Q3 activities that you come across in your life and design a filter for each one of them. For some, the filters would be as simple as just fighting the urge of picking up the phone when it is ringing while you are in another department.

Similarly, in companies whole departments can brainstorm together to see what constitute as Q3s on a group or departmental levels. The members of the department can then creatively come up with filters to tackle the situation.

Here is a simple filter that I found at the office door of a friend, Mr. Abu Ahmed Akif. He reported that the traffic of people to his dropped by 50%. Please read the filter and enjoy!

Mr. Abu Ahmed Akif's notice

Welcome!

The matter that has brought you to my office, could it have been discussed via email?

If yes, please be kind enough to send me an email and if no, please read on:

Could the matter be discussed over the phone?

If yes, then please call me and if no, please read on:

Could the matter be discussed during my office hours between 12:00 pm to 2:30 pm?

If yes, then please come within that time and if no then please do step in!

Abu Ahmed Akif

Internal and External Q1s

Q1s are of two types; Internal and External Q1s. Q1 situations, which arise because:

- ⊃ we have ignored a Q2 activity
- ⊃ we have delayed a Q2 activity
- ⊃ we have not found and done a possible Q2 activity.

The breakdown of the car in the middle of the road because its regular maintenance was ignored or delayed would be called an Internal Q1.

External Q1s are those Q1 situations, which are not internal Q1s.

Careful thought will disclose that most of the Q1 situations that people have in their lives are Internal Q1s. This ratio between Internal and External Q1 will vary from person to person. Usually people report that 70% to 95% of Q1s in their lives are Internal Q1s.

One of the tragedies which results in extreme mismanagement of time is when a person is not able to distinguish between External and Internal Q1s. Such a person will generally tend to have a victim mentality and will have feelings of helplessness and loss of control.

A person who understands that most of his Q1s are Internal will try to work to avoid them by focusing on the Q2s, the neglect of which has resulted in the ensuing Q1s.

What to do when swamped by Q1s!

All of us come across situations when we are swamped by Q1s. These are usually trying circumstances when we are putting out fires constantly throughout the day and are basically being driven by crises.

To illustrate the strategy to deal with this situation, let me recount a true story that happened with one of the participants of our workshop in Chicago. A young college student by the name of Ms. Hammad approached me during the workshop and said that the workshop was of no use to her as we are talking about planning for our time. She was facing a never ending cycle of Q1s and didn't have time for planning which is a Q2 activity.

I told her to dedicate half an hour a day for Q2 activities and whether it makes sense or not to continue dedicating this time. The rest of the time she was free to dedicate to her Q1 activities. I told her that in the course of a few days she would feel a little relief and when she does, she can increase her time for Q2 activities to 1 hour and similarly after a few days she can increase it to one and a half hours and so on.

She called back after a few weeks with an excited voice and disclosed the good news that she has come out of her cycle of Q1s!

A little bit of analyses can lead us to understand what happened. Usually when we are swamped with Q1s we tend to get into the habit of only tackling them and end up

ignoring Q2s which become Marginal and then move into the Q1 zone. Not only do these create stressful situations for us but in the process they also multiply. When Ms. Hammad started to tackle some of the Q2s before they became Q1, she basically chocked the source of Q1s into her life and systematically came out of her predicament.

“Module 18: The Daily Scheduler”

Introduction

The importance of promises, the grave consequences of not meeting them and the Islamic perspective together constitute the substance of keeping promises while the GK book and the to-do lists are the forms or tools behind managing and keeping promises.

Appointments are also promises and the GK Book and the to-do lists are not the effective way of handling them. For appointments I shall now introduce a tool that I call the Daily Scheduler or the DS.

The DS is just one ‘form’ of handling our appointments. There are many other tools that are available like planners, diaries and pocket palm pilots.

I strongly suggest that you understand the workings of the DS, compare it with other tools and then decide the one best for you.

Later in the book we shall see additional functions of the DS.

The Concept

The concept of the DS is:

“You should have the capacity to remember the time and
duration of a meeting which was set months in advance”

The Physical aspects of the DS

The DS is shown on the next page¹⁴. Please note: Each page reflects a week. Each box reflects half an hour in the day.

Do you notice holes on both sides of the sheet? Can you guess why? When I ask this

¹⁴ I designed the first crude DS sheet in the mid nineties. Mufti Muzammil Hussain in 2002 suggested coding the appointments and added the notes section. Mr. Zulfiqar Ahmed in 2004 made the boxes reflect half an hour instead of an hour.

question in our workshops, I get some interesting answers including that there must have been a mistake!

In bounded diaries you can see the next page when you are on the left hand page. If you are on the right hand page, you would have to flip the page to see the next page. I wanted a design where the next page could always be seen while working on the current page: the solution that I came up with was a folder with a binder clip and pages with holes on both the sides. So when you are done with the left hand sheet, you would not start working on the next page rather you would open the clip and affix the next week's page on the left hand side so naturally the next week will open in front of you automatically.

"A"		Week 1							Notes
May	Mon	Tue	Wed	Thu	Fri	Sat	Sun		
	09	10	11	12	13	14	15	A1: Meeting with Mr. Ahmed, M: 0300-1234567, Karachi Sheraton Club, Rd. A2: Meeting with Mr. Aslam, Ph: 021-4535111, House no: B-11, Gulshan-e-Iqbal, Blk-4.	
6									
7									
8									
9									
10		A1							
11									
12									
1				12:40					
2				A2					
3				02:20					
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The Working of the DS

After giving dates to the days on the sheet, you would chart your appointments as follows:

Suppose you have a meeting with Mr. Ahmed on Tuesday from 10:00 am to 11:30 am. You would outline the three boxes as shown on the sheet.

Next, you would give a code to the box.

In the notes section, you would put the code and all the relevant summary of the meeting like the name of the person, a brief agenda and all the contact information of the person you are meeting.

In the event that you have a meeting with someone at a time other than at a half an hour mark, you would draw a box and put down the exact time inside the box.

Suppose your meeting with Mr. Aslam is from 12:40 pm to 2:20 pm, you will mark the appointment as shown on the sheet.

You can also color code the different boxes for easier reference.

Graphical Representation

‘A picture is worth a thousand words’. By charting your appointments you are giving a graphical or pictorial representation to your appointments hence making it easier to grasp and retain the information. Furthermore, you get a map of how your week looks like as the filled (or colored) boxes show time taken up and the available time is shown by empty spaces.

The Three Cardinal Rules of Using the DS

These three simple rules will give you exceptional control over your appointments:

Don't give an appointment out to anyone without looking at your DS: It is easier said than done but is the most important rule. Whatever the pressure or the case, please avoid giving out an appointment without looking at your DS.

If someone requests a meeting and the DS is not with you, tell the person that you would get back to him later with a confirmation. Put down the request in your GK book and once you get to your DS, check it and confirm the meeting. Many a times you would be able to swear that the requested time is free but do keep in mind that memory is after all memory and you could have forgotten an appointment that you may have given some time before. So please play it safe.

Don't start your day without looking at your DS: Please take a quick look at your DS when you start your day. These few seconds can save you tons of problems.

Keep the active week on the left hand side: This function is possible due to the special design of the DS as explained above. This rule will ensure that your next week is open in front of you.

Along with the second rule, this rule will ensure that you would have at least a week's notice before *every* appointment.

Let's see how these rules will play out with the help of the following example:

Suppose it is 10th of March and Mr. Ali asks you for an appointment on the fourth of May from 10:00 am to 11:00 am. On checking your DS you find that you are open on that time as nothing is marked. The logic is simple: had there been a meeting, it would have been marked.

You would give this person a confirmation, block that time, given it a code and put all the relevant information on the notes section which of course will include the

contact numbers.

On the 25th of March, suppose Mr. Basheer asks you for an appointment on the 4th of May from 9:00 am to 11:30 am. Resisting the temptation to say yes and checking your DS discloses that there would be an appointment conflict.

You would request Mr. Basheer to consider an alternate time.

Suppose, meeting Mr. Basheer is more Important than meeting Mr. Ali. In this case you would talk to Mr. Ali and seek to renegotiate your appointment with him. Having all of Mr. Ali's information in your DS sheet would ensure that you would not have to search for his numbers. The system thus ensures that no appointment conflicts happen.

A week before the appointment, the sheet prior to the appointment week will move on the left (as explained above) and the appointment will become immediately visible.

Since you are looking at your DS every day, there is no way that you would forget your appointment with Mr. Ali or with Mr. Basheer.

You can easily see that with these rules you can mark and handle your appointments set months in advance.

Some Important frequently asked questions (FAQs)

Q1: What if we don't know how long the meeting would last, how can we mark the DS?

In this case you will have to estimate the time. Suppose, a little bit of research tells you that this meeting might take a minimum of 1 hour and a maximum of 3 hours. In this case you would have to mark 3 hours after the beginning time. If the meeting were to finish before 3 hours, you would utilize this time for a Q2 activity. During the

daily planning time, you should anticipate this possibility and keep a Q2 activity lined up to be substituted immediately if time is freed up.

Q3: Do I have to code all of my appointments?

No. Sometimes the box of the appointment would be large enough to put down information in the box itself.

Q4: Why does the DS sheet starts from 6:00 am and goes to midnight?

Simply because putting 24 hours slots would take up too much space but if you need to mark hours late at night, you can customize your own sheets.

Q5: Should I carry my DS sheets or organizer with me at all times?

It depends upon your need and use. If your appointments are dynamic and you need to give appointments out frequently, carrying it with you would be a better idea otherwise it should be on your work desk at all times.

Q6: Is the DS organizer available in the market?

No. you can either photo copy the sheets and use a simple binder folder or can purchase a specially designed leather organizer from Timelenders. For details, price and shipping information please visit www.timelenders.com.

Q7: If my appointments are readjusted, how do I make that change in the DS?

For this purpose people use a pencil which can be erased. I use white eraser ink which is readily available.

Q8: Should I discard my DS sheets after they have been used?

I strongly suggest that you don't discard your sheets, you should file them. They would become a beautiful map of your life. If you were to ask me what I was doing on a particular day three years ago, I would be able to tell you. And remember that you may decide to write your autobiography one day and your DS sheets would be a priceless asset. One participant of our workshop once said that he has made up his

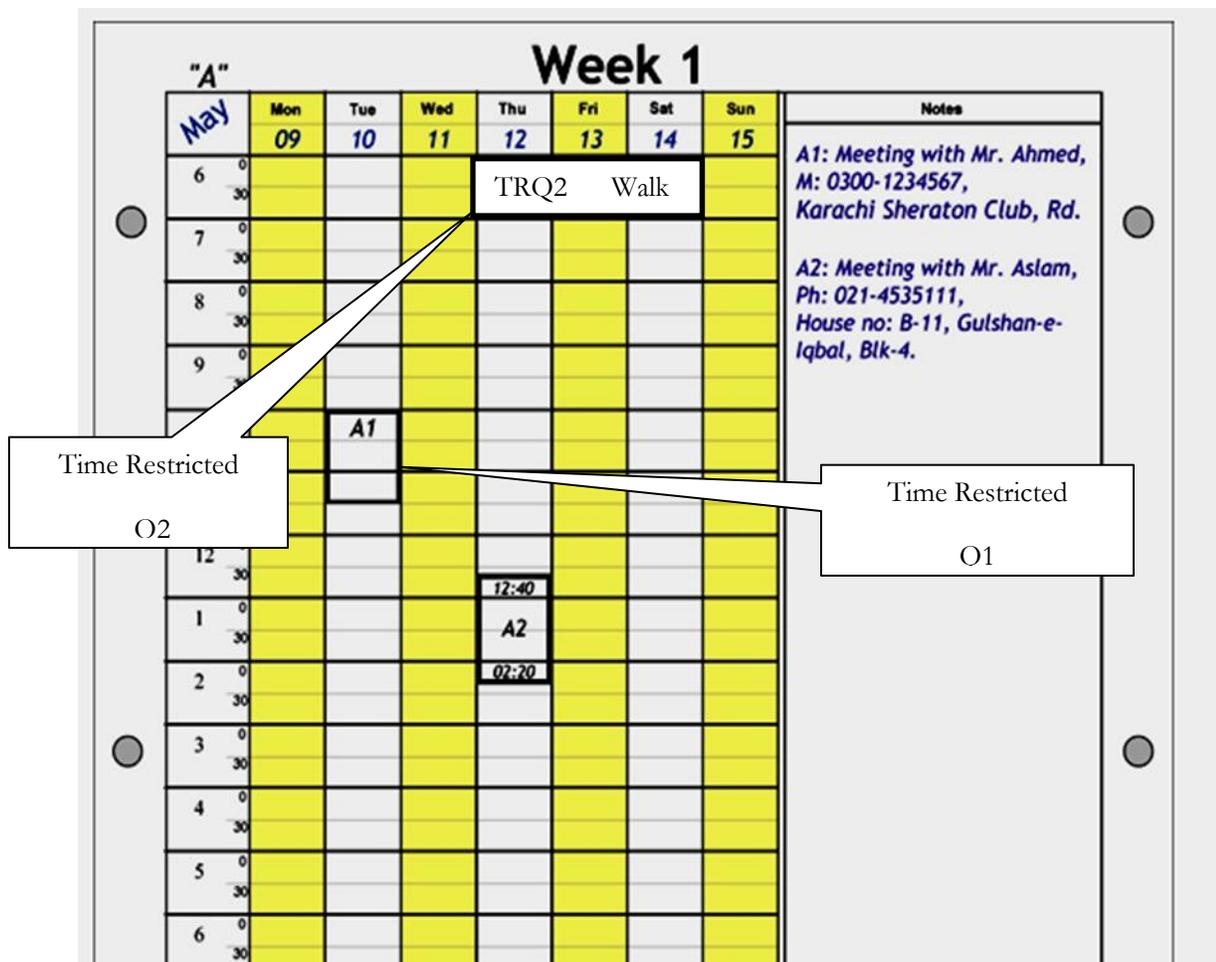
mind that he would never write an autobiography. Another participant responded: “Well, you never know, someone might decide to write a biography on you and find the sheets useful!”

“Module 19: The Restricted Q1 activities (TRQ1s)”

Q1 and Q2 activities bound by time are called TRQ1s and TRQ2s respectively. In other words, TRQ1s are appointments given to others while TRQ2s are appointments given to yourself.

The golden rule of success:

“The degree of success of a person is directly proportional to how well he can convert his Q2s into TRQ2s and then treat them as TRQ1s.”



“Module 20: The Art of Guarding Commitments: The GK Book and the to-do lists”

‘The palest ink is better than the sharpest memory.’

-A Chinese proverb

This chapter introduces a tool to guard *each and every* commitment and promise that we make. By guarding I mean that we should avoid breaking a commitment by not forgetting it and renegotiate it if we find that we would not be able to fulfill it. For example, if we were not able to return a book on Wednesday as promised, we should take an extension from that person hence effectively renegotiating our promise.

This tool is the system of the GK book and the to-do lists. This simple system is extremely powerful, giving you a fool proof method to remember and track your commitments, or in other words ‘guard’ them.

Recently I met a participant of our workshop who said that he had not broken a *single* commitment in the past year; this was true for both his professional and personal life. It was indeed heartwarming but was it a surprise? No. Anyone following the system outlined below can easily make such a claim. Inshallah, you could be that person!

The ‘Gatekeeper of Tasks book’ or simply the ‘GK book’

The GK book is not the name of a physical entity rather the name of a concept that you should have the means to record each and every commitment that you make. In other words:

“You must not make a commitment unless you record it as you make it.”

No time lag must occur between a commitment and its recording. Accountants are trained in recording transactions instantly because the moment there is a time lag, memory comes into play, introducing the chance of things being forgotten.

Our memory has not been designed to keep everything that we come across permanently. Keeping things permanently in our memory requires extra effort like memorization of the Quran. Our minds have been designed to forget, which is a blessing. Imagine life if we were to vividly remember the death of a loved one years later!

This is the reason that Allah (swt) has commanded:

O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as God Has taught him, so let him write. (2:282)¹⁵

Since commitments are made at all times, it is natural to demand that the GK book, the tool for recording commitments instantaneously, should be portable and with you at all times. If you are without your GK book, the rule is simple: do not make a commitment!

The GK book could be in any form: a simple pocket notebook, Palm Pilots or Pocket PCs. A piece of paper will also work but I strongly advise against as it could easily be lost. Nevertheless, it is still far better than memory: *a short pencil is better than a long memory (a Far Eastern Quote)*

Someone enquired if the people in the prophet's (sas) era kept notebooks. Arab society then was an oral culture with highly developed memories allowing the memorization of vast amount of information instantly. Stories abound of how the Arabs would memorize hundreds of verses of poetry when coming across them just once. Well, if you have a memory like that then your GK book is your mind but if you are like all of us average people, GK book is a must.

To initiate the system is to start carrying a GK Book and recording all commitments. This is the key function of the GK book.

An additional function of the GK book is to record all useful bits and pieces of information that come your way, giving you the confidence that all information recorded in the day would be in one, readily accessible place. This will help you fight

¹⁵ Translation of Abdullah Yusuf Ali.

the urge of putting pieces of information here and there. People waste time finding numbers scribbled on newspapers.

The GK book, if it is a notebook, has a filing system as all information is being filed chronologically. For example, if you want a telephone number taken 5 days ago, you would search the entries that you had made approximately around that date which is inefficient. *The GK book is a good place to gather information, not store it.*

If carried faithfully, your GK book would have entries from both your professional and family life like:

1. Telephone numbers and addresses with accompanying notes.
2. General reminders like buying a battery for your watch or buying a stapler for your office
3. Daily or travel expenses.
4. Reminders regarding appointments with people.
5. Picking up milk for your home.
6. Grocery lists.
7. How much you jogged the other day.
8. The winning idea that came to you while you were stuck in the traffic jam.
9. An excellent proverb or a verse from poetry that you would like to refer to later.

When the GK Book starts getting filled, the next step is to take information from the GK book and file it in its proper place.

Filing of Information from the GK book

Mr. Abu Ahmed Akif, a friend, gave a beautiful example: When we bring groceries home, we never leave them in the basket: Eggs go off to the fridge; the meat is placed in the freezer; the biscuits in the cookie jar, etc. If there is an item which doesn't have a parking place, we find a place for it. Why? Because when the time comes to fetch an item, we would not have to rummage through the whole of the kitchen.

The same goes for the GK Book; all information that finds itself worthy of being in the GK book must have a place where it must transfer to. If a piece of information doesn't have a parking space, then you would have to make one.

- **Addresses and telephone numbers:** These must be put in address books, databases like outlook or other contact management software.

- **Appointments and Meetings:** These can go in our appointment diaries, the Daily Scheduler (DS, another tool that we shall introduce later) or electronic tools like outlook etc.
- **Financial information:** This would go into a financial log or an accounts book.
- **Health Information:** You may be logging how much you jog and this would enter into a health log.
- **Quotes:** These could be entered into a folder titled ‘quotable quotes’.
- **Commitments, promises and reminders:** These would go into the to-do lists.

Please see figure 1. On extraction of the information, the pages of the GK book should be discarded. If you can't tear pages out, staple them together indicating that information has been taken out.

The To-do Lists

To-do lists have been in use for time immemorial. It is commonly advised to start one's day by making a to-do list by thinking of all the things that we have to do in the day and jotting them down. One should start working on them after prioritizing them and cross the tasks as they are done.

The above is better than having no procedure at all. But there is a serious flaw. Can you guess?

The flaw is that you are making the list out of your memory except for the items which have been carried from the previous day. And again, once memory gets involved, there are chances of forgetting. No wonder, many a time our schedule is disturbed when we remember something in the middle of the day that we had forgotten to write earlier.

Let me introduce a simple but a very powerful procedure:

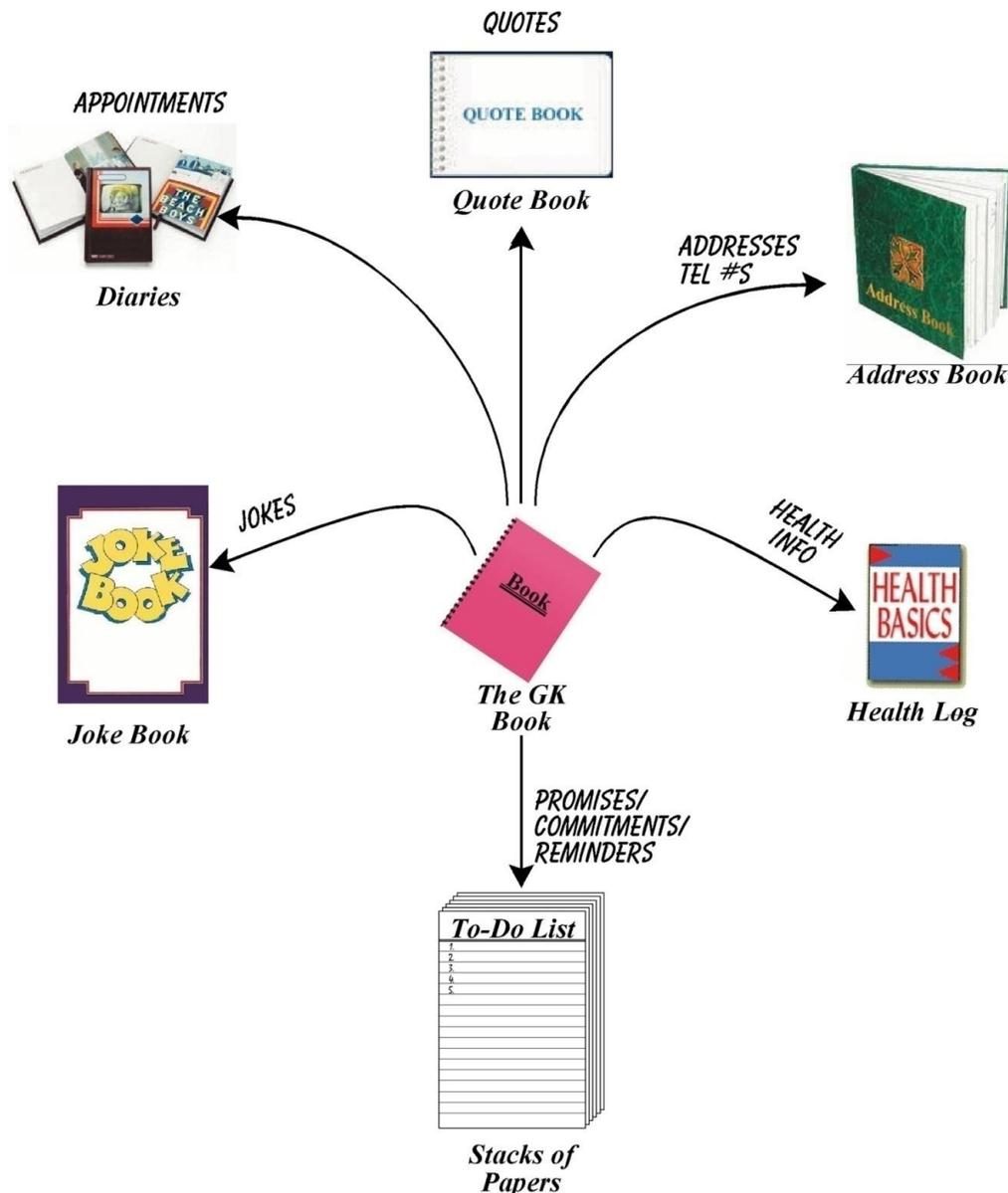
Step 1: Title five sheets of paper as below:

- Master to-do list (MTL)
- Current Year to-do list (CYL)

- Current Month to-do list (CML)
- Current Week to-do list (CWL)
- Today to-do list (TTL)

Step 2: Go through the entries in the GK book one by one, focusing on the commitments, reminders and promises that you have made to yourself all which are referred to as to-dos. If you have still not started maintaining the GK book, scan your memory for commitments that you have made and things that you need to do.

Figure 1: Filling of Information from the GK Book



Ask yourself:

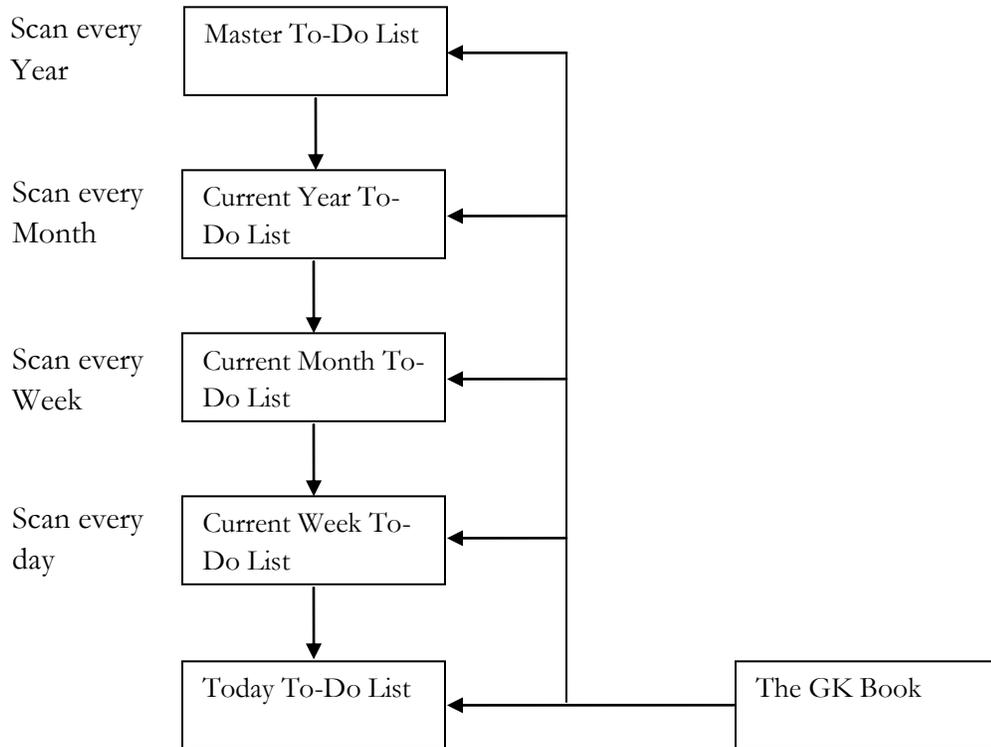
1. Is it (the to-do) to be done today? If yes, then log it in the TTL.
2. If it doesn't need to be done to-day but must be done by the end of the week, then log it in the CWL.
3. If it doesn't need to be done in this week but must be done by the end of the month, then log it in the CML.
4. If it doesn't need to be done in this month, but must be done by the end of the year, then log it in the CYL.
5. And lastly, if it has to be done but doesn't have to be done by the end of the year, then log it in the MTL.

The above five steps will get you started on your to-do lists which will grow by each passing day.

The day that you start on the system, follow the TTL that you had generated, making a new list the next day. This new TTL will receive entries from three sources:

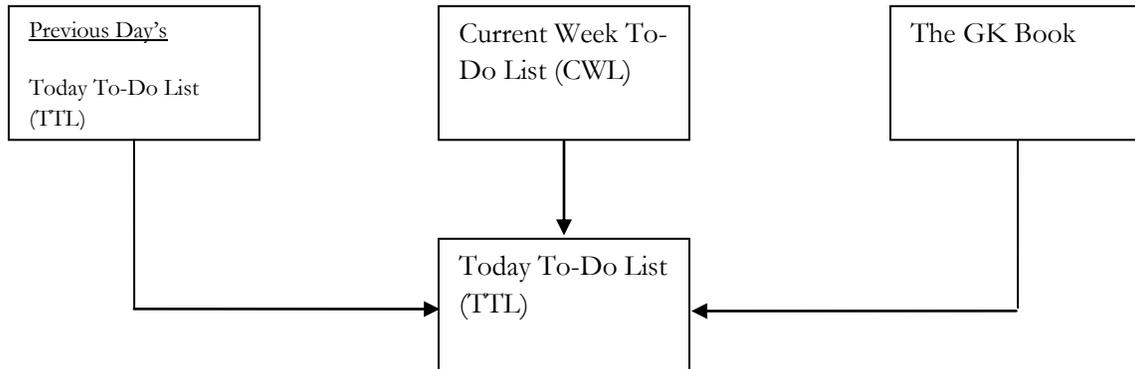
- a. The first set of entries would come through the five steps outlined above where you take your GK book and file its entries. If you are following the rules of the GK book then no commitment must be found in memory rather all commitments and promises would have been recorded and would be found in the GK book hence the GK book will contribute some entries to the TTL.
- b. The second set of entries would come from the previous day's TTL. Usually there would be items which you were not able to complete or tackle the previous day. You would look at those items and file them just as if they were entries in the GK book according to the five rules mentioned above. So the to-dos which need to be done today would be brought forward from the previous day's list.
- c. Lastly, you would scan you CWL and see which of the items from the list you would like to do today and bring them into the TTL.

Interaction of the GK Book with the To-Do Lists



According to the system, the CWL would be scanned every day of the week.

Compilation of the Today To-Do List



Please keep in mind that all of this scanning of to-do lists should be done at the time that you have dedicated to planning at a particular point in the day. Once the TTL has been constructed, you will not keep going back to any of the lists till the next day at the time of planning.

Your day will start with your TTL and your GK book. If a to-do comes in the middle of the day then you would ask yourself a question: does it have to be done today and if the answer is yes then you would put it down on the TTL otherwise it will go in the GK book. Please note again that during the day the other to-do lists must not be repeatedly opened as it would create too much hassle and inconvenience. Let the to-dos that don't have to be done today go to the GK and come on to the proper list the next day during your planning.

There are two very critical habits (Discretionary Mental Routines (DMRs)) that you need to develop without which the system will fail:

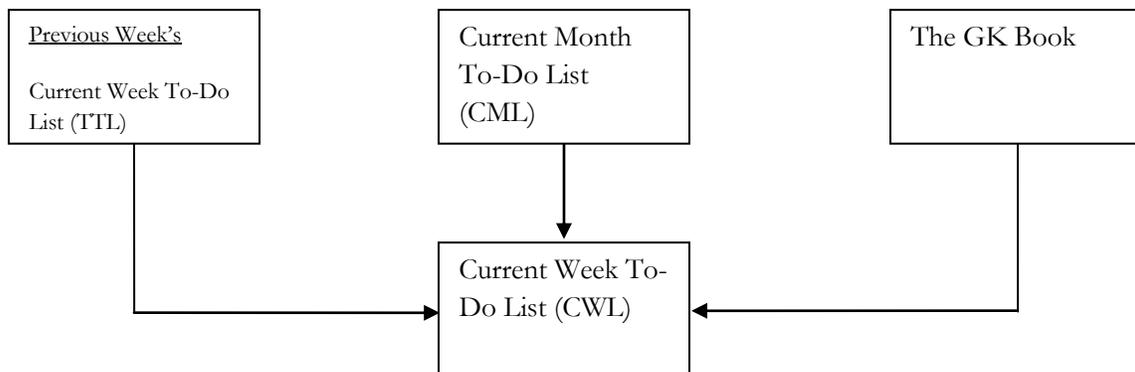
#1: After each to-do has been done from the TTL, you must strike it off the list and at that time take a quick look at the whole TTL and select the next to-do that you would want to do.

#2: Whenever you change your physical location (home to work, work to client, client to project site etc.) you must take a quick look at the TTL. For example you

had to make an international phone call that can only be made from the office and can't be made from the project site. If you left for the project site without looking at the TTL, you will be in trouble.

At the end of the week, we shall be making a new CWL by carrying forward items which have been left untouched from the previous week. Next we will scan the CML and pick items which need to be done this week. In this manner, the CML would be scanned 4 times a month.

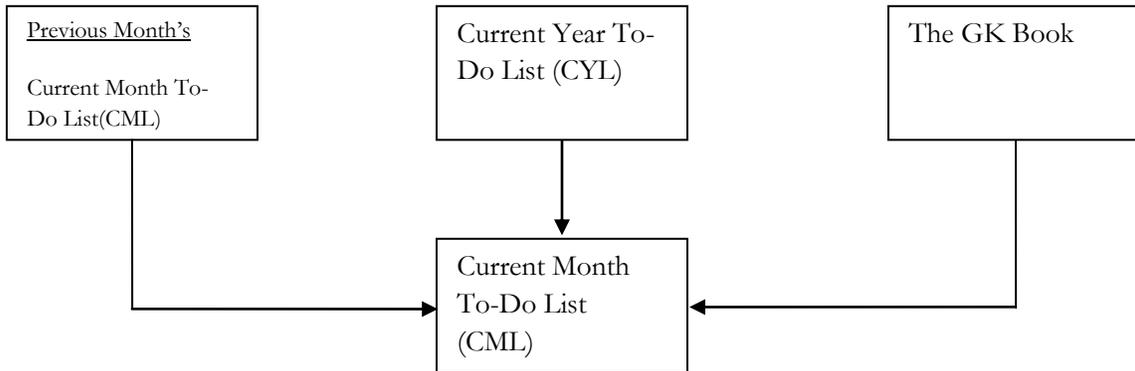
Compilation of the Current Week To-Do List



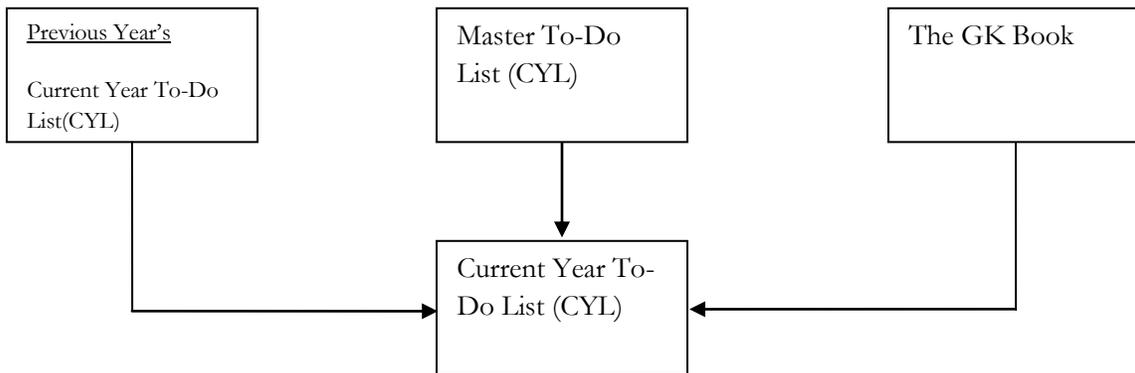
The same procedure is now repeated for making a new CML at the end of the month by scanning the CYL, and the CYL by scanning the MTL.

The CYL will thus be scanned 12 times in a year.

Compilation of the Current Month To-Do List



Compilation of the Current Year To-Do List



The above steps can be depicted in the form of the following formulas¹⁶:

¹⁶ This brilliant contribution was made by Jahanzeb Ahmed of Siemens when he attended our workshop in January 2004.

$$\begin{aligned} \text{TTL} &= \text{GK} + \text{TTL (previous day)} + \text{CWL scan} \\ \text{CWL} &= \text{GK} + \text{CWL (last week)} + \text{CML scan} \\ \text{CML} &= \text{GK} + \text{CML (last month)} + \text{CYL scan} \\ \text{CYL} &= \text{GK} + \text{CYL (last year)} + \text{MTL scan} \end{aligned}$$

You will notice that in the system the moment a commitment was made it was recorded into the GK book from where it was moved to one of the five lists and from where it came to our TTL by the process of being scanned. At no point in the above routine was memory involved and hence the chances of forgetting a commitment are zero. The elimination of the role of memory from the process is the most powerful aspect of the system.

It is important to note that the primary function of the above system (GK book and the to-do list) is to guard our commitments and not strategic planning or handling our long term goals or objectives. Many people use the to-do list to also handle their projects or goals. It can be done but this is not the primary function of the to-do lists. For example someone wanting to perform hajj can list the different steps required to complete his preparations and handle the steps through the to-do lists. For example he can list the different steps as:

1. Apply for a National ID card.
2. Apply for a passport.
3. Apply for a visa.
4. Get the proper training and knowledge of hajj.
5. Buy the equipment and gear for hajj.
6. Save money to buy the tickets and for payment of the boarding and lodging during hajj.

After having listed the steps, he could then log each step into the different lists (MTL to the TTL) and let the system take over from there.

I have seen the following challenges when I ask people to make the to-do lists:

1. People sometimes start to use the lists to handle the planning of their goals and projects and completely miss out on guarding commitments. This means that they have not realized the primary function of the to-do list.

2. People would attempt to make and manage to-do list without regularly carrying the GK book. If you are not regularly carrying the GK book and not faithfully recording *all* of your commitments in it, you are by-passing the system. The to-do lists will not be reflecting all your commitments and hence things will be falling through the cracks.
3. Some people follow the system for some days and then take a few days off. This will create extreme frustration and could lead people to doubt the whole concept. For the system to operate, you have to be following the system 100% of the time. Also, not following the system 100% may create a false sense of security. Commitments which otherwise you would have been carrying on your head would be missed by falsely assuming that the system will remind you of it.

If you were to miss a commitment while following the system, there would be only two reasons: either you are not following the system properly or you have intentionally ignored the commitment. There could be no other reason!

Now people can no longer tell their bosses that they forgot. The response from the boss would be, “How can you forget? Are you not on the system?” If the person admits that he is not on the system, then he would be asked to come on to the system.

There is a concern that through this system we are developing a dependence on a tool. Yes, we are developing a dependence which is both healthy and positive. Once wrist watches were not worn, but now life would be very difficult without such an important tool. Same is true for mobile phones. The GK book and the to-do lists are also a necessity in the fast paced life of today if one is determined to guard his commitments and promises.

Another concern is that the GK book would compromise our memories. The main function of our minds is not to memorize things rather to process information. When we try to carry too many things in our minds which could have easily been written down, we clutter it and compromise our ability to think and analyze information. If we want to enhance our memories, memorizing sections of the Quran would be a better idea.

One course participant said that after taking the course, his concentration in his prayers has increased and he is disturbed less by thoughts floating into his mind while

praying. The reason was that by recording all matters in his GK book he didn't need to carry all the clutter in his mind.

Here is a simple test to check whether you are using the system properly. Make a list of things that you did yesterday both in and out of work. Strike out activities which were generated during the course of the day yesterday. Take a look at the rest of the items; if they were present in your CWL or the previous day's to-do list, then you are on the system otherwise you need to ask yourself as to why these didn't appear on those lists.

As said earlier, GK book is a concept and not the name of a physical entity. Similar could be said of the to-do lists. I suggest that people start off on paper, understand the concepts and then move on to other forms of maintaining the to-do lists like databases. Microsoft outlook can do a marvelous job of maintaining your to-do list. Palm pilots also have such functions.

Handling daily or weekly reminders through the to-do lists

Since the CWL is scanned every day, you can easily use it for daily reminders. For example if you would like to remind yourself to charge your phone daily, put this reminder in your CWL and since you would be scanning it daily, you would be reminded. Similar could be done regarding weekly and monthly reminders.

Test Questions

Here are some questions related to the to-do lists that have appeared in the exams that we take. It would be nice to reflect upon them to see whether you are able to answer them.

- In the section on to-do lists, how many to-do lists are there and how does the system work? How does the GK book interact with the to-do lists?
- For the to-do lists, how many times in a month according to the system would you scan the CML? How many times in a week would you scan the CWL?

Today To - Do List (TTL)

Definition: *This list has all the to-dos which have to be done to-day.*

Examples:

- Fix the back door of the apartment
 - Call Anwar Hashim Saheb: 0334-2137684
 - Call Dr. Salman in Lahore: 042-5833983
 - Weekly report is due from Jamshaid and it has to be read and responded to.
 - Backup of computer
 - Locate my shoes for travel
 - Give waist coat for laundry
 - Pay Sui Gas bill
 - Make a folder of utility bills and file the previous bills
 - Take Rs. 5,000 advance from office and give it to mother
 - Call and invite Ahmed for the Valima of brother
 - Review the project report of Kaleem and give him a feedback
 - Pick up milk, diapers, AAA cells and Cough syrup for home
 - Congratulate neighbors on the marriage of their son.
 - Complete marketing report for Dubai office
 - Have UAE accounts reconciled
-

Current Week To - Do List (CWL)

Definition: *This list has all the to-dos that have to be done this week except which have to be done today.*

Examples:

- Reply to all of the pending emails
 - Get a back-up generator for the office
 - Rearrange office furniture
 - Get the DVD drive fixed
 - Get Anti-virus program
 - Submit the accounts of traveling
 - Call the major clients in Islamabad
 - Get eyeglasses fixed
 - Need to get a hair-cut
 - Need to get vaccination for the baby
 - Replace car tyres
 - Invite Dr. Abdul Bari for the vision retreat
-

Current Month To - Do List (CML)

Definition: *This list has all the to-dos that have to be done this month except the ones which have to be done this week.*

Examples:

- Get the car serviced
 - Pay the tuition fee of children
 - Get blood test done for father
 - Increase the brisk walk at one stretch to 5 kilometers
 - Finalize the manual for Time Management Training
 - Hire a driver for the office
 - Get the office AC serviced
 - Visit uncle
 - Call all the relatives in Lahore
 - Chalk out strategy for getting receivables within 15 days.
-

Current Year To - Do List (CYL)

Definition: *This list has all the to-dos which have to be done this year except for the ones which have to be done this month.*

Examples:

- Reading the Autobiography of Malcolm X
 - Taking the Strategic Negotiations Skills workshop
 - Taking children for summer vacations
 - Completing the HR policy manual for the office
 - Shifting to a new office space
 - Automating accounts in the office
 - Renovating the kitchen
 - Taking Rasheed for dinner
 - Go surfing with Shaikh Hashim
-

Master To - Do List (MTL)

Definition: *This list has all the to-dos which have to be done but not this year.*

Examples:

- Performing hajj
 - Reading the book 'Muqaddama' by Ibn-e-Khuldoon
 - Learning Arabic and Karate
 - Writing an article in the newspaper on Time Management
 - Visiting Malaysia
 - Buying a new car
 - Teaching swimming to the children
 - Signing up wife for the gymnasium
 - Doing Project Management training
 - Getting an MBA in Finance
-

“Module 21: Character & Behavior”

Character:

The aggregate of features and traits that form the individual nature of some person or thing.

Behavior: Manner of behaving or acting.

References: Dictionary.com Unabridged Based on the Random House Dictionary, © Random House, Inc. 2012.

Worksheet: Write down 5 positive character traits

1.

2.

3.

4.

5.

Positive Character traits:

Accepting	Determined	Imaginative	Pleasing
Active	Devout	Independent	Polite
Adventurous	Dutiful	Industrious	Positive
Affectionate		Innocent	Precise
Alert	Eager	Intelligent	Proud
Ambitious	Easygoing	Inventive	
Articulate	Efficient		Questioning
Attentive	Encouraging	Joyful	Quick
	Energetic		Quiet
Bold	Excited	Keen	
Brainy	Empirical	Kind	Rational
Brave		Knowledgeable	Realistic
Bright	Fair		Reflective
Brilliant	Faithful	Light-hearted	Relaxed
Busy	Fearless	Likeable	Reliable
	Fierce	Lively	Religious
Calm	Forgiving	Lovable	Reserved
Careful	Friendly	Loving	Respectful
Caring	Fun-loving	Loyal	Responsible
Cautious	Funny		
Charming		Mature	Self-confident
Cheerful	Generous	Merry	Self-conscious
Clever	Gentle		Sensible
Compassionate	Giving	Neat	Sensitive
Concerned	Glamorous	Nice	Serious
Confident	Gorgeous		Serious
Considerate	Graceful	Obedient	Sharp
Cooperative	Gracious	Objective	Shy
Courageous	Grateful	Organized	Smart
Consistent	Good Manners	Outgoing	Stable
Commitment			Strict
Creative		Patient	Straight forward
Curious	Hard-working	Patriotic	Strong
	Helpful	Peaceful	Studious
Daring	Honest	Perfectionist	Successful
Decisive	Hopeful		Simplicity
Demanding	Humble	Punctual	
Dependable	Humorous	Pleasant	

Positive Character traits:

Truthful	Tolerant	Understanding	Willing
Thankful	Tough	Unselfish	Wise
Thoughtful	Trusting		Witty
Thrilling	Trustworthy	Warm	
Tireless			

Negative Character Traits:

Aggressive	Evil	Manipulative	Rough
Annoying	Foolish	Materialistic	Rowdy
Anxious		Mean	Rude
Apologetic	Gloomy	Melancholy	
Arrogant	Greedy	Mischievous	Sarcastic
Awkward	Grumpy	Miserliness	Selfish
			Secretive
Boastful	Harsh	Naïve	Sly
Bossy	Hateful	Naughty	Sneaky Stingy
	Hypocrisy	Nervous	Stubborn
Careless			
Childish	Impatient	Opinionated	Timid
Clumsy	Impolite		Tense
Coarse	Impulsive	Passive	Thoughtless
Cowardly	Inconsiderate	Personable	Touchy
Cruel	Inconsistent	Picky	Tricky
Cunning			
	Jealous	Radical	Unfriendly
Defiant	Judgmental	Rebellious	
Dishonest		Restless	Vain
Disrespectful	Lazy	Reverent	
Doubtful	Lying	Rigid	Wicked

“Module 22: Character Traits”

Matching Character traits with a vision

Worksheet: Case studies

Vision:

Matching Character Traits

Worksheet: Matching character traits with your own vision

Role/ Department:

Vision:

5 matching character traits:

Worksheet: Strategy for developing character traits

Character Trait: _____

Applicable Area	Practitioners	Masters
	Name : Number :	Name : Number :
	Name : Number :	Name : Number :
	Name : Number :	Name : Number :

Character Trait: _____

Applicable Area	Practitioners	Masters
	Name : Number :	Name : Number :
	Name : Number :	Name : Number :
	Name : Number :	Name : Number :

“Module 23: I Have A Dream”

“I Have A Dream”

Dr. Martin Luther King Jr.

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable Rights" of "Life, Liberty and the pursuit of Happiness." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so, we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of Now.

This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. And there will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom.

We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead.

We cannot turn back.

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their self-hood and robbed of their dignity by a sign stating: "For Whites Only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters, and righteousness like a mighty stream."

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. And some of you have come from areas where your quest -- quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair, I say to you today, my friends.

And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a *dream* today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification" -- one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a *dream* today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; "and the glory of the Lord shall be revealed and all flesh shall see it together."

This is our hope, and this is the faith that I go back to the South with.

With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And this will be the day -- this will be the day when all of God's children will be able to sing with new meaning:

*My country 'tis of thee, sweet land of liberty, of thee I sing.
Land where my fathers died, land of the Pilgrim's pride,
From every mountainside, let freedom ring!*

And if America is to be a great nation, this must become true.

And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that:

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi.

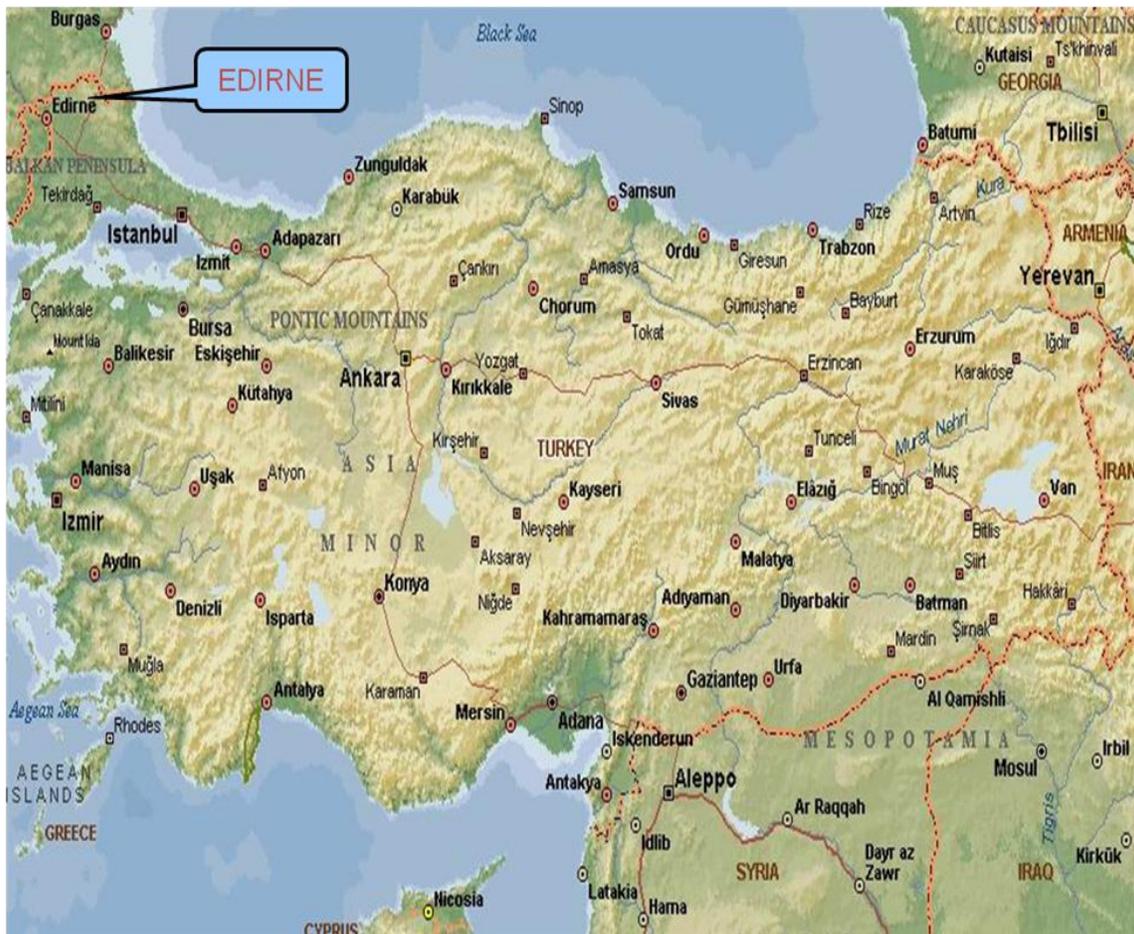
From every mountainside, let freedom ring.

And when this happens, when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when *all* of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

Free at last! Free at last!

Thank *God* Almighty, we are free at last

“Module 24: Edirne”



محاصرہ ادرنہ

یورپ میں جس گھڑی حق و باطل کی چھڑ گئی
حق خنجر آزمائی پہ مجبور ہو گیا

گرد صلیب گرد قمر حلقہ زن ہوئی
شکری حصار درنہ میں محصور ہو گیا

مسلم سپاہیوں کے ذخیرے ہوئے تمام
روئے امید آنکھ سے مستور ہو گیا

آخر امیر عسکر ترکی کے حکم سے
آئین جنگ ، شہر کا دستور ہو گیا

ہر شے ہوئی ذخیرہ لشکر میں منتقل
شاہیں گدائے دانہ عصفور ہو گیا

لیکن فقیہ شہر نے جس دم سنی یہ بات
گرما کے مثل صاعقہ طور ہو گیا

’ذمی کا مال لشکر مسلم پہ ہے حرام‘
فتویٰ تمام شہر میں مشہور ہو گیا

چھوٹی نہ تھی یہود و نصاریٰ کا مال فوج
مسلم ، خدا کے حکم سے مجبور ہو گیا

“Appendix A: Breakdown example 1 of an Ultimate Subvision (USV) (Father to a daughter)”

USV father to a daughter

I want to see my daughter grow up as a true slave of Allah (swt), as a great visionary contributor to the Ummah in the best of her health, wisdom and intellect and a role model for others to follow.

POV

My daughter is a great blessing of Allah (swt) and a tremendous responsibility for me.

I see my daughter as an extension of my own vision which is to contribute to the vision of Prophet Muhammad (sas), which was to bring the mankind to total submission to Allah (swt).

I believe that it is the duty of every Muslim to share the precious gift of Islam with the whole of the mankind.

I see that my daughter is intelligent, capable and able to mold herself into this vision superbly. Being the eldest it is important that she becomes a role model for her two younger siblings in particular and other fellow citizens in general.

I believe that my efforts in this direction would amongst my greatest achievements towards my vision of contributing to the vision of the prophet (sas); a source of earning the pleasure of Allah (swt) and a Sadaqa-e-Jaaria for me in the Aakhira.

Intermediate Sub-Vision-50 Years 2061

Daughter (Age: 68)

Abida

She has an excellent character that is in line with the Islamic teachings.

She is a true practicing Muslimah and fears Allah (swt).

Self: Physical

She is physically fit and healthy and she looks at least ten years younger than her age.

She regularly attends a local gym and is a very good swimmer. She gives swimming lessons to other women as well.

She eats a balanced diet.

She regularly plays badminton.

Self: Emotional

She is an emotionally balanced and mature person who is able to handle all her roles with excellence.

Her friends and relatives regularly seek her advice in family matters because of her maturity, ability to solve problems and her passion to help others for the sake of pleasing Allah (swt).

Self: Intellectual

She has a thorough grip on the knowledge of Quran and Sunnah, especially issues related to women.

She is also well read about the western literature and has her own views about world issues.

She has authored at least one book on dealing with the psychological issues of women in the light of Islamic principles.

Wife

She has a very balanced relationship with her husband. She has been and continues to be a great support for her husband in his vision.

She is a source of inspiration to other women who want to fulfill their responsibilities and create a balanced and contented marital relationship following the path of Quran and Sunnah.

She continues to be a loyal and obedient wife as required in Islam.

Intermediate Sub-Vision-25 Years (2036)

Daughter (Age: 43)

Abida

She offers Tahajjud regularly.

She fasts regularly on Mondays and Thursdays.

She teaches Tajweed and Tafseer to young girls in the neighborhood.

Self: Physical

She regularly attends a local gym and is a very good swimmer. She gives swimming lessons to other women and young girls in the family.

She regularly plays badminton and has taught it to her daughters as well.

Self: Emotional

She is actively involved in fund raising for a local orphanage and for the Eye Unit at Hospital.

Self: Intellectual

She regularly writes articles in local magazines and newspapers on dealing with psychological issues in women in light of Islamic teachings.

She runs a psychology therapy clinic for women.

She has a personal collection of over three books on various topics, including Islam, psychology, current world affairs and personal development.

Wife

She has a balanced relationship with her husband. She has been and continues to be a great support for her husband's vision.

She is a source of inspiration to other women who want to fulfill their responsibilities and create a balanced and contented marital relationship as prescribed by the Quran and Sunnah.

Intermediate Sub-Vision-5 Years (2016)

Daughter (Age: 23)

Abida

She regularly attends the Sunday Talk at Baitus Salam Masjid

She regularly attends the weekly ladies Taaleem (lecture).

She attends the regular morning course for ladies at Baitus Salam Masjid

She has increased her recitation to half an hour every day.

She has started saying her Azkaar and says them at least twice a week.

She regularly takes advice and guidance from her Shaikh on varying issues.

She understands the importance of Zakat and helps her parents in calculating and distributing it.

Self: Physical

She regularly attends a local gym and is a very good swimmer. She gives swimming lessons to her children.

She plays badminton regularly and competes at the Karachi level.

Self: Emotional

She is regarded within her wider family as an emotionally balanced person and one who respects her elders and cares for those younger than her.

She continues to volunteer her time tutoring O and A Level girls at home in Maths, Psychology and Economics.

Self: Intellectual

She has completed all Timelenders workshops including the Vision Retreat and has developed a powerful vision document for herself.

She has trained ten of her friends and cousins in Strategic Time Management and Strategic Visions.

She has completed a bachelor degree in psychology from a reputed university.

She has a personal collection of over 150 books on various topics including Islam, psychology, current world affairs and personal development.

Wife

She knows the importance of being a source of happiness and support for her husband without which she cannot enter Jannah. To this end she continues to read Islamic books on marital relationship as well as take advice from her parents.

She draws her strength and inspiration by reading about the lives of Ummahat ul Momineen (the wives of the Prophet (sas)).

She and her husband have together developed a powerful vision in the role of the Member of the Ummah for both of them to work on together for the next 50 years.

Intermediate Sub-Vision-1 Year (2012)

Daughter (Age: 19)

Abida

She understands the value of Tahajjud and offers it at least once a week.

She has started reading the Urdu translation of the Quran at Baitus Salam Masjid.

She recites the Quran at least twice a week for half an hour and considers it a means of drawing close to Allah (swt).

She understands the importance of qaza-e-umri (making up for missed prayers) and starts to say qaza salat and fasts.

She attends weekly ladies classes at least once a month.

She has performed Umra this year with her parents and siblings.

Her parents have helped in finding a spiritual mentor for providing her guidance and advice.

Self: Physical

She attends the gym regularly and takes swimming lessons to learn different strokes and to improve her speed in swimming.

She goes walking with her mother every other day.

She learns how to cook healthy food with the help of her mother.

She has started playing badminton and takes lessons regularly.

Self: Emotional

She is helping her parents look after her paternal grandmother. She does this by spending time with her, talking to her, sorting her medicines for her and helping her take her meals and medicines on time.

She regularly visits her maternal grandmother once a week with her mother and helps her in the same manner that she helps her paternal grandmother at home. Additionally, she also speaks to her maternal grandmother on the phone every day.

She has started volunteering her time tutoring O and A Level girls in Maths, Psychology and Economics.

Self: Intellectual

She has taken a refresher Strategic Time Management course by Timelenders.

She has done taken a Strategic Visions Course by Timelenders.

She has shared the content and principles of these courses with her mother and siblings.

She has completed a clinical attachment for two weeks at a psychology clinic.

She has read at least four books on personal development such as 'I'm OK, You're OK', 'Games People Play', 'Embattled Innocence' and 'Raheeq al Maktoum'.

She has a personal collection of over thirty books on various topics including Islam, psychology, current world affairs and personal development.

Wife

She has read about the different roles of a Muslim wife as prescribed in the Quran and Sunnah.

She has discussed various issues related to marital life with her parents.

She has understood the importance of patience, tolerance, obedience of a wife towards her husband as well as the sacrifices that one has to make in life particularly in marriage.

With parental help she has attended workshops to help prepare her in her future role as a wife.

“Appendix B: Breakdown example 2 of an Ultimate Subvision (USV) (Father to a son)

Role: Father to a son

Purpose of the Vision (POV)

My son is a great blessing and a great responsibility for me.

I see my son as an extension of my own vision which is to contribute to the vision of the prophet (sas) which was to bring mankind to a comprehensive submission to Allah (swt). I have started late in my life and I would like to give my son an edge to contribute to this vision of the prophet (sas). I believe that this is the duty of all Muslims to share the precious gift of Islam with the mankind.

Alhamdulillah I believe that I am in a position both managerially and financially to facilitate such a development of my son; I see that my son is intelligent and able and would be able to mold into this vision beautifully.

If I can put my efforts in this direction, my son would become a sadaqa-e-Jaria for me in Akhirat.

In my USV as a father, I believe that these attributes are the attributes that Allah (swt) desires in me and are important for the development of my son as envisioned.

Ultimate Sub Vision (USV)

Father

I want to see myself as a caring and loving father, following the teachings of our holy prophet (PBUH) and his Sahaba.

A role model for my children.

To fulfill all my responsibilities as commanded by Allah SWT.

Son

I want to see my son grow up as a practicing Muslim, as a great visionary contributor to the Ummah in the best of his health, wisdom and intellect, with the fear of Allah in his heart, as a role model for others to follow.

Intermediate Vision-50 Years (2059)

Father (Age: 85)

I am a caring and loving father and have followed the teachings of our holy prophet (PBUH) and his Sahaba in regards to the upbringing of my children.

I have worked hard to develop my character which is worthy of a father who would like to have his son develop such a powerful vision.

I am a role model to my son and he has emulated me in vision, courage and selflessness. He has seen me lead a life of a vision and sacrifice for it.

I am there for him as an inspiration in his vision, as a person who he can turn towards for advice in the most difficult of the times.

I have fulfilled my responsibilities according to the will of Allah (swt) towards my son.

Son (Age: 53)

Abid: Spiritual and Emotional

A man with excellent character and sound knowledge of Islam. A true practicing Muslim. The fear of Allah SWT in his heart has made him balance his personal and professional roles excellently. He is emotionally balanced with a mature personality.

Self: Intellectual

1. He is an Islamic Scholar and a hafiz of the Quran.
 2. He is fluent in Urdu, Sindhi, Arabic and English
 3. He has a bachelor's in Mathematics, Logic and a minor in Anthropology from Sindh University
 4. He has a Masters in History from one of the top 10 international schools with a minor in business management.
-

Member of the Ummah (Umatee)

He has led a change in Sindh where he has been able to eradicate poverty, illiteracy, ignorance and oppression from 30 percent of the Urban and 50 % of the rural population. He has authored four books on the following subjects:

1. His experiences in working with the people of Sindh and his vision for this region for the generations to come

2. His experiences in Mechanized Farming in Sindh and the other countries that he has worked in.
3. His travelogue with historical sketches of the countries that he has worked in
4. A work of fiction where he introduces his vision for Sindh. The novel is set in the background of Sindh.
5. He has published at least 10 papers in international journals on Mechanized Farming and geopolitics of the countries that he has business presence.

Successfully running his own enterprise with a workforce of 4000 people. The enterprise is a group of businesses which includes large scale mechanized farming and export of local produce (Mangoes, Dates, Bananas etc.) to a global market. The enterprise will also own farms in at least 5 different countries including some in Africa where mechanized farming would be used to fight poverty and help alleviate illiteracy.

Head of Household

He has fathered 12 children and has been able to transfer his vision oriented life to his children.

He has focused on the education and healthy upbringing of his family according to the teachings of our sound ideology.

Self: Physical

He is healthy and physically able to handle all requirements of his vision and life with excellence

Intermediate Vision-25 years (2034)

Father (Age: 60)

I am a caring and loving father.

I have educated myself on how to bring up children according to the Quran and Sunnah.

I have a mentor who I turn towards to seek advice for bringing up my children; my mentor is an aged and wise man with sound knowledge of Islam.

I have struggled hard to live a life of a vision and balance in all of my roles so that I can develop a character which is worthy of the powerful vision of my son.

I have taken on the world when it comes to the defense of the truth, I have demonstrated courage in battling the hardships that have come through my own vision; I have led a simple life, kept away from excessive luxury and have worked hard to develop my children.

I have prayed to Allah (swt) that I am inspiration for my son and others so that this inspiration is a source of Sadaqa-e-Jariah for me.

I am fulfilling my Islamic responsibilities towards my son.

Son (Age: 28)

Abid: Spiritual and Emotional

He has courage, humility, Adb (manners), fortitude and Taqwa.

He performs all of his religious obligations, has made a habit of praying Tahajjud, has completed his hajj with his wife, pays Zakat regularly and contributes in charity.

He has developed a vision in all of his roles and applied the Strategic Visions framework and is actively pursuing it. He has achieved balance in all of his roles.

He is attached with two scholars who are his mentors. He goes to them regularly and takes their advice in the different facets of his life.

Self: Intellectual

1. As a hafiz he leads Taraveeh prayers every other year in a masjid and alternate years at home.
2. He has completed his Dars-e-Nizami from a top reputed Islamic Institution.
3. As part of his education, he has spent a year in a Syrian institution learning Arabic and Hadith.
4. He is fluent in Sindhi and has competency in the Sindhi language equivalent to bachelor's level which he has done through private tuitions and appearing in exams privately.

5. He has secured a position amongst the first five in his Bachelor's degree in Mathematics, Logic and minor in Anthropology from Sindh University.
 6. He has read 5 books on the history of Sindh and has written summaries of 2 of the books and submitted book reviews to newspapers on another 2 of the books.
 7. He has completed his planning to get his Masters from one of the following Universities: Oxford, MIT, Harvard, Princeton or Yale. He has selected his topic for his Masters in History from one of the following areas: History of the Sub-continent with an emphasis on Indus Valley; Ottomon History with a focus on the elements which lead to the demise of the Empire; Central Asian History with an emphasis on the years leading to the conquest of Central Asia by Russia.
-

Member of the Ummah (Umatee)

He has bought a farm in the area around Khairpur, Sindh and has built a home there. He has started farming and networking with the locals of that area. His farm has become financially viable providing a steady and handsome source of income. This is also the areas of his in-laws (he has married into a local family) and he spends at least a month every year at this place with his family.

The manuscript of his Novel on Sindh has been completed in Urdu where he introduces his vision for this region. The plan for publishing it in the year 2021 has been finalized.

He has spent at least 4 months in a war stricken area providing relief work.

He has spent at least 4 months with a poverty alleviation program in Africa.

He has taught the principles of Strategic Visions to at least 250 people and is leading a balanced life.

He has started his research on Mechanized Farming, has developed a business plan for launching a company on Mechanized Farming in Pakistan and has attended at least 4 international conferences on Mechanized Farming.

Head of Household

He has 3 children from his marriage at the age of 22 from a local family in Khairpur.

He has selected his wife who is from Sindh and is educated, religious, physically strong and vision oriented.

He has educated his wife in the intricacies of visioning and along with her has developed a vision framework in all the roles for his wife; her parents and siblings; and his children. His wife is responsible for ensuring that his 3 children are meeting their targets set out in the intermediate visions. His vision for her includes her development to ensure maximum contribution to his vision in the role of the member of the Ummah.

Self: Physical

1. He has a black-belt in Tae Kwon do.
2. He has excellent horse riding abilities and owns two horses which are kept at his farm.
3. He is a member of the Karachi and Hyderabad shooting clubs and is an excellent marksman.
4. He has a passion for hunting and has completed 6 hunting expeditions in different parts of Pakistan with at least 3 in different areas of Sindh.
5. He has played intercity squash in under 18 category
6. He has appeared in intercity swimming in under 18 category
7. For two years, he has held squash coaching for the youth of Khairpur. This is to introduce the youth to the game of squash. These camps would last for 3 days once in a year.

Intermediate Vision-10 years (2020)

Father (Age: 45)

In addition to the regular care or providing accommodation and nutritious food with excellence, I give regular time to my son for his proper development on all of the aspects of the vision that I have developed for him.

I have had a one on one meeting with him once a month for the past 3 years over dinner where we discuss different matters pertaining to our mutual visions.

I have developed a habit of hugging him and kissing him on his cheeks every time I come home.

I have studied at least 4 books child psychology and how to bring up kids.

For the past 6 years, I have met monthly with my mentor who advises and guides me on how to bring up children. I have kept detailed notes of all of such meetings and have shared these notes with my wife.

I have developed Ultimate Visions in all of my roles and struggled hard to meet all of the intermediate visions. I have worked hard to develop my character which is worthy of the powerful vision of my son.

My life is simple: I avoid all forms of *Israf* and *Tabzēer* (forms of being spendthrift).

My accommodation and form of transport, clothes and the food are chosen on the basis of their importance towards my vision and the vision of my son (even the selection of his mother was made on the basis of the vision for the son as she is one of the most important contributors toward his vision!)

I pray to Allah (swt) regularly for the success of my son's vision. I get up in Tahajjud at least once a week to pray for the success of the vision.

I have researched on what are the Islamic responsibilities that I have towards my son and have worked hard to fulfill them.

Son (Age: 13)

Abid: Spiritual and Emotional

He has Adab and good manners. He has completed reading Al Raheeq ul Muktoom (the biography of the prophet (sas)) and has written a summary. Also, he has gone through 'Tableegh-e-deen' by Imam Ghazali with his mentor and has understood all of the contents. He prays 5 times a day and has performed Umrah with his father.

He has taken the Strategic Visions workshop and has started to understand the visioning process and has started to now participate in the refinement of his own vision document with his father and mother.

He has identified a scholar as his mentor and goes to him once in a week for an hour where in addition to going through Imam Ghazali's book, he learns some important lessons in life. He is keeping a log of all of his weekly meetings with his mentor and the key learning points from the meetings.

Self: Intellectual

1. He has completed his Hifz and is has started learning Qiraat
 2. He has completed 7th grade in O Levels and is now registered in Dar-ul-Uloom Karachi for doing traditional knowledge. He is continuing his O-level studies privately through private tutors.
 3. He has traveled to Syria and Jordan and visited some of the religious schools in Syria.
 4. He has completed 4 grades of education equivalence in Sindhi language and this is adding on to his proficiency in Sindhi as it is spoken at his home.
 5. His academic performance is that he is amongst the first five in his school.
 6. He has developed a habit of reading fiction and has his own library with 100 books both fiction and non-fiction.
 7. He has regularly contributed articles to the children section of two newspapers.
-

Member of the Ummah (Umatee)

Along with his father he has trekked for four days in Tharparker and for a week in Northern Areas.

He has completed reading the 2 volumes of Syed Ahmed Shaheed by Maulana Abul Hassan Ali Nadvi.

He has spent a day in at least 3 Eids distributing Zabeeha meat to poor villages around Karachi along with his father.

He has spent at least two 15 days vacations with his uncle on his farm in the interior of Sindh.

Self: Physical

1. He has a green belt in Tae Kwon do
2. He has learnt horse-riding

3. He has accompanied his father on one hunting expedition in Baluchistan
4. He has played intercity squash for under 12 years category
5. He has competed in intercity swimming for under 12 years category

Intermediate Vision-5 years (2015)

Father (Age: 40)

In addition to the regular care or providing accommodation and nutritious food with excellence, I give regular time to my son for his proper development on all of the aspects of the vision that I have developed for him.

I have taken him to parks regularly once in a week for the past four years, spent two hours a week playing with him for the past four years all the way from toys to board games.

I hug him and kiss him at least once daily and maintain a close physical contact with him.

I have gone through 2 books on child psychology and the art of raising children.

Every quarter for the past 3 years I have met with my mentor and shared with him my experiences of raising my son and taken his advice. I have recorded this advice and have shared it with my wife.

I have developed Ultimate Visions in all of my key roles, derived the Intermediate visions and have struggled to fulfill the intermediate visions.

I have for the past 3 years worked with a mentor who I had selected to help me develop a character worthy of my son's vision.

I have kept my home, transport, food and clothes simple and have avoided wastage of money. I have bought Quicken, a personal finance software, and have managed my finances by keeping budgets for the past three years. I am financially disciplined and I put 10% of my income every month into savings.

I pray to Allah (swt) regularly for the success of my son's vision. I get up in Tahajjud at least once a month to pray for the success of the vision of my son.

On the prescription of my mentor, I have selected 5 books which outline the responsibilities of a father towards his son and have gone through these books and shared the gist with my wife.

Son (Age: 8)

Abid: Spiritual and Emotional

Once a month he goes with his father to attend a lecture by a scholar. He prays at least 3 times a day and understands that he should be praying 5 times a day. He has completed the reading of the Quran and has memorized the last juz of the Quran.

He has read at least two books by Nasim Hijazi (history of Islam set in a fictional setting).

He has gone on Umrah with his father and has visited Madinah, Badr, Taif and Uhud.

He has completed a children's book on the biography of the prophet (sas)
He fasts for 15 days in Ramadan and is present in Taraveeh prayers for at least 10 days in Ramadan.

Self: Intellectual

1. He has completed 3 grades in O-levels with excellent grades
 2. He has completed 1 grade level of competency in Sindhi language
 3. He has started reading books regularly and has 25 books on fiction and non-fiction in his personal library.
-

Member of the Ummah (Umatee)

He has trekked with his father once in the Northern Areas of Pakistan for at least 2 days.
His mother has read out to him at least 5 children's books on Islamic history.
He has the complete collection of Nasim Hijazi's books in his library collection gifted to him by his father.
He has spent at least a week long vacation at his uncle's farm in Sindh.

Self: Physical

1. He has completed two years of coaching in Tae kwon do and has a yellow belt.
2. He has completed a year of coaching in Squash
3. He has completed two years of coaching in swimming and can swim in the sea. He is comfortable with free style and backstroke.
4. He eats a healthy and balanced diet and understands that junk food has to be avoided.
5. He has had a comprehensive medical examination and his vaccinations are all completed.
6. He has had regular dental check-ups twice a year every year.

Intermediate Vision-1 year (Dec. 2011)

Father (Age: 36)

I have shifted this year to an apartment which is spacious and the complex where my children can easily play in the neighborhood. There is a masjid at a walking distance within the complex.

I have exchanged my new car for a used 4WD vehicle in which I can travel by road across the country and use it for camping out in the desert and hunting.

I have taken the Strategic Time Management workshop and learnt to use the Daily Scheduler, GK Book and the to-do lists. I have marked TRQ1s for the time that I would need to take out for having my son meet the intermediate visions that I have set out for him. I have taught all the fundamentals of Strategic Time Management to my wife so that she can facilitate me on helping our son meet his targets.

I have kept all of my weekly DS sheets as a reference to see how well I have been able to meet my targets in the year. I have reviewed these sheets for the past year and incorporate my learning points in the new year Intermediate vision that I have developed for my son. My new intermediate vision for the year has been developed for my son, extracted from the IV-5 year and tempered by my learning points and wisdom acquired over the past year. I believe this is much more realistic than what I had in mind last year.

I have taken him to the parks once every week, spent two hours a week playing with my son and have introduced him to Mechano and Lego.

I have hugged him and kissed him daily, have given him a shower at least once a week (even though my wife would have preferred that I gave him more showers a week) and assisted my wife in potty training him.

I have read one self-help book on raising children (Dr. Spock) and have bought two books that I intend to read next year.

I have refreshed Strategic Visions workshop this year and had my wife take it for the first time. Both of us have taken the Vision's Retreat together and I have acted as a facilitator this year which has given me a good working knowledge of the Strategic Visions framework. As a facilitator I have assisted 2 people in developing their visions as fathers.

I have started to keep a budget for my home expenses and trained my wife to follow a budget. I have started to save 5% each month from my income and put it into my savings. I have helped my wife start a bank account and asked her to start saving some from her pocket money.

Every month in the past year, I have prayed 2 rakah salat ul hajjat every month for the success of my son's vision.

I have read one book on the rights and responsibilities of a father towards his children. I have shared the gist of this book with my wife. I have selected a mentor who can guide me on bringing up my son in an Islamic manner.

Son (Age: 4)

Abid: Spiritual and Emotional

He has learnt the Kalima.

For three months he has spent half an hour every week with his father discussing fundamental concepts of life like the Creator, universe, good behavior, cooperation with parents etc. The father has kept a log of all of these meetings.

Self: Intellectual

He is being home schooled and has exceeded the learning targets of children of his age. He has his library of story books with at least 20 books. He understands the concept of a library and knows that he is a proud owner of the books which are arranged on a shelf with his name marked on them. He has his own room with a map of the world, a map of Asia, a map of Pakistan and a detailed map of Sindh.

Member of the Ummah (Umatee)

With his father he has taken at least 2 road trips on vacations lasting at least a week long.

Intermediate Vision-Current month

Father (Age: 36)

I have researched on a better living accommodation and environment which is conducive for the vision of my family and my son. I have discussed with wife and 2 friends on what I should be looking for.

I have researched on which vehicle would be better suited for my vision and the vision that I have for my son.

I have registered for the upcoming Strategic Time Management workshop. I have downloaded the manual from www.timelenders.com and have skimmed through the ground rules.

I have shared the vision document with my wife and asked her to reflect upon it. I have registered her for the Strategic Visions workshop after four months. I have also signed myself up to refresh the course this month ahead of time since there are limited seats available for refreshing of the workshops.

I have spoken with a friend whose wife can attend to my son for three days while we take the workshop. Since we still have time, I have asked the family to block their days well in advance. To compensate we shall be baby sitting their children while they take the Visions workshop next month.

I have identified the parks in the vicinity where I should be taking my son to and in this month I have taken him to parks at least 4 times and played with him there.

I have played with my son for 2 hours every week this month.

I have hugged him and kissed him daily, have given him a shower at least once a week.

Asked Timelenders to identify a few child psychologists from the Timelenders family so that I can meet with them and ask them to give me names of a few good books on child psychology and raising kids.

I have met with one scholar to find out about a good book to learn about my rights and responsibilities towards my children.

Son (Age: 4)

Abid: Spiritual and Emotional

He has learnt how to read the Kalima correctly when asked to recite after someone.

Intellectual

His father has met with two educational consultants to select the proper home schooling curriculum for the son.

His room has been affixed with a modular bookshelf that can hold 25 books.

In his room there is a map of the world.

The father has explained to him what a world is and what a map is.

Member of the Ummah (Umatee)

Initial research completed on which road trip to take and which trip would be the most intellectually stimulating to a toddler 4 years of age.

Self: Physical

His mother has met a nutritionist and has a chart of what should be a balanced diet for a child 4 years of age.

A check-up done with the pediatrician to ensure that his vaccination is on the mark.

Inviting the pediatrician to the Strategic Visions workshop so that once he is done he would be able to understand the visioning process of the child and help in the section on the physical side. For example he could advise as to when the child should start horse riding etc.

Research on the possible trip to Gwadar and enquiring about the jet ski facility. Also, researching on the possibility of becoming a member of the Pakistan Adventure Foundation.

A list of water resorts in the vicinity of Karachi in addition to the Sunway Lagoon.

Taking membership of Shapes (pvt.) Ltd. so that the mother can start taking the child for swimming.

“Appendix C: Organizational Vision (IMLA)”

Ultimate Vision:

Shariah compliant healthcare practices universally.

عالمی سطح پر علاج معالجہ کا شریعت کے مطابق ہونا

USV-Institution statement:

A not for profit, non political association of experts working for shariah compliant healthcare universally

تجربہ کار افراد پر مشتمل ایک غیر منافع بخش، غیر سیاسی ادارہ جو عالمی سطح پر علاج معالجہ کو شریعت کے مطابق لانے پر کام کر رہا ہے۔

USV Influences:

IMLA SHURA will consist of Muslims who believe in Khatmay Nabowat.

املا کی شوری ایسے مسلمان اراکین پر مشتمل ہو جو ختم نبوت پر یقین رکھتے ہو

SHURA member's minimum age limit should be 25 Years

عمر کم از کم ۲۵ سال ہو۔

SHURA Member can only be a Mufti, Alime-e-deen or a professional associated with health care services field.

فضلائے کرام ہوں یا شعبہ طب سے منسلک ہوں۔

SHURA member will be a person who is not associated with any political party.

کسی سیاسی تنظیم سے وابستہ نہ ہو۔

SHURA member will be a person who agrees with and accept IMLA vision.

املا کے نصب العین سے متفق ہوں۔

POV Institute:

اخلاص پر مبنی مشاورت سے تحقیقی عمل کو ہمیشہ جاری رکھنا ہماری ذمہ داری ہے۔ یہ مقصد انشاء اللہ صدقہ جاریہ کا موجب بنے گا۔

It is our responsibility to research with full devotion and consensus. This will God-willing prove to be a source of continuous blessing.

POV Impact

(۱) اللہ رب العالمین تمام مخلوقات کے خالق ہیں، بنی نوع انسان کو اللہ رب العالمین نے دنیا میں اپنی عبادت یعنی اپنی معرفت حاصل کرنے کے لئے بھیجا ہے ہمارا مقصد حیات زندگی کے تمام شعبوں میں اللہ رب العالمین کے احکامات کی بجا آوری کرنا ہے۔

Allah Ta'ala created everything and He created mankind to worship Him in order to bring us closer to Him. Our purpose is to follow His commands in every walk of life.

(۲) طب یعنی علاج معالجہ اللہ کے رسول صلی اللہ و علیہ وسلم کی سنت بھی ہے جس پر اللہ کے نبی صلی اللہ و علیہ وسلم نے خود عمل کر کے دکھایا اور امت کو علاج معالجہ سے متعلق رہنما اصول بھی تلقین فرمائے۔

To seek and provide medical treatment is a Sunnat of Rasulallah SAW. He himself practiced and gave the Ummat its guiding principles.

(۳) املا (I.M.L.A) کے قیام کا مقصد شعبہ طب میں شریعت کے دائرہ کار میں رہتے ہوئے مروجہ طریقہ ہائے علاج کو اختیار کیا جائے، تاکہ سارے عالم میں اس شعبہ میں دین کے مطابق عمل ہوسکے، اور ہم دونوں جہانوں میں کامیابی سے ہمکنار ہو سکیں۔ (امین)

Purpose of creation of IMLA is to adopt shariah compliant health care practices so that the relevant principles are universally implemented. Thus we will be able to achieve success in this life and the hereafter. Ameen!

POV influencers:

شوری میں ایسے افراد شامل ہوگی جو تمام تعصبات سے پاک، اخلاص کے ساتھ، اپنی فہم و فراست کے ذریعے املا کے مقاصد کے حصول میں مرکزی کردار ادا کریں گے۔

Only such people will be included in the Shura who will be free from all sorts of prejudices and will work with complete devotion and wisdom, thus playing a pivotal role to achieve the goals of IMLA.

ISV

ISV Impact	ISV Institute	ISV Influence
<p>❖ 50 Years</p> <ul style="list-style-type: none"> • 1/3 of Health Providing Institutes in Pakistan have implemented IMLA vision. • Atleast one institute in 10 other countries has implemented IMLA vision • 3 / 4 of all Medical and Allied graduates of Pakistan have ample knowledge of IMLA vision. • Medical and Allied Regulatory / Implementery Bodies of 20 countries have endorsed IMLA curriculum. 	<p>❖ 50 Years</p> <ul style="list-style-type: none"> • Secretariat in Karachi • • Endowment fund upto US\$ 10 bn • 	<p>❖ 50 Years</p> <ul style="list-style-type: none"> • Shura members expert in both medical and Shariah Knowledge (qualified) • • • Some of them on the Board of Universities and Hospitals etc.
<p>❖ 25 Years</p> <ul style="list-style-type: none"> • 50% of Institutes in Karachi • 5 % of rest of the Country. 	<p>❖ 25 Years</p> <ul style="list-style-type: none"> • • 	<p>❖ 25 Years</p> <ul style="list-style-type: none"> • • 50% of Shura members expert in Medical and Shariah knowledge

<ul style="list-style-type: none"> • Atleast one hospital in 3 other countries • All Medical and Allied Regulatory / Implementery bodies in Pakistan have endorsed IMLA curriculum. • Medical and Allied Regulatory / Implementery bodies of 5 countries have endorsed IMLA curriculum. 	<ul style="list-style-type: none"> • • Endowment fund built up • 	<ul style="list-style-type: none"> • • •
<p>❖ 10 Years</p> <ul style="list-style-type: none"> • 10 Hospitals / Institutes in Karachi • 1 Institute in each capital city (4 institutes). • 1 Institute in Hyderabad. • At least one hospital in one other country • Curriculum is presented to Medical and Allied Regulatory / Implementery 	<p>❖ 10 Years</p> <ul style="list-style-type: none"> • Land aquired for Secretariat • • 	<p>❖ 10 Years</p> <ul style="list-style-type: none"> • • •

<p>Bodies.</p> <ul style="list-style-type: none"> • 10 Medical and Allied education providing institutes in Pakistan have implemented IMLA curriculum. • TAKHUSSUS in Medical Subspecialty ***** 	<ul style="list-style-type: none"> • • Endowment • 	<ul style="list-style-type: none"> • • •
<p>❖ 5 Years</p> <ul style="list-style-type: none"> • 3 Hospitals in Karachi • Selection / identification / acceptance of 3 institutes in Karachi and 5 outside Karachi for next 5 years. • Identify 1 other country for implementation • Curriculum is prepared and vetted. (For Madaris & Medical Universities) 	<p>❖ 5 Years</p> <ul style="list-style-type: none"> • • • Endowment • 	<p>❖ 5 Years</p> <ul style="list-style-type: none"> • • • •

<p>❖ 3 Years</p> <ul style="list-style-type: none"> • 1/3rd Implementation in 3 identified hospital in Karachi • 2/3rd Curriculum prepared. 	<p>❖ 3 Years</p> <ul style="list-style-type: none"> • • 	<p>❖ 3 Years</p> <ul style="list-style-type: none"> • •
<p>❖ 2 Years 66f</p> <ul style="list-style-type: none"> • Start implementing in 3 hospitals • Manual sent to a group for development of a curriculum 	<p>❖ 2 Years</p> <ul style="list-style-type: none"> • • 	<p>❖ 2 Years</p> <ul style="list-style-type: none"> • •
<p>❖ 18 months</p> <ul style="list-style-type: none"> • Manual of Shariah Compliant Healthcare Practices (Completion) • Sent for approval / Registration. 	<p>❖ 18 months</p> <ul style="list-style-type: none"> • • 	<p>❖ 18 months</p> <ul style="list-style-type: none"> • •

<ul style="list-style-type: none"> • A core group of 10 members trained in <ul style="list-style-type: none"> ▪ Comprehensive knowledge of the document ▪ Implementation ▪ Monitoring 	<ul style="list-style-type: none"> • ▪ ▪ ▪ 	<ul style="list-style-type: none"> • ▪ ▪ ▪
<p>❖ 12 months</p> <ul style="list-style-type: none"> • 75% of manual ready. • 20 training sessions of IMLA members (20 min in each session currently). • Minimum 25 sessions in the year. 	<p>❖ 12 months</p> <ul style="list-style-type: none"> • • • 	<p>❖ 12 months</p> <ul style="list-style-type: none"> • • •
<p>❖ 6 months</p> <ul style="list-style-type: none"> • TOR of Shura approved. • Research on already existing similar document completed. • IMLA registered as legal entity. (SECP: Security and exchange commission of Pakistan) 	<p>❖ 6 months</p> <ul style="list-style-type: none"> • • • 	<p>❖ 6 months</p> <ul style="list-style-type: none"> • • •

<ul style="list-style-type: none"> • Topics for the manual finalized. 	<ul style="list-style-type: none"> • 	<ul style="list-style-type: none"> •
<p>❖ 3 months</p> <ul style="list-style-type: none"> • Vetting of the Vision document completed. • Meetings with other similar group finalized. • Selection of Shura completed • By-laws formulated. 	<p>❖ 3 months</p> <ul style="list-style-type: none"> • Registration completed • Website should be completed • • Endowment built up to 2 millions 	<p>❖ 3 months</p> <ul style="list-style-type: none"> • • • •
<p>❖ Current Tasks</p> <ul style="list-style-type: none"> • TOR for Shura approved. • Research on already existing similar document completed. • Meet the group who has managed the five vol document C/O Maulana A Sattar (Dr. Fareed Shah and 	<p>❖ Current Tasks</p> <ul style="list-style-type: none"> • Registration documents should be completed by 6 of November 2013 • • 	<p>❖ Current Tasks</p> <ul style="list-style-type: none"> • Regular TAZKIAH sessions & problem discussions • •

<p>A Bari)</p> <ul style="list-style-type: none"> • Find similar efforts / groups internationally and try collaborating with them, especially OIC. • SECP registration forms / template etc by Dr. Bari 	<ul style="list-style-type: none"> • Endowment fund of 5 lacs should be collected by 6th of November 2013 • Appointment of Secretary 	<ul style="list-style-type: none"> • •
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The end note

Comments/Suggestions

Thanks for being with us at this workshop. We at Timelenders would appreciate your comments and suggestions regarding this workshop. This input would help us improve. Thanks!

Name: _____

Telephone: _____

Company: _____

Email: _____

Please write your comments/suggestions in the box below:

OFFICIAL	
Type of Workshop:	
Company	
Dates	
Venue	
Trainer	
Event Mgr	

Please highlight the number which best describes your impressions during this program

Key

5	Excellent
4	Very Good
3	Good
2	Fair
1	Poor

Methodology and Approach

Poor

Excellent

Relevance of course content to my needs	1	2	3	4	5
Pace of program	1	2	3	4	5
Course content was stimulating and exciting	1	2	3	4	5
Understood ideas	1	2	3	4	5
Understood how to put ideas into practice	1	2	3	4	5
Quality of Training material and Handouts	1	2	3	4	5
Overall course rating	1	2	3	4	5

Name of the trainer:

Presentation of subject	1	2	3	4	5
Depth of knowledge expressed	1	2	3	4	5
Ability to make the program interactive	1	2	3	4	5
Delivery	1	2	3	4	5
Ability to explain	1	2	3	4	5
Ability to answer questions with relevance	1	2	3	4	5
Overall Rating of Trainer (1 through 5)	1	2	3	4	5

Overall Rating of the Program	1	2	3	4	5
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Give your opinion about the trainer. Give strengths and areas of improvement

Strength	Area of Improvement

Thank you