

Strategic Visions

Suleman Ahmer

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Preface

It is a terrible thing to see but have no vision!
Helen Keller

Welcome to the Timelenders' Strategic Visions workshop!

Identifying a clear and meaningful vision is critical towards personal and organizational success and excellence. A life without a clear vision is a life without a direction, a life full of confusions and contradictions.

This workshop is designed to give you the fundamental paradigms, tools and the language to address this complex yet important subject. This workshop will not only empower you to envision but also set the ground for making your vision a reality both on a personal and organizational level.

Designed to facilitate your learning in this workshop, this manual has the summary of key concepts, definitions and exercises. It is being continually revised as our journey of teaching and research continues.

A question that I come across frequently is how is an Electrical Engineer teaching Visions? So here is how it all started many long years ago:

During my graduate studies at the University of Nebraska-Lincoln (UNL) in 1992, I volunteered to do relief work in ex-Yugoslavia. This brief period made me think of visions, or to be precise, the absence of them. As I traveled from one devastated town to another, I was struck with the absence of a vision and foresight which could have avoided the carnage if fostered a few years earlier.

My interest in relief work led to extensive international travel over the next ten years with a Chicago based Relief Foundation. This led to an interest in history and current affairs which further fueled my interest in visions.

I was part of a group which did a vision development exercise for the Foundation I was working for in the mid-nineties and I witnessed its power of motivating individuals and giving direction to the Foundation. I started helping other individuals and organizations develop visions.

Over the years, my belief in the power of visions to unleash tremendous individual and collective potential steadily grew. Moving back to Pakistan in 2001 after eleven years in the US was the perfect opportunity to practically apply this belief: this led to teaching and consulting.

Since 2002, thousands of individuals have gone through our workshops and we have logged in hundreds of consulting hours with a number of companies and organizations. The journey continues as more and more knowledge pours in. This workshop has continually evolved to where it stands today.

The sources that I have tapped into are my personal experiences, a rich Islamic heritage on visions and some of the work done in the West. Furthermore, many of the participants of our workshop have enriched me with their insights, wisdom and knowledge. Lastly, I thank Allah (swt) for bestowing this knowledge on me and granting me the opportunities to further enhance it.

I pray to Allah (swt) that this knowledge enriches your life.

I wish you a wonderful learning experience,

Suleman Ahmer
Founder and CEO
Timelenders

Acknowledgements

I believe that this is the right place to acknowledge the sources which have contributed to the knowledge that you will come across in this workshop.

Quran and the life of Prophet Mohammed (sas) has been a powerful source of inspiration and knowledge for many of the concepts in this workshop.

Wonderful work has been carried out in the West especially in the US during the past few years from which I have drawn. Special mention is Stephen Covey, author of the '7 Habits of Highly Effective People' and Peter Senge, the author of the landmark book, 'The Fifth Discipline'.

My gratitude is to Allah (swt) for allowing me to travel many lands and experience many things first hand which hundreds of books can't replace; of meeting with hundreds of people.

Lastly, my gratitude to many of the people who enriched me with their wisdom and knowledge who I met in my talks, presentations and workshops. Once this material is compiled as a book, better referencing of these sources will be done.

Let me mention a few examples of how significantly people have contributed to the development of this material:

Dr. Tariq Jadoon, professor at Lahore University of Management Sciences (LUMS), pointed out that 'greatness' is not a dimension of the vision rather it is a dimension of a person. This illuminated a completely new angle and led to the development of the section on characteristics of a person.

Iqrar Ahmed, a friend and a real estate developer in Dubai, clarified the intricacies of a sound ideology.

Shazaib Akhtar and Fahad Raza Khan of Wavetech Pakistan corrected the graph of balancing roles and recommended a bar graph instead of a line graph. It was engineering knowledge at its best.

Hasan Masud of Interloop Pakistan provided the essay 'The Sand Castle'.

Dr. Asad Zaman, professor of Economics at International Islamic University, explained the importance of keeping away from words which are very common and have particular meanings deeply anchored in the minds of people. This led to the changing of the term 'Choice Roles' by 'Elective Roles'.

Dr. Abdul Bari Khan of Rufaidah Foundation helped us understand the Islamic perspective of 'Excellence' by doing research on this word as part of developing Rufaidah Foundation's vision.

Bjoern Bienert, CEO Bayer Pakistan, helped to further clarify the difference between the use of 'influence' and 'the ability to convince' under leadership which later lead to the present articulation which is that leadership has three elements: sharing, inspiring and facilitation.

Lastly, the dedicated team at Timelenders whose hard work in making Timelenders tick has been instrumental in helping to ensure that the journey continues. Special thanks are to Timelenders' stalwarts Rehan Siddiqui and Yameenuddin Ahmed.

The list is long. Thanks to all of you once again.

Suleman Ahmer

Introductions

Name:

Company:

Designation:

How long have you been with the organization?

How did you come to know about Timelenders?

Jr. High School (Matric):

High School/F.Sc./F.A:

Graduation/Post graduation:

Hobbies:

Training norms and guidelines for the participants

- 1.0 Timings:** While following time schedules is very important in all aspects of our lives, it is all the more so at training workshops. This is because training is generally aimed at “behavior modification” and thus offers us an opportunity not only to gain knowledge about the theme at hand but also to realign our self-development habits.
- 1.1 The Strategic Visions/Strategic Time Management Workshops are very sequential and missing out on even a small section would necessarily entail later challenges; it would be difficult to reconnect with the group which would have moved forward and the learning deficit would not be easy to make up. Unless the participant’s absence is due to an unavoidable emergency, such absence would, at the very least, mean missing out on his or her responsibility to the sponsoring organization and also to herself or himself as a conscientious learner. Accordingly, we expect all participants to be on time at the beginning of every session of the workshop. Care must be taken to come back at the scheduled /agreed time(s) after the breaks. We shall not wait for any participant when starting or re-starting a session.
- 1.2 In the event of an unforeseen happening, if a participant happens to miss out on more than one and a half hours of the workshop, we shall not be able to award the certificate to her/him. We have, however, developed a fair mechanism to offset the learning deficit and enable delivery of the certificate to such participants. We encourage any participant who has missed out on one or more sessions of the workshop to come to us after the workshop hours (preferably during the workshop or otherwise after it ends) for a special one-on-one make-up session in which our trainer(s) shall happily go over the missed out sections in our own time. It would only be after this special session that we would award the certificate. We are sure that participants would agree with us on this policy which essentially comprises a rights and fairness issue (it is the right of all participants to be treated equally and it is fair that a distinction be made amongst those who attend the training fully and those who do not).
- 1.3 Even though we will try to be on the minute in terms of starting and finishing our sessions but sometimes we might be in the middle of a discussion and extend our session by a few minutes and in this case we will inform you and try to give you a credit during the break.

2.0 Mobile/cell phones: We believe that training is a full time assignment. Like all other organizational activities, training should be undertaken with full concentration and seriousness. A distinction should not be made between office work which is generally considered to be “important” and “mere” training. The ringing of mobile phones disturbs the whole group and sets back the training process, often severely. Accordingly, we cannot make any allowance or compromise on mobile phone usage inside the training room. While we strongly urge participants to keep their cell phones turned off, if that is not possible, the sets may be kept in silent or vibration mode. Although emergency calls may be attended by walking out of the room, participants should appreciate that doing so not only deprives them of the required focus and continuity but also disturbs other participants. We have lately become very strict after receiving strong complaints from our participants in this regard. Thus, if any individual participant continues to move out of the room very frequently, he or she should expect a “behavior modification intervention.” We believe this is also a rights issue – as one participant’s attending to phone (even by walking out) deprives others of their right to focus. There are ample breaks in which calls can be made and taken. Sending or receiving short messages (sms) from/in the classroom is also counterproductive to the important task of training and hence not allowed. However, leaving for washroom is allowed without permission from the trainer.

3.0 Questions & Answers: We strongly request participants to ask questions. No question is irrelevant or trivial. We shall deal with these questions in the following five ways:

3.1 answer it immediately.

3.2 ask you to wait as the coming section(s) will cover the relevant topic which will then answer the question.

3.3 ask the individual to meet the trainers later for a one-on-one session (when the question is very specific to the questioner).

3.4 put all questions on hold for a specific time.

3.5 admit our lack of knowledge and try to find the answer which may be given at a subsequent time.

4.0 Workshop Language: Depending largely on the choice of the participants (and partially on the facility of the trainers), the training shall be conducted in English, Urdu or a mix of both the languages (as is often the case in most Pakistani

organizational settings). Sometimes we may have participants who are totally unfamiliar with Urdu and in such cases the training would be conducted in English. This shall be clarified at the outset of the training. During an all English session, we shall sometimes use Urdu (especially poetry) which we shall translate for our English speaking friends.

5.0 Design of the folder: The folder which has been provided to all participants for use in the workshop has been specially designed and includes the following features:

5.1 Sheets of punched paper have been provided; it is strongly recommend that these sheets be used for note-taking and be subsequently inserted into the folder so that all the notes and handouts are in one place.

5.2 All of our workshops undergo continuous changes. Accordingly, when a major section is re-written or developed anew old participants would be informed via email; they may then download the material from our website, print it and place it in this manual.

6.0 Getting the most out of this workshop:

6.1 The brain performs different functions in the body. Comprehension and expression of ideas are two distinct functions of the brain and amongst these two functions expression of an idea is higher in complexity. Whenever the brain is given a cue that an idea will have to be expressed together with being understood and comprehended, the brain sequences the information differently and comprehension is automatically increased. Also, the person is more attentive knowing that this information has to be reproduced.

The best way to get the most out of this workshop would be to make an intention of passing on the knowledge gained to at least one person, preferably who is close to the officer – and as soon as possible. Please also keep in mind that as a part of participants' homework individuals will be asked to deliver condensed versions of the sections of this workshop to someone who is close to them. Generally participants would be asked to share the experience (of sharing the knowledge) the next day. This training delivery does not have to be very elaborate; only a few minutes of instruction would also suffice.

Participants have permission to reproduce all our training materials including the multi-media presentations; they are free to use it to train others and also to make further copies. Of course, it remains their moral obligation to acknowledge the source.

- 6.2 When someone is spoken to, the listener is usually doing three things:
- a. The act of hearing, which is a mechanical action.
 - b. Comprehension, in which the listener is making sense of what is being heard by comparing it with all the relevant data that is available in the brain.
 - c. Judgment, in which the listener decides on the authenticity of the information received and the usefulness or the lack of it (for example the information may be correct but the listener may decide that it is not relevant to him/her or that it has limited or no use).

Since (b) and (c) cannot happen without (a), we can easily declare that (a) is a prerequisite. Similarly it is clear that the better the comprehension, the better the judgment.

One of the most common errors that normal listeners make is trying to do both comprehension and judgment at the same time. So as individuals try to comprehend information while it is still in the process of arriving and as they comprehend it, they are also in the judging mode, many a times they arrive at a judgment before the complete information has arrived. Since the judgment has been made, the mind then tunes off to later pieces of information which could have resulted in a different judgment had those were also factored in. In general, this is called premature judgment.

Also, judgment takes away brain resources which were better suited for comprehension at that time, thus impairing our comprehension.

Premature judgment is one of the major reasons behind a lot of unnecessary conflict and misunderstanding.

Here are a few steps that we propose – and which participants would find valuable in getting the best out of this workshop:

1. Suspend judgment till all the information has been received. If some information is not clear, then a question should be asked to fill in the information gap.
2. If there is a lot of information (anything that goes on for more than five minutes), please take notes so that not only the important points but their sequencing is preserved.
3. Once the information has been gained, participants should calmly analyze the information and then proceed to make a judgment. Also, judgment can be delayed to a later, quieter time.

Our workshop is interspaced with breaks, group exercises, simple stories and anecdotes which provide ample time for judgment of critical ideas.

7.0 Reference manual vs. textbook: Please do note that this is a reference manual; during the workshop we shall be going back and forth in the manual. We apologize for any inconvenience that this may cause. Our workshops are dynamically structured which means that the sequence of questions and the flow of the discussions is based on the nature of the group; as we will keep restructuring the workshop flow, there is the need to move back and forth. We assure the participants that the little trouble that they would face will be well worth the payback in terms of clarity in developing concepts and improving understanding of the subject matter.

8.0 Quizzes: Quizzes might be given at various times during the workshop. The purpose is not to embarrass any one or more participants but to make sure that the whole group understands what is being presented. If any one or more participants do not pass a quiz, they need not get worried. It happens. In that case, we will ask the not-so-successful participants to give us two hours of their time after the workshop so that we may go over their questions and concerns. Any participant who fails the quiz, shall have her or his certificate withheld until the extra time which has been sought is made available by the individual trainee(s) to go through the concepts in which they had difficulty.

9.0 General Instructions:

9.1 **Pre-workshop questionnaire:** Please fill out the pre-workshop questionnaires if not already done by this time.

9.2 **Names for certificates:** Please fill out the sheet which will be circulated for ascertaining the correct and full names to be written on the certificates. Please fill this sheet whether you are a new participant or are repeating the complete workshop. Please do not fill it out if you are a guest.

9.3 **Blank sheets:** Please use the blank sheets for taking notes – but remember to be environmentally friendly by using as little paper as possible.

9.4 **Name on the manual:** Participants are requested to please write their names on the manuals and keep them securely at all times.

- 9.5 **Valuables:** All valuables like mobile phones must be kept on the person of the participants – and especially so when leaving the training room, especially when going for lunch and breaks. The organizers are unable to assume any responsibility for loss of misplaced or lost valuables.
- 9.6 **Comfortable atmosphere and regulating temperature:** It is important that the participants feel comfortable. Therefore, they are requested to please inform the Workshop Coordinator immediately if the air-conditioning or the heating is either too high or too low. We highly recommend that participants bring a coat or jacket with them to the training to counter cold.
- 9.7 **Soft copies:** Soft copies of selected slides of the workshop presentation are available on Timelenders' website (www.timelenders.com).
- 9.8 **Assistance:** Participants should contact the Workshop Coordinator for any assistance.

Learning objectives of Strategic Visions Workshop

By the end of the workshop you should have learnt the following:

1.0 The technical meanings of the words:

- 1.1 Vision
- 1.2 Mission
- 1.3 Purpose of the vision
- 1.4 Ultimate Purpose
- 1.5 Ideology
- 1.6 Mandated and Elective Roles
- 1.7 Ultimate Vision
- 1.8 Ultimate Subvisions
- 1.9 Mandated Role Support Elective Roles (MSRs)
- 1.10 Vision Support Elective Roles (VSRs)
- 1.11 Excellence

2.0 Details of the following concepts

- 2.1 The concept of Pony
- 2.2 Sound Ideology
- 2.3 The concept of excellence
- 2.4 The concept of Balance in Roles
- 2.5 Mandated and Elective roles
- 2.6 The different characteristics of the vision
- 2.7 The different functions of the vision
- 2.8 The basis of the vision on the purpose of the vision (POV)
- 2.9 The basis of the POV on the Ultimate purpose which in turn is based on a sound ideology
- 2.10 How to proceed in developing a sound ideology
- 2.11 Format for developing our Ultimate Subvisions (USVs) based on our final selection of mandated and elective roles

“Module 1: Definitions”

Meaning of the word ‘Important’

Important:

Titles of concepts

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

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....

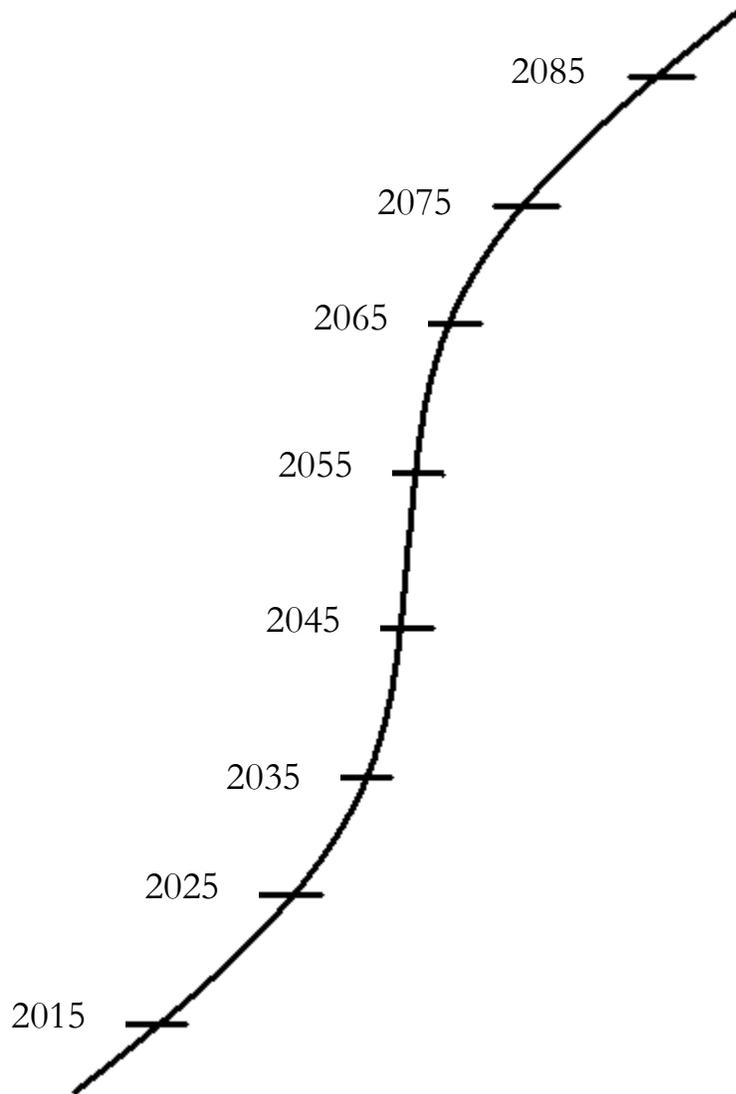
The first obstacle to understanding mission is a problem of language. Many leaders use *mission* and *vision* interchangeably, or think that the words — and the differences between them — matter little. But words do matter. Language is messy by nature, which is why we must be careful in how we use it. 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 2: 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 3: 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?

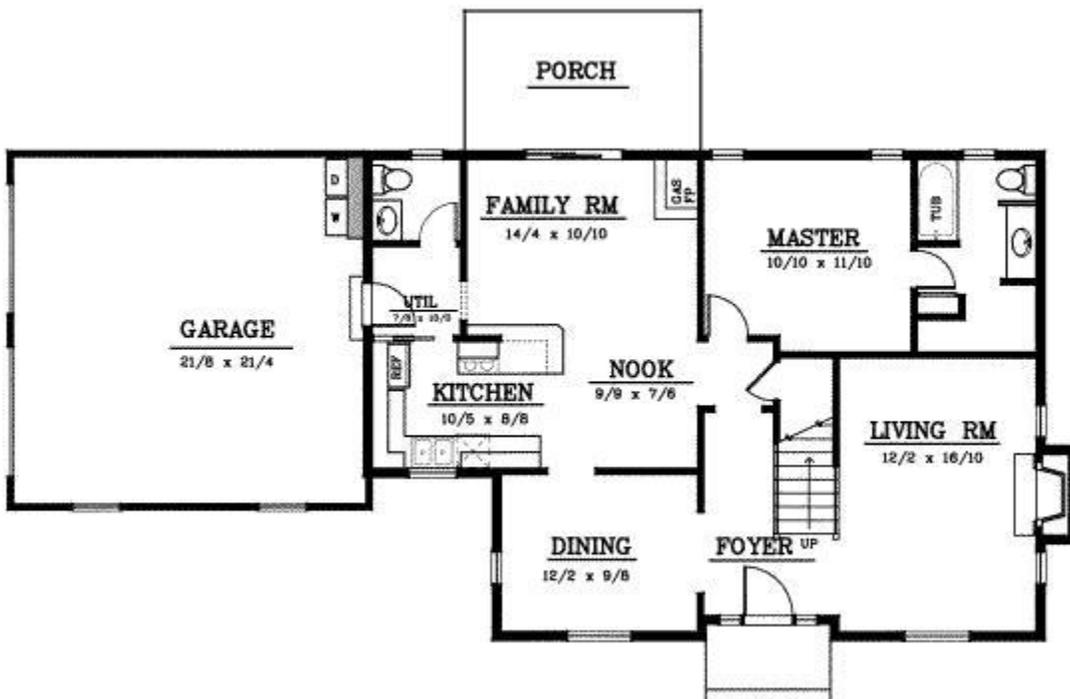
Question 7: Based on the workings that you have done in this exercise, would it be safe to say that majority of the people don't have very clear visions, especially in the long term? (True/False)

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 4: 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 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 صاحب اپنی تفسیر معارف القرآن میں احسان کے بارے میں فرماتے ہیں کہ:

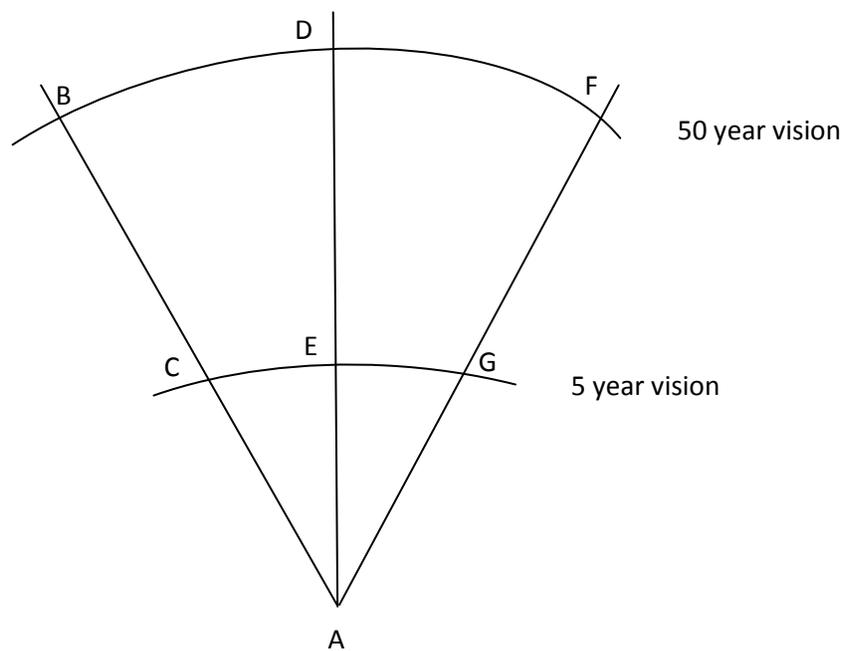
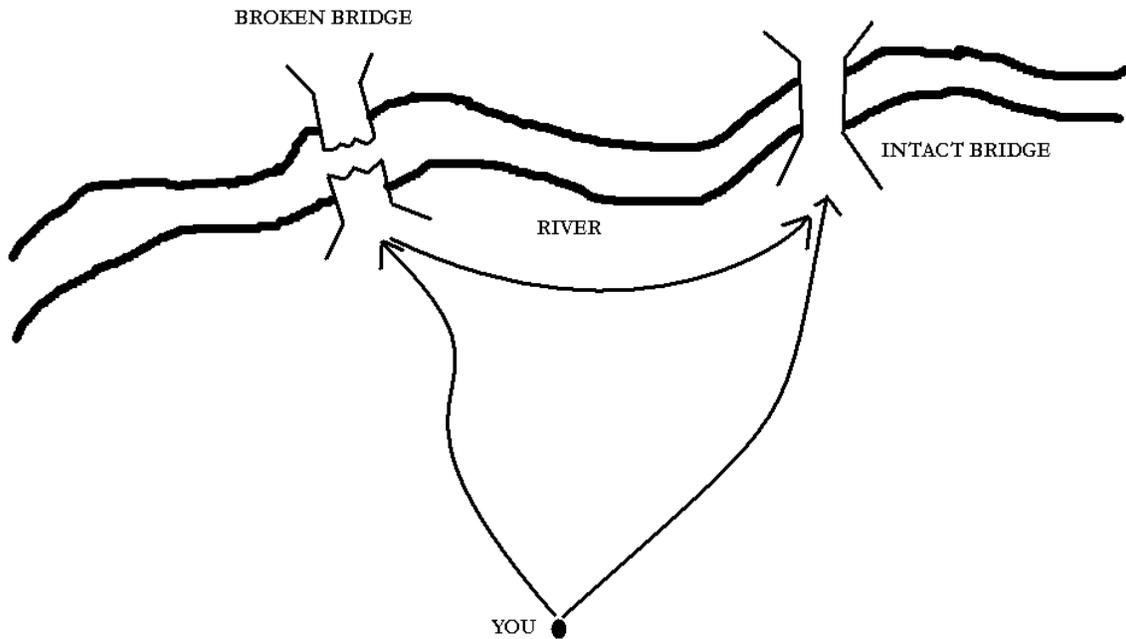
وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ [البقرہ: ۱۹۵]

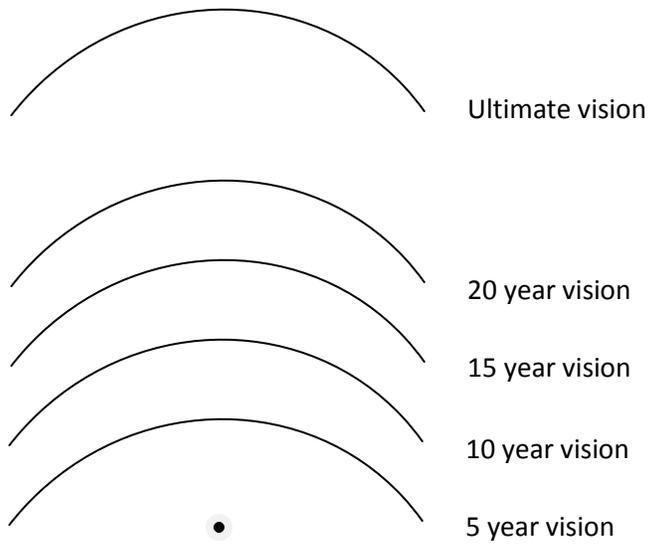
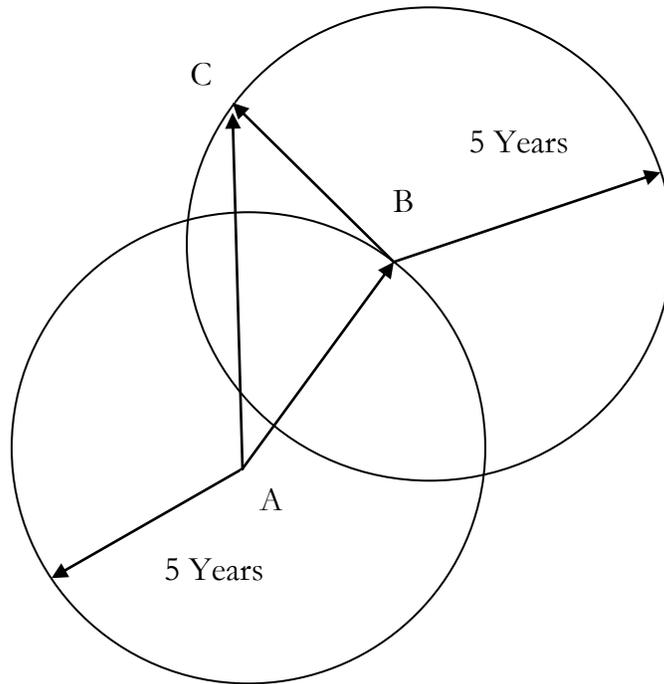
ترجمہ:

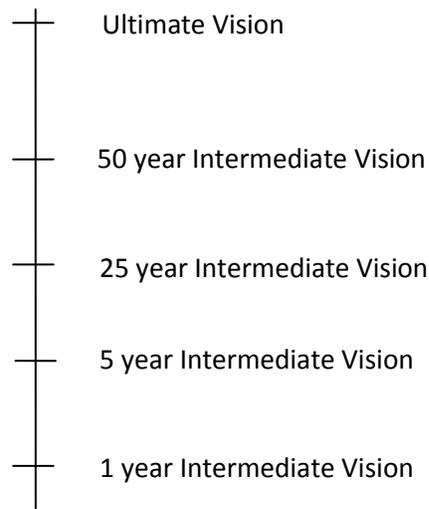
اس جملے میں ہر کام کو اچھی طرح کرنے کی ترغیب ہے، اور کام کو اچھی طرح کرنا، جس کو قرآن میں احسان کے لفظ سے تعبیر کیا ہے، دو طرح کا ہے، ایک عبادت میں دوسرے آپس کے معاملات و معاشرت میں۔

“Module 7: The incorrect arguments against having visions”

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







Ultimate Vision (UV)

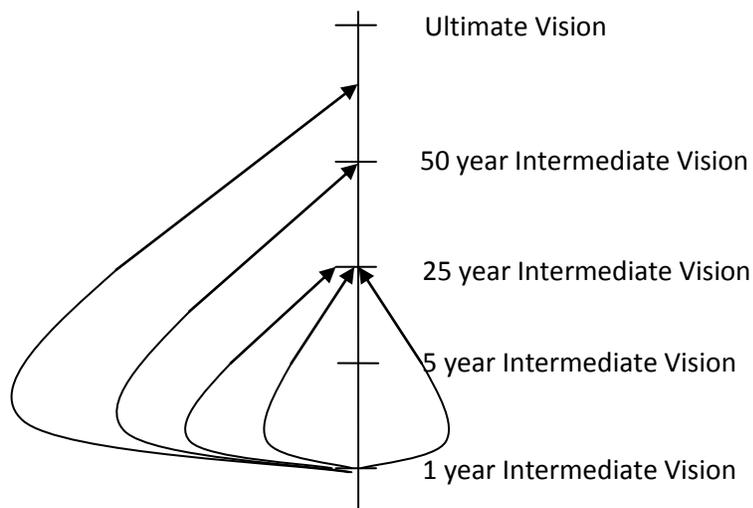
A vision which is independent of time. It has high lucidity and appropriate concreteness.

Intermediate Vision (IV)

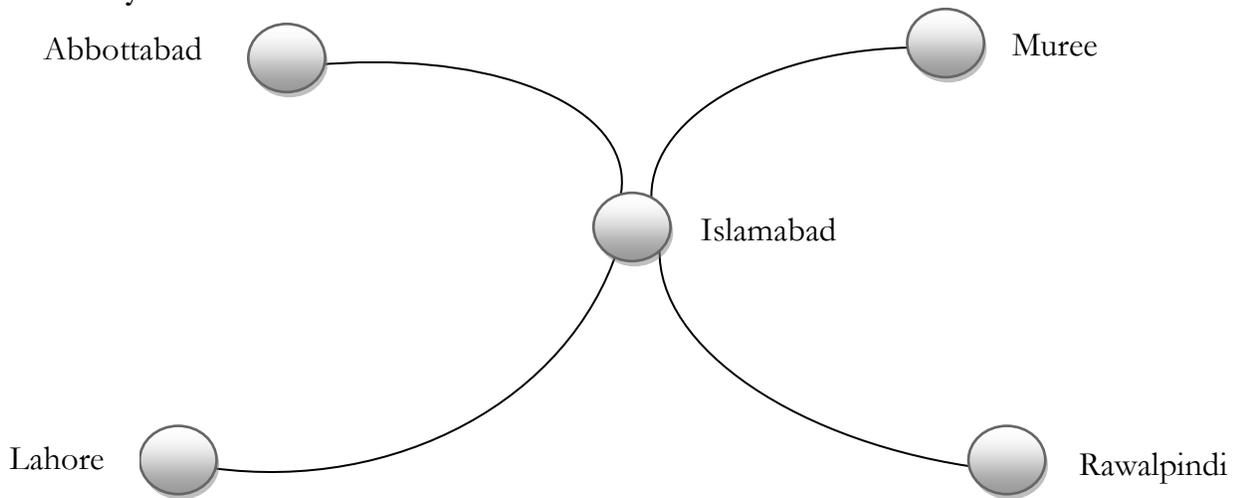
A vision derived from the ultimate vision for a particular instance of time is called an intermediate vision (IV). IVs are highly lucid but their concreteness increases with decreasing time.

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

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.”

“You’re 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!”

Purpose of the Vision (POV) [Why does the vision exist?]



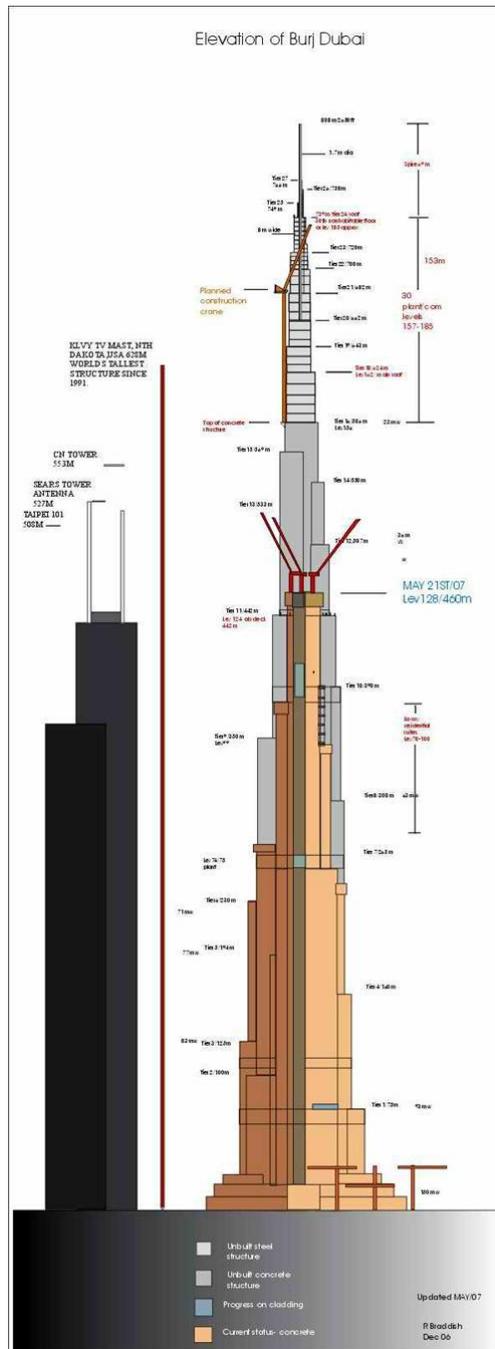
“Without a clear POV, our vision is at risk!”

Vision

“Without a clear vision, we are at a severe risk!”

Functions of the “POV”

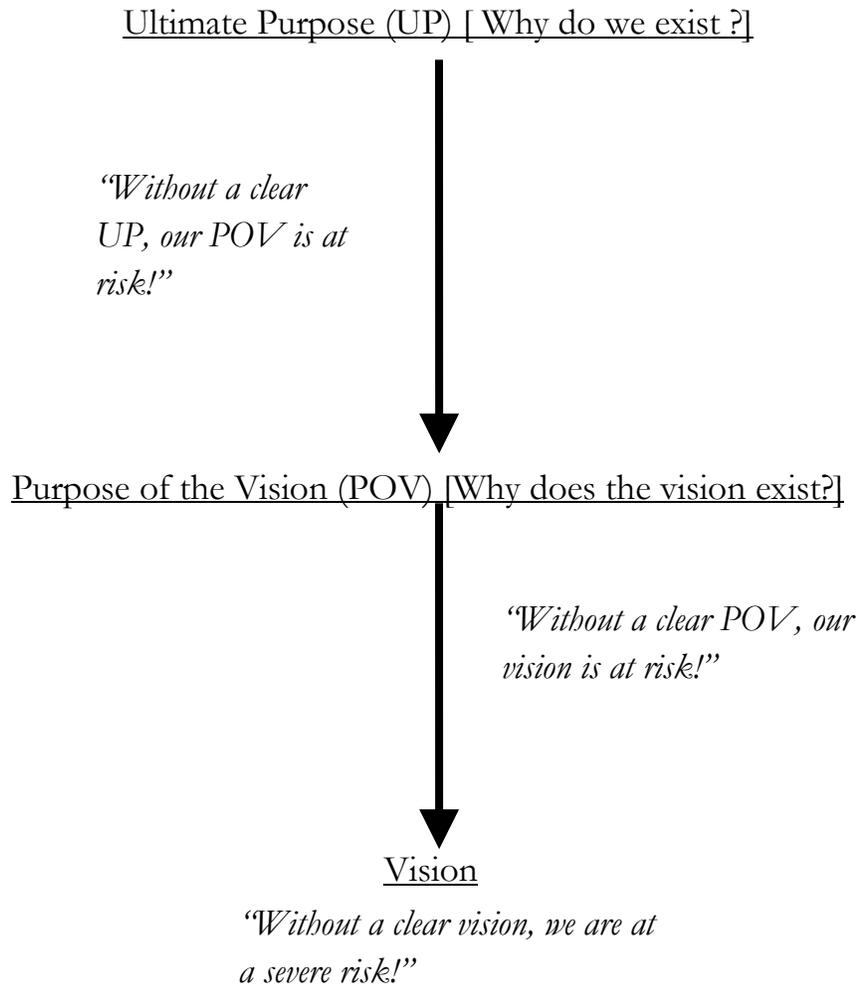
1. It is the foundation of the vision

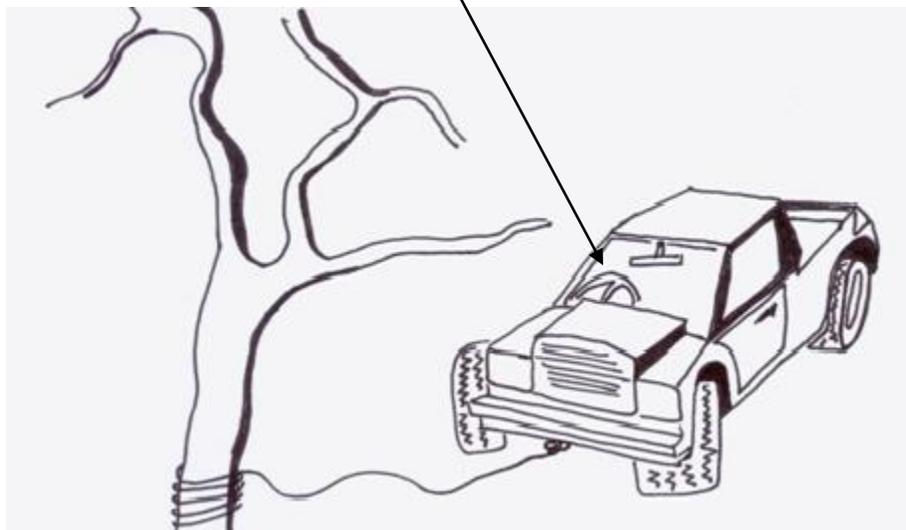
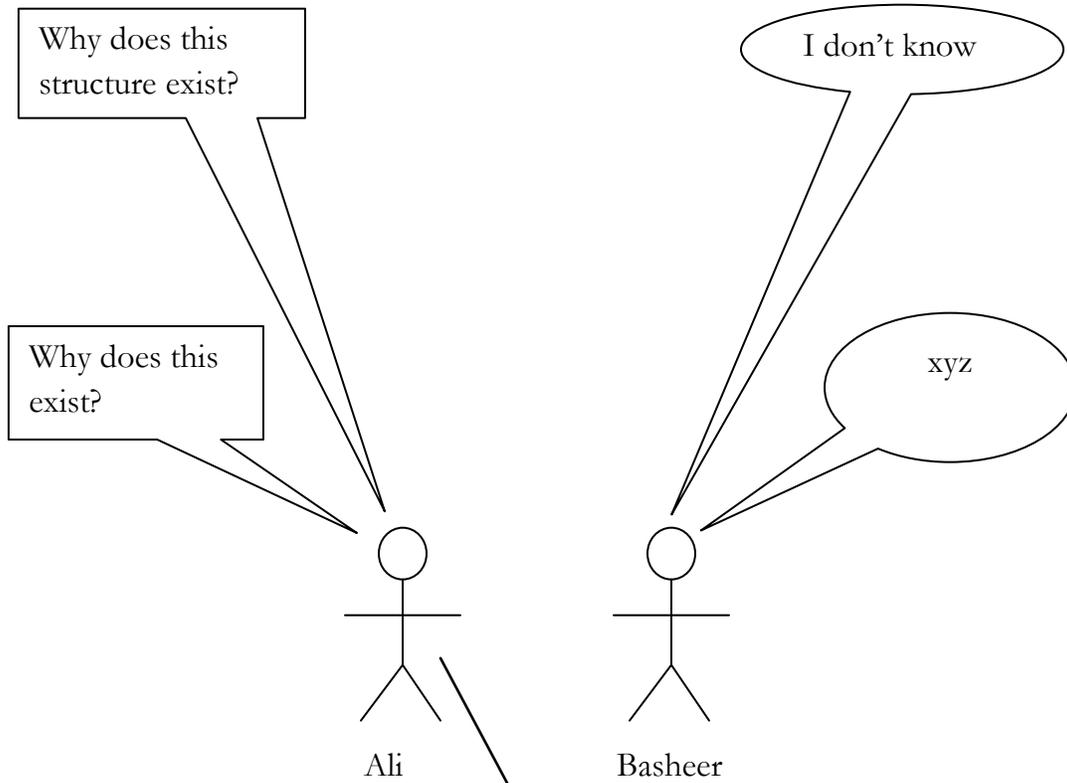


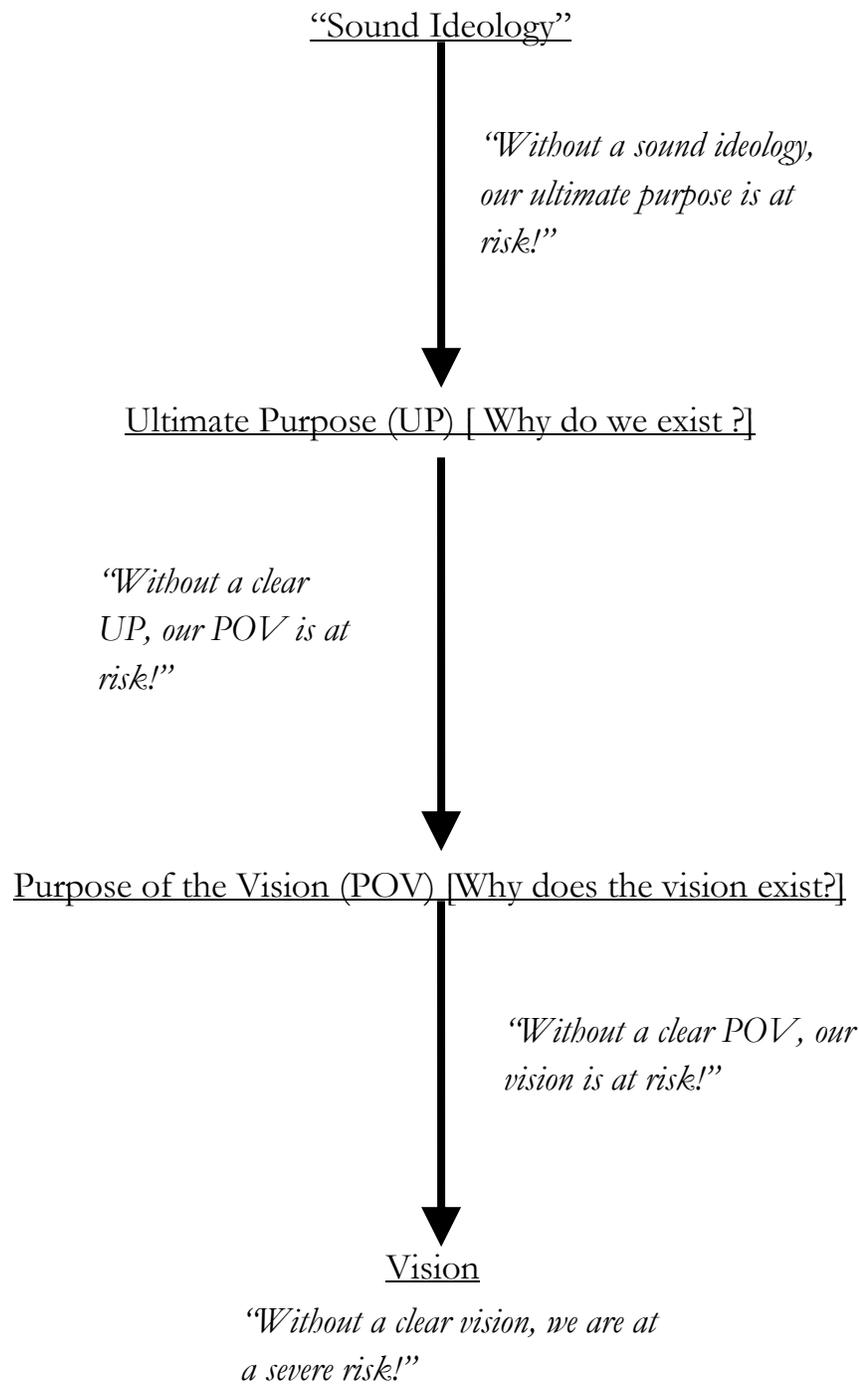
2. It provides a justification
3. In the event of the vision becoming irrelevant or accomplished, POV gives us an alternate vision

Test of the “POV”

1. An intellectual exercise
2. Adversity







Ideology

Merriam – Webster Dictionary defines ‘Ideology as:

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

Determination of Sound Ideology

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 don't believe in God then say: "O God, if you exist then guide me." I have found that people who are atheist find this acceptable and comfortable. If you need assistance with the process, please feel free to contact me. Please don't 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 Vision's framework that we have given you. It would be really beneficial if you can share with them the framework.

- 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. **Are these evidences sound?** If the person in question is confused about the above questions then please confirm whether it is because there is indeed a confusion or whether you have not been able to articulate clearly the above concepts and questions. If indeed that person is confused, then please strike that person off the list of wise people as in my experience, there are many people on such lists who shouldn't be there and there many people who should be on this list and are not on the list. I believe this would be a great favor that you would be doing to yourself.
- h. **What should be my USVs?** Please select a few roles and ask this question for each of those roles.
- i. **What should be my POVs behind these USVs?**
- j. **What should be my UP?**
- k. **What should be my ideology?**
- l. **Do you believe that my ideology is sound? Please explain?**

Pony # 4: "All is fate"

“Module 8: Characteristics of a 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: 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).

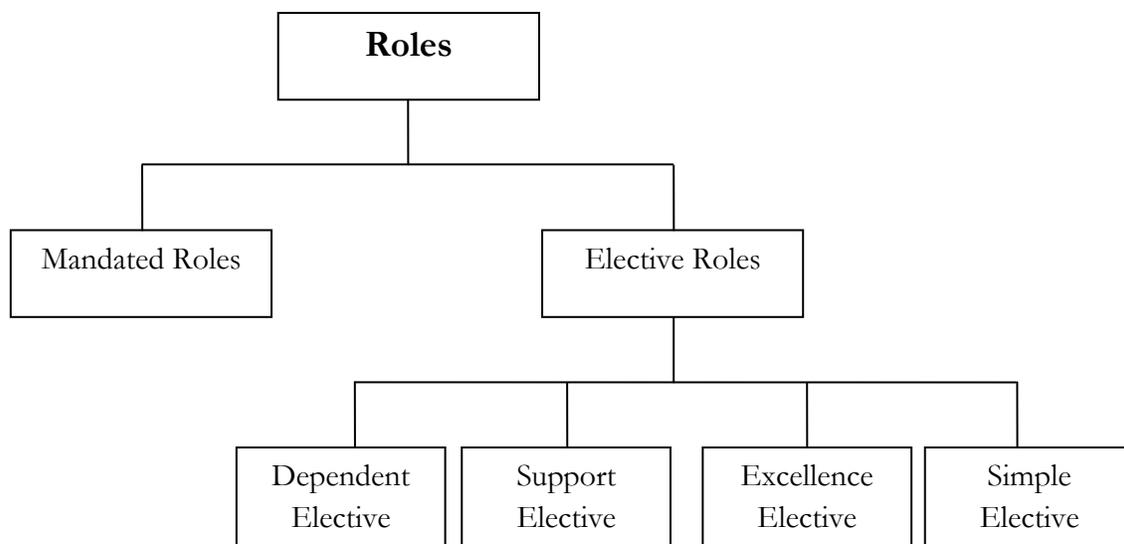
Suppose someone's mother falls ill and his income is insufficient to support her medical treatment. If this person takes up an extra job to support her treatment, his being an employee of this extra job will be called Support Elective Role.

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.

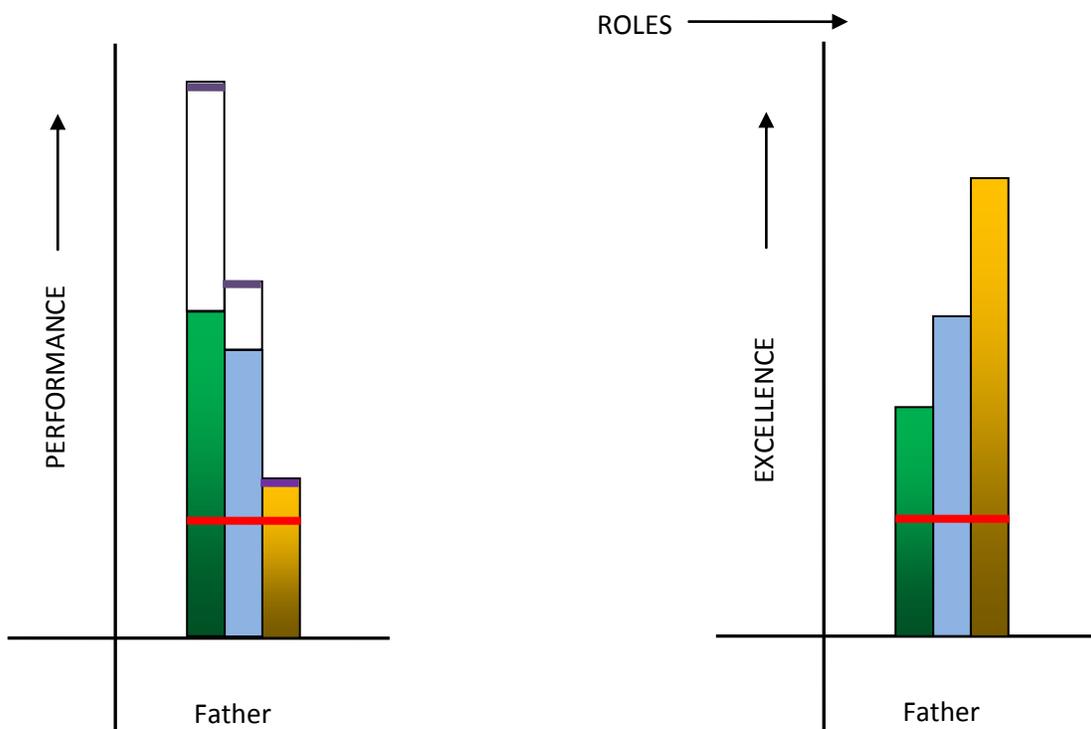
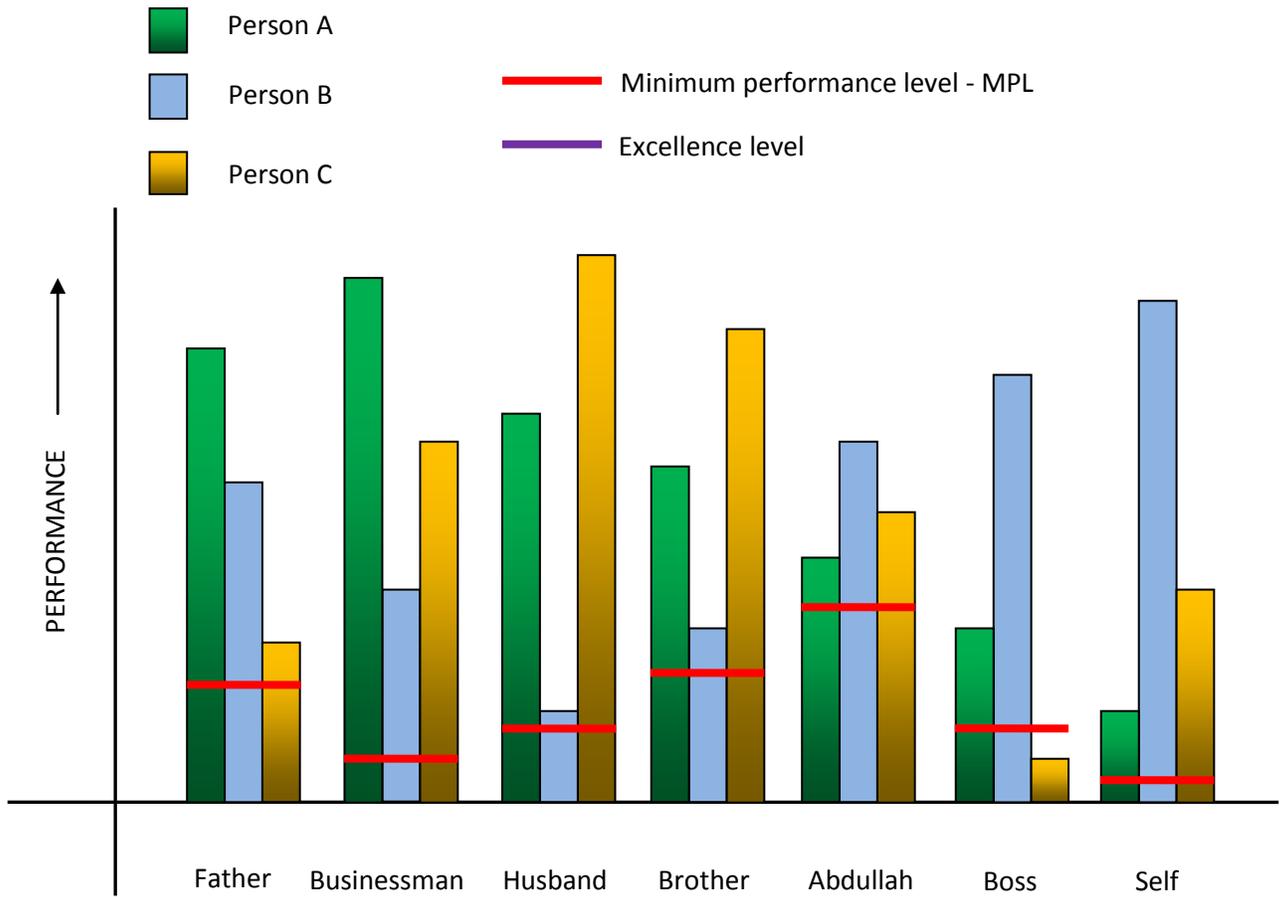
Not only are MPLs in Islam timeless, they are very precisely defined. This is one of the most beautiful aspects of Islam.

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 10: 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. Jawad 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 11: 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)**

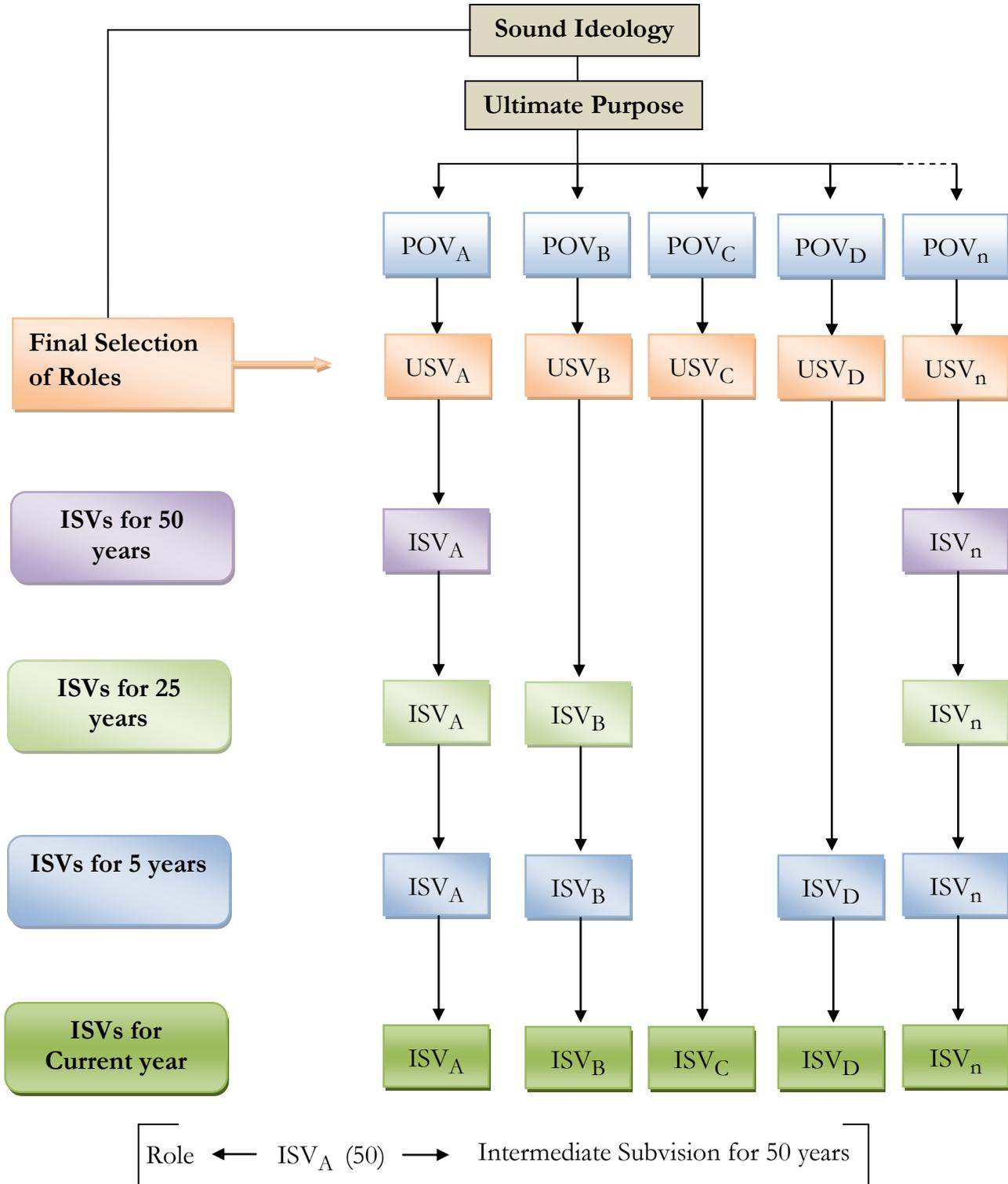
This checklist doesn't mean that we must have all the four elements; it is there to ensure that no element that applies should be overlooked.

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.

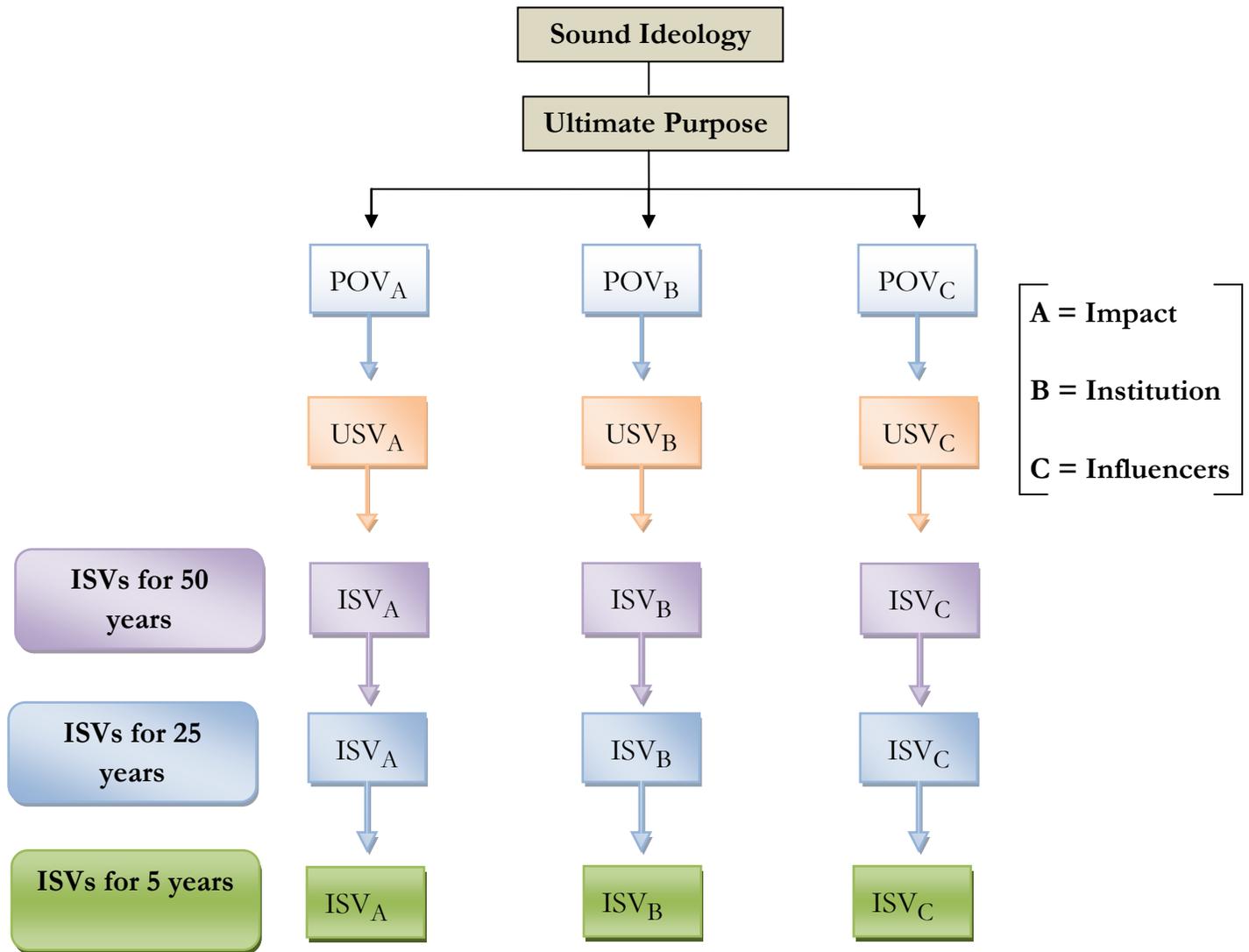
¹ I give credit of this idea to Stephen Covey who has mentioned four characteristics, albeit a little differently, in his book, 'The 8th Habit'.

“Module 12: 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

Why Doesn't Highest Paid CEO, Zuckerberg, Quit?

Gary Burnison

Chief Executive Officer at Korn/Ferry International

The news is out. The highest paid CEO is Mark Zuckerberg. You can read the link to understand how he earned more than \$2 billion.

OK, my guess is that most people reading this are saying, "If I made \$2 billion, I'd quit." But why doesn't Zuckerberg quit? Why do Google's founders still work – even as the stock just topped \$1000? What about Bill Gates? He left Microsoft and became busier than ever with his foundation.

The reason is that people need money to live – but are not motivated by it to work. Even in trying to recruit and retain people, few executives leave for the money. Even middle managers, administrative assistants, and others are not attached to their jobs for money.

They are attached to their jobs for purpose. I have often said, "Money can rent loyalty, but it can't buy it." If money is the reason employees stay at your company, you'll only keep them until someone else makes a higher offer.

And yet, many leaders hear "reward" and automatically jump to money. But the truth is, money is the *most expensive* and *least motivating* currency circulating in the 21st century workplace.

In my sixth year as a CEO, I'm not naïve. How employees are paid certainly influences how they behave. But how much, and in what ways? In other words, you want to pay employees enough so that money is their least concern at the workplace — but to motivate, reward and celebrate them, the buck (literally) stops elsewhere.

The thing that really matters is purpose, not money. This is why purpose, or a mission statement, is so important to any company. Facebook's mission statement was revealed in its IPO filing when Zuckerberg wrote, "Facebook was not originally created to be a company. It was built to accomplish a social mission - to make the world more open and connected."

The bottom line is that Zuckerberg will never finish this mission in his lifetime. Just as the Gates Foundation says on its website, "Guided by the belief that every life has equal value, the Bill & Melinda Gates Foundation works to help all people lead healthy, productive lives. In developing countries, it focuses on improving people's health and giving them the chance to lift themselves out of hunger and extreme poverty." Bill and Melinda Gates will not eradicate all disease in their lifetime. Their life's work will never end.

Or think about Google's mission, "Google's mission is to organize the world's information and make it universally accessible and useful."

When you think about great companies, foundations – or any organization – it is driven by purpose. And, purpose trumps money every time.

So, Zuckerberg will not be quitting. And, getting any employee to leave a company where they have a deep sense of purpose is almost impossible. In leading this largest talent management firm, all of my colleagues and I know this first hand.

The Beatles said it best: "Money Can't Buy Me Love."

“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 300 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.

Alhamdolillah 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)”

USV Impact:

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 Influencers:

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 علیہ وسلم کی سنت بھی ہے۔ جس پر اللہ کے نبی صلی اللہ 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 Rasulullah 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 ہو سکے، 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 ہوں گی 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 Influencer
<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 	
<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>

<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: _____

Designation: _____

Company: _____

Telephone: _____

Email: _____

OFFICIAL	
Type of Workshop:	
Company	
Dates	
Venue	
Trainer	
Event Mgr	

Please write your comments/suggestions in the box below:

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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(For Corporate Clients only)

Would you like to be notified regarding our upcoming workshops via sms & email?

- Yes
- No

Give your opinion about the trainer. Give strengths and areas of improvement

Strength	Area of Improvement

Thank you

Please suggest any other person(s) that you think would benefit or be interested in this workshop.

Name:

Date:

S. No	Name	Relationship	Email / Phone
1.			
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