

Strategic Visions

Suleman Ahmer

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To understand how great a person is, look not at what he has already achieved, but at what more he aspires to do. - Khalil Gibran

Table of contents

Preface	6
Acknowledgements	8
Introductions	10
Ground rules and general instructions	11
Learning Objectives	17
Worksheet: Greatest accomplishment in life	19
Worksheet: Meaning of the word excellence	20
Worksheet: Titles of Concepts	21
Worksheet: The challenges and possible solutions to the discrepancies in the meanings	22
Different definitions of the words ‘mission’ and ‘vision’	23
Mission and Vision article	25
Worksheet: What is your vision?	26
Worksheet: My Vision: First revision	27
Worksheet: My Vision: Second revision	28
Worksheet: My Vision: Third revision	29
The vision of health	30
Worksheets: Impact on individual choices	31
Functions vs. Dimensions	33
Functions of a vision – Summary	34
Functions of a vision – First function	35
Worksheet: Group reading exercise	36
Function of a vision – Second function	38
Functions of a vision: Third function	43
Dimensions of a vision	44
Dimensions of a person	52
Excellence	53
Excellence: Ihsan	54

Table of contents

Roles in life	55
Different types of roles	56
Worksheet: List your mandated and elective roles	57
Balancing Roles	58
Balancing Roles Diagram	59
Balancing Roles: The Paradox Of Our Age	60
The Vision Jigsaw	63
Final selection of roles	64
Worksheet: Identifying MSRs and VSRs	65
Worksheet: Find corresponding roles	66
Worksheet: Write the USVs	67
The checklist for writing USVs	68
Definition of Ideology	70
Sound Ideology	71
Sound Ideology: The Jeep and Northern Yemen	72
Essay: The Sand Castle	73
Determination of sound ideology	75
Newsweek article: The CEO Sheik	77
Speech: “I Have A Dream”	82
Essay: Basheer	87
The Time Quadrants	94
The Daily Scheduler	112
DS Sheets	118
The Concept of TRQ1	122
Visions’ related workshops by Timelenders	123
Further readings: Resources for Vision	124
Further readings: Resources for Leadership	125

Table of contents

Comments	126
Contacts	127

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 16 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.

Over the past six years, 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, wonderful work done in the West and a rich Islamic heritage on visions. 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
October 8, 2008

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 dimensions 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'.

Irtafa Shahnawaz, my wife, helped me develop the diagram for selecting the final roles in life.

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.

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

Type of Workshop:

Company:

Venue:

Dates:

Trainer:

Event Manager:

Introductions

Kindly interview your neighbor according to the following format and introduce him/her:

Name:

Designation:

Jr. High School/Matric:

High School/F.Sc./F.a:

Graduation/Post graduation:

Hobbies:

Special mention:

Ground rules and general instructions for the participants

- 1.0 Timings:** The Strategic Visions Workshop is very sequential and if you were to miss out on even a small section, you would have challenges later on. We expect you to be on time in the beginning of the workshop and after the breaks. We shall not wait for you to begin the training.

In the event of an unforeseen happening, if you happen to miss out on more than one and a half hours of the workshop, we shall not be able to award you your certificate. We would encourage you to come to us after the workshop and we shall happily teach you the sections that you have missed in our own time and then award you your certificate.

Another way would be to take extra time from us during the course of the workshop and in this case you can have your certificate in the end. Again, we will be happy to teach you the sections that you have missed.

- 2.0 Mobile phones:** Unfortunately, mobile phone usage is strictly forbidden. You will only be allowed to take your calls on silent and walk out of the room if it is an emergency as your walking out or taking phone calls disturbs others. We have lately become strict after strong complaints from our participants. There are ample breaks in which you can make and take calls. Sending or receiving sms is also not allowed.

- 3.0 Questions & Answers:** We strongly request you to ask questions. No question is irrelevant or trivial. We shall answer you in the following four ways:

- 3.1** We will answer you immediately
- 3.2** We might ask you to wait as the coming section will cover your relevant question.
- 3.3** There is a possibility that your question may be very specific to you. In that case we shall ask you to meet us later for a one on one session.
- 3.4** All questions/discussions may be put on hold by the trainer for a specific period of time.

- 3.5** There is a possibility we might not know the answer. In that case we shall admit our lack of knowledge and shall try to find the answer for you.
- 4.0 Language:** Depending on the choice of the participants, we shall do the training in English, Urdu or mix of both the languages. Sometimes we have foreigners who don't speak Urdu at all and in this case the instructions would be in English. During an all English session, we shall sometimes use verses from Urdu poetry which we shall translate to our English speaking friends.
- 5.0 The design of the folder:** The folder that you will be using in the workshop has been specially designed for the following reasons:
- 5.1** We have provided sheets of punched paper and we would strongly recommend that you use these sheets to take your notes and insert them in the folder so that your notes and handouts are in one place.
- 5.2** All of our workshops continuously keep going through changes. So when a major section is written or developed you would be informed via email; you can then download the material from our website and insert it in this manual.
- 6.0 How to get 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 along 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 teaching at least one person in your life some of the concepts that you have learnt. Please also keep in mind that as a part of your homework you will be asked to teach sections of this workshop to someone in your life and you would be asked to share the experience the next day. This

teaching doesn't have to be very elaborate; a few minutes of teaching would also suffice.

You have permission to reproduce our material or our multi-media presentation. You are free to use it to teach and train others and also to make further copies.

- 6.2** When someone is spoken to, the listener usually is 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 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) can't happen with the (a), we can easily declare that (a) is a pre-requisite. Similarly it is clear that the better the comprehension, the better the judgment.

One of the most common errors that people make is that they try to do both comprehension and judgment at the same time. So as the information is arriving and as they comprehend it, they are also judging. 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 the 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 misunderstandings.

Here a few steps that I propose which you would find valuable in getting the best out of this workshop:

1. Suspend judgment till you have gotten all the information. If some information is not clear, then you should question or ask 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 is gained then you should calmly analyze the information and then make a judgment. Also, judgment can also be delayed for a later quiet time.

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

7.0 This is a reference manual and not a textbook: Please do note that this is a reference manual and during the workshop we shall be going back and forth in the manual. We apologize for a little bit of inconvenience that this may cause. Our workshops are dynamically structured which means that based on the nature of the group, the sequence of questions and the flow of the discussions, we will keep restructuring the flow of the workshop and hence would need to move back and forth. We assure you that the little trouble that you would face will be well worth the payback in terms of clarity in the concepts and depth in the understanding of the subject matter.

8.0 Quizzes: Quizzes might be given at various times during the workshop. The purpose is not to embarrass the participants but to make sure that the participants understand what is being presented. If you do not pass a quiz, do not get worried. It happens. In that case, we will ask you to give us 2 hours of your time after the workshop so that we may go over your questions and concerns. If you fail the quiz, your certificate will be withheld till you give us the extra time to take you through the concepts in which you had difficulty.

- 9.0 Guests:** You are allowed to bring guests for a maximum of a day. We highly encourage this. These guests can be from your circle of company colleagues, family or friends. Please keep in mind the following:
- 9.1** If we have a large number of participants, they will not be allowed to participate or ask questions. They can quietly sit in the back of the workshop and observe. They must also observe all the ground rules especially regarding the mobile phones.
 - 9.2** They are more than welcome to join us in tea and refreshments.
 - 9.3** Unfortunately and unlike before, we shall not be able to offer them lunches. If you would like them to be with us during this time, you can entertain them at lunch at your cost.

Some General Instructions:

1. **Pre-workshop questionnaire:** please fill out the pre-workshop questionnaires if not already done by this time.
2. **Names for certificates:** Please fill out the sheet which will be circulated for certificates. You should fill it out if you are a participant or are repeating the complete workshop. Please don't fill it out if you are a guest.
3. **Highlighters:** These have been provided for your use during the workshop and shall be collected in the end of the day.
4. **Blank sheets:** Please use the blank sheets sparingly for taking notes.
5. **Name on the manual:** Please write your name on your manuals and keep them with you.
6. **Valuables:** Please keep your valuables like mobile phones with you when you leave the training room especially when going for lunch and breaks.
7. **Regulating Cooling:** Please inform the *Event Manager* immediately if the a/c or heat is too high or too low. We highly recommend that you bring a coat or jacket with you to the training to counter cold.
8. **Soft copies of the presentations are available:** Soft copies of our presentations are available on our website.

9. **Assistance:** Please contact the *Event Manager* if you need 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 Sub-visions
- 1.9 Mandated Role Support Elective Roles (MSRs)
- 1.10 Vision Support Elective Roles (VSRs)
- 1.11 Time Restricted Quadrant 1 activities (TRQ1s)
- 1.12 Time Restricted Quadrant 2 activities (TRQ2s)
- 1.13 Excellence
- 1.14 Values

2.0 An introduction to the following concepts

- 2.1 The Daily Scheduler
- 2.2 The Time Quadrant System
- 2.3 Sound Ideology

3.0 Details of the following concepts

- 3.1 The concept of Tony
- 3.2 Mine Maps
- 3.3 The concept of excellence
- 3.4 The concept of Balance in Roles
- 3.5 Mandated and Elective roles
- 3.6 What do we mean by dimensions and functions of the vision
- 3.7 The different dimensions of the vision
- 3.8 The different functions of the vision
- 3.9 The personal dimensions of the vision
- 3.10 The basis of the vision on the purpose of the vision (POV)

- 3.11 The basis of the POV on the Ultimate purpose which in turn is based on a sound ideology
- 3.12 How to proceed in developing a sound ideology
- 3.13 Format for developing hundred year sub-visions based on our final selection of mandated and elective roles

By the end of the workshop you would have done the following:

- 1. Applying the knowledge of dimensions and functions of a vision to at least one case study.
- 2. Should have taken at least one quiz to ensure that you understand the concepts well.
- 3. Chalked out your mandated and elective roles and gotten the final selection of your roles.
- 4. Developed a 100 year ultimate sub-vision in at least 1 of your roles and broken it down to quantifiable goals for the current week.
- 5. Learnt how to plot your TRQ1s and TRQ2s on your DS.
- 6. Plotted your current week quantifiable goals of one of your sub-visions in your DS.

Worksheet: Greatest accomplishment in life

Q: Given plenty of resources and time, what would you like your greatest accomplishment to be in this world?

Worksheet: Meaning of the word excellence

Excellence:

Worksheet: Titles of concepts

Meanings	Words
Identify the word which depicts the following meaning: “The picture of the future that one wants to see.”	
Identify the word which depicts the following meaning: “The reason for seeing this picture of the future.”	
Identify the word which depicts the following meaning: “How will this future be achieved?”	

Worksheet: The challenges and possible solutions to the discrepancies in the meanings

Challenges

1.

2.

3.

Solutions

1.

2.

3.

The Different Definitions of the words “Mission & 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

Worksheet: What is your vision for the year 2033?

Your age in 2033:

Your vision in 2033:

Worksheet: My Vision: First revision

Worksheet: My Vision: Second revision

Worksheet: My Vision: Third revision

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

Ali	Babar	Ahmed
<p>Good health:</p>	<p>Good health:</p> <ol style="list-style-type: none"> 1. Weight: 75-85 kg 2. Waist: 32-34 3. B/P: 115-125/75-85 4. Pulse: 82-88 5. Cholesterol: 180-190 6. Sugar: 80-95 	<p>Good health:</p> <ol style="list-style-type: none"> 1. Weight: 75 kg 2. Waist: 32 3. B/P: 120/80 4. Pulse: 80 5. Cholesterol: 185 6. Sugar: 110 7. Body-Fat Ratio: 8% 8. Endurance: Can jog 5 km, brisk walk of 8 km

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

Please explain the differences in choices of Ali, Babar and Ahmed regarding:

	Ali	Babar	Ahmed
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 more directions in his life in regards to what to eat, when and what to exercise and how much to sleep?

- Ali
- Babar
- Ahmed

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?

- Ali
- Babar
- Ahmed

Question 3: What percentage of people do you think fall in the three categories that these three individuals represent:

The percentage of people who belong to Ali's category (1): %

The percentage of people who belong to Babar's category (2): %

The percentage of people who belong to Ahmed's category (3): %

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

- Category 1
- Category 2
- Category 3

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

- Category 1
- Category 2
- Category 3

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

Functions vs. Dimensions

Functions	Dimensions
• Traction	• Big Engine
• Clearance	• 4WD
• Power	• Larger tires
	• Lower center of gravity

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. A vision greatly reduces the risk of realizing the worst case scenarios in life.
3. It helps us in our day to day decision making.
4. It gives us motivation.
5. It helps us fight adversity.
6. If we don't have a clear vision, we risk becoming the instrument of an undesired vision.
7. It helps us select some of our roles.

Functions of a vision

1. It gives us direction.

“The more clarity we have in our vision, the more directions in life it dictates.”

Worksheet: Group reading exercise

Passage from the ‘Magic of Thinking Big’¹:

“let’s probe a little deeper into the power of goals. When you surrender yourself to your desires, when you let yourself become obsessed with a goal, you receive the physical power, energy, and enthusiasm needed to accomplish your goal. But you receive something else, something equally valuable. You receive the “automatic instrumentation” needed to keep you going straight to your objective.

The most amazing thing about a deeply entrenched goal is that it keeps you on course to reach your target. This isn’t double-talk. What happens is this. When you surrender to your goal, the goal works itself into your subconscious mind. Your subconscious mind is always in balance. Your conscious mind is not, unless it is in tune with what your subconscious mind is thinking. Without full cooperation from the subconscious mind, a person is hesitant, confused, indecisive. Now, with your goal absorbed into your sub-conscious mind you react the right way automatically. The conscious mind is free for clear, straight thinking.

Let’s illustrate this with two hypothetical persons. As you read on you’ll recognize these characters among the real people you know. We’ll call them Tom and Jack. These fellows are comparable in all respects except one. Tom has a firmly-entrenched goal. Jack does not. Tom has a crystal-clear image of what he wants to be. He pictures himself as a corporation vice-president ten years hence.

Because Tom has surrendered to his goal, his goal through his subconscious mind signals to him saying, “do this or don’t do that; it won’t help get you where you want to go.” The goal constantly speaks, “I am the image you want to make real. Here is what you must do to make me real.”

Tom’s goal does not pilot him in vague generalities. It gives him specific directions in all his activities. When Tom buys a suit, the goal speaks and shows Tom the wise choices. The goal helps to show Tom what steps to take to move up to the next job, what to say in the business conference, what to do when conflict develops, what to read, what stand to take. Should Tom drift a little off course, his automatic instrumentation housed securely in his sub-conscious mind alerts him and tells him what to do to get back on course.

¹ Schwartz, David, *The Magic of Thinking Big*, Prentice-Hall, Inc. 1959

Tom's goal has made him supersensitive to all the many forces at work which affect him.

Jack, on the other hand, lacking a goal, also lacks the automatic instrumentation to guide him. He is easily confused. His actions reflect no personal policy. Jack wavers, shifts, guesses at what to do. Lacking consistency of purpose, Jack flounders on the rutty road to mediocrity.

May I suggest you reread the above section, right now. Let this concept soak in. Then look around you. Study the very top echelon of successful persons. Note how they, without exception, are totally devoted to their objective. Observe how the life of a highly successful person is integrated around a purpose."

Functions of a vision

2. A vision greatly reduces the risk of realizing the worst case scenarios in life

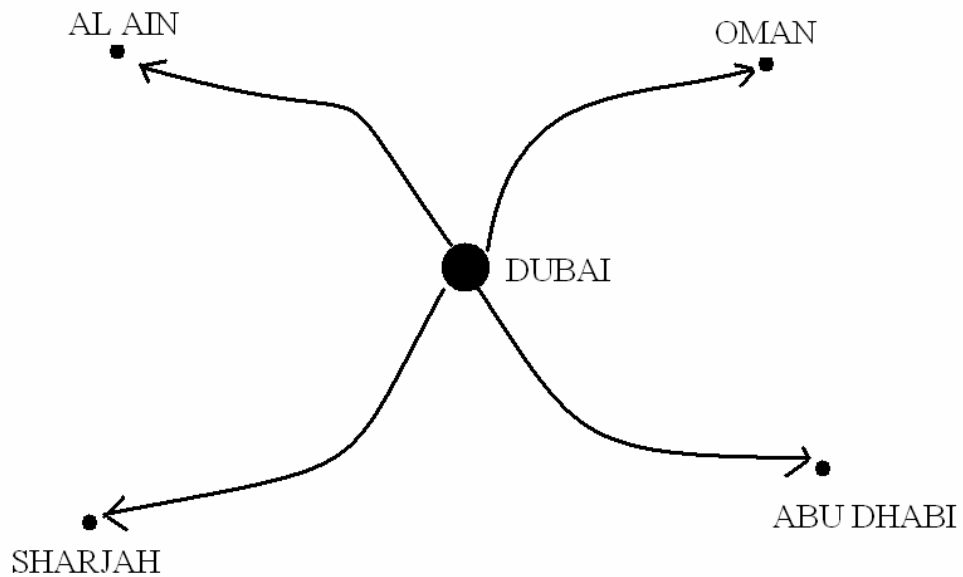
Statement: "I don't need a direction."

Tony #1: "All is fine."

Tony#2: "We'll cross the bridge when we get there."

Tony#3: "Everything is the will of Allah (swt)."

Tony #1: "All is fine."



Functions of a vision

“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 where you want to go, chances are you’ll get somewhere you never wanted to be, but the problem is that you’ll only know when you get there.”

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

“Without a direction, we are at risk!

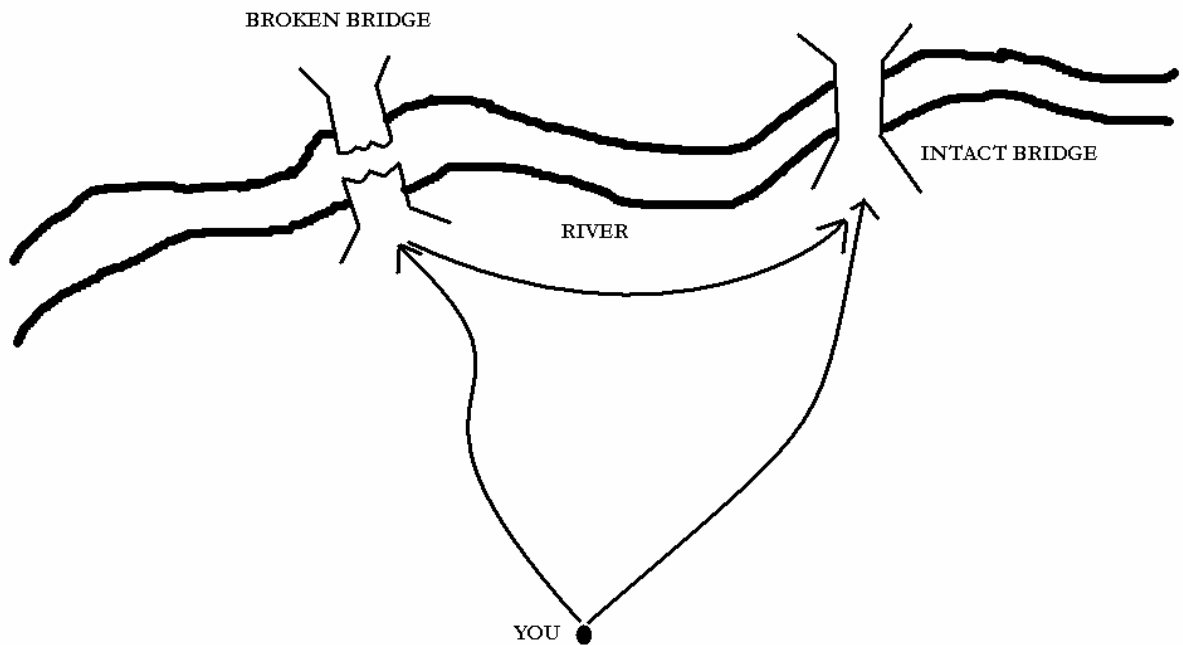
Without a clear vision, we don’t have a direction!

So, if $a=b=c$, then $a=c$,

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

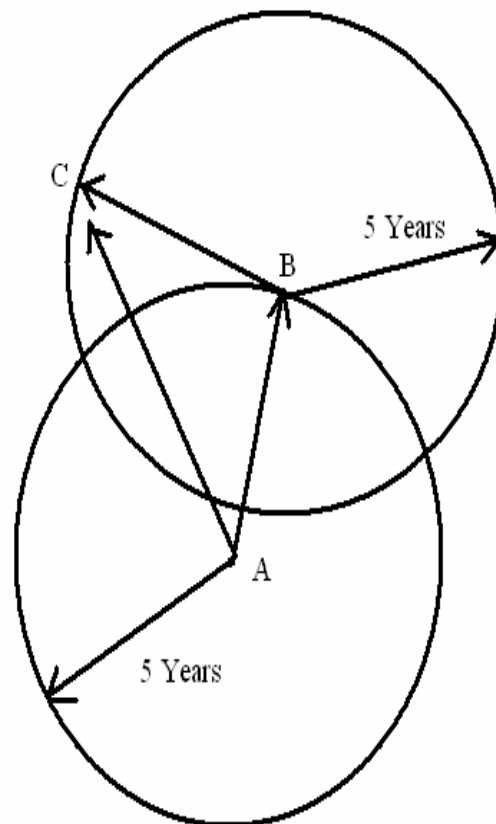
Functions of a vision

Tony#2: "We'll cross the bridge when we get there."



Functions of a vision

Tony#2: "We'll cross the bridge when we get there."

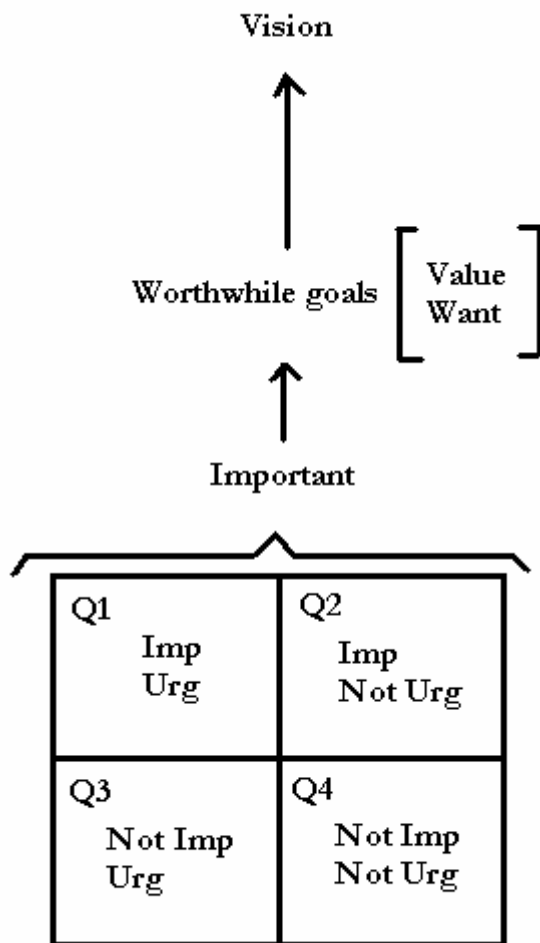


Functions of a vision

Tony#3: “Everything is the will of Allah.”

Functions of a vision

- 3. It helps us in our day to day decision making.

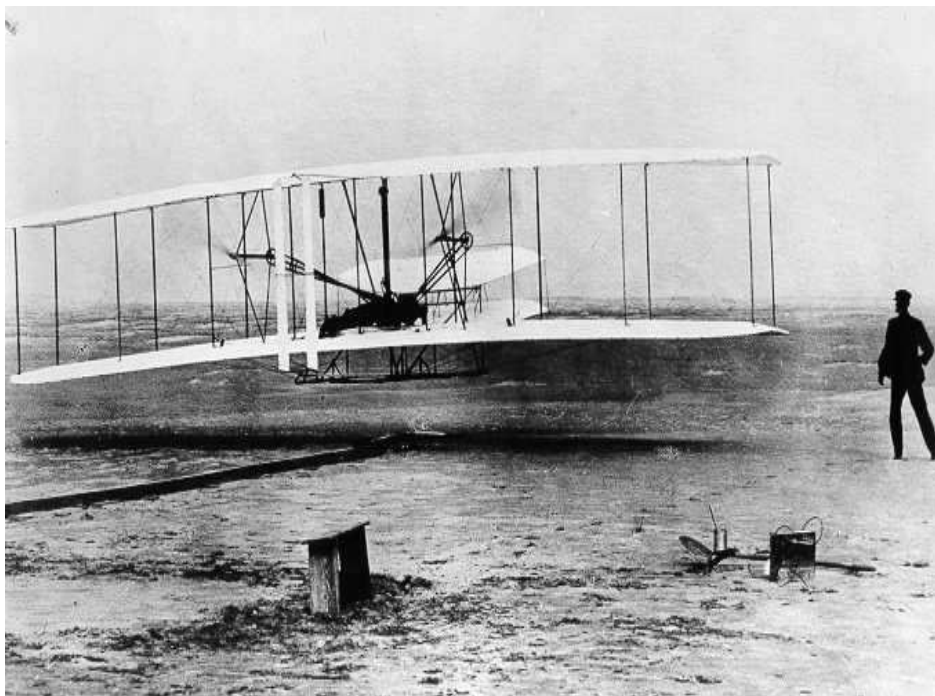


Dimensions of a vision

1. **Attainability:** What is the possibility of achieving your vision?
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.
4. **Clarity:** Clarity is defined as a vision having high lucidity but 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.
9. **Correctness:** The correctness of your vision is directly proportional to the soundness of your ideology.

Dimensions of a vision

1. Attainability: What is the possibility of achieving your vision?



Dimensions of a vision

2. **Lucidity:** An articulation of the vision which explains the main idea in clear and unambiguous terms.

An example of a low lucidity statement:

“I sell gold at different shops in the gold market of Doha, Qatar.”



Dimensions of a vision

3. Concreteness: The number of quantifiable elements and degree of quantification in those elements

Ali	Babar	Ahmed
Good health:	Good health: <ol style="list-style-type: none"> 1. Weight: 75-85 kg 2. Waist: 32-34 3. B/P: 115-125/75-85 4. Pulse: 82-88 5. Cholesterol: 180-190 6. Sugar: 80-95 	Good health: <ol style="list-style-type: none"> 1. Weight: 75 kg 2. Waist: 32 3. B/P: 120/80 4. Pulse: 80 5. Cholesterol: 185 6. Sugar: 110 7. Body-Fat Ratio: 8% 8. Endurance: Can jog 5 km, brisk walk of 8 km

Dimensions of a vision

4. Clarity: Clarity is defined as a vision having high lucidity but appropriate concreteness.

Ultimate Vision (UV)

A vision which, if not accomplished, remains relevant with any passage of time is called an ultimate vision. An ultimate vision has high lucidity but very low concreteness.

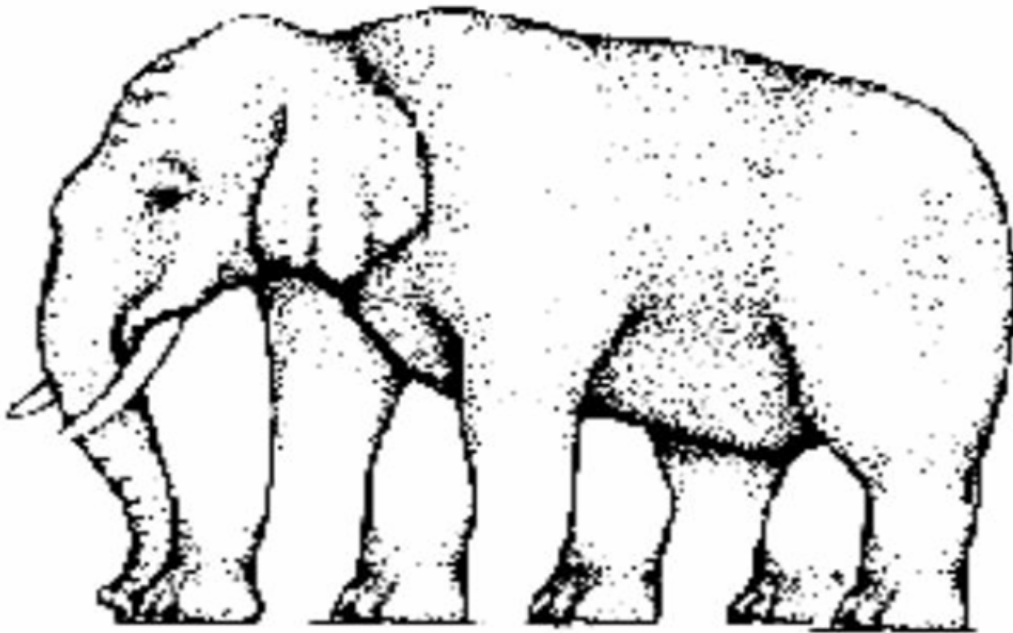
Intermediate Vision (IV)

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.

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

Dimensions of a vision

5. Complexity: How complex or simple is the main concept behind the vision.



How many legs does this elephant have?

Dimensions of a vision

6. Scale: The scale of your vision in terms of geography, time and depth.



Dimensions of a person

"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

Greatness: What is the level of sacrifice that you are willing to make for your vision?

Personal Organization:

- Ability to prioritize: What must be done now, what must be done next and what must not be done at all.
- Determination (Azm): The ability to keep commitments to yourself.

Leadership: The ability to share a vision with people and then to motivate and facilitate them to put in their efforts for the realization of the shared vision.

Balance in Roles: Our performance in any of our roles, mandated or elective, must not fall below the minimum performance levels dictated by our ideology.

Excellence: To do something in a fashion that in the available resources can not be done better.

Excellence

“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.

“To do something in a fashion that in the available resources can not be done better.”

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 *Ibadat*(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).

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)
Breadwinner
- Son in law
- Daughter in law
- Sister in law
- Brother in law
- Father in law
- Head of Marketing
- Head of Finance

Different types of roles

1. **Mandated Roles:** Those roles in life which your ideology does not allow you to directly drop under any conditions.
2. **Elective Roles:** Those roles in life which your ideology permits you to directly drop under certain conditions.

Worksheet: List your mandated and elective roles

Mandated Roles	Elective Roles

Definitions regarding balance

“Your success in one area of your life should not be at the cost of another area of your life.”

-Anonymous

“Our performance in any of our roles, mandated or elective, must not fall below the minimum performance levels dictated by our ideology.”

-Islamic paradigm

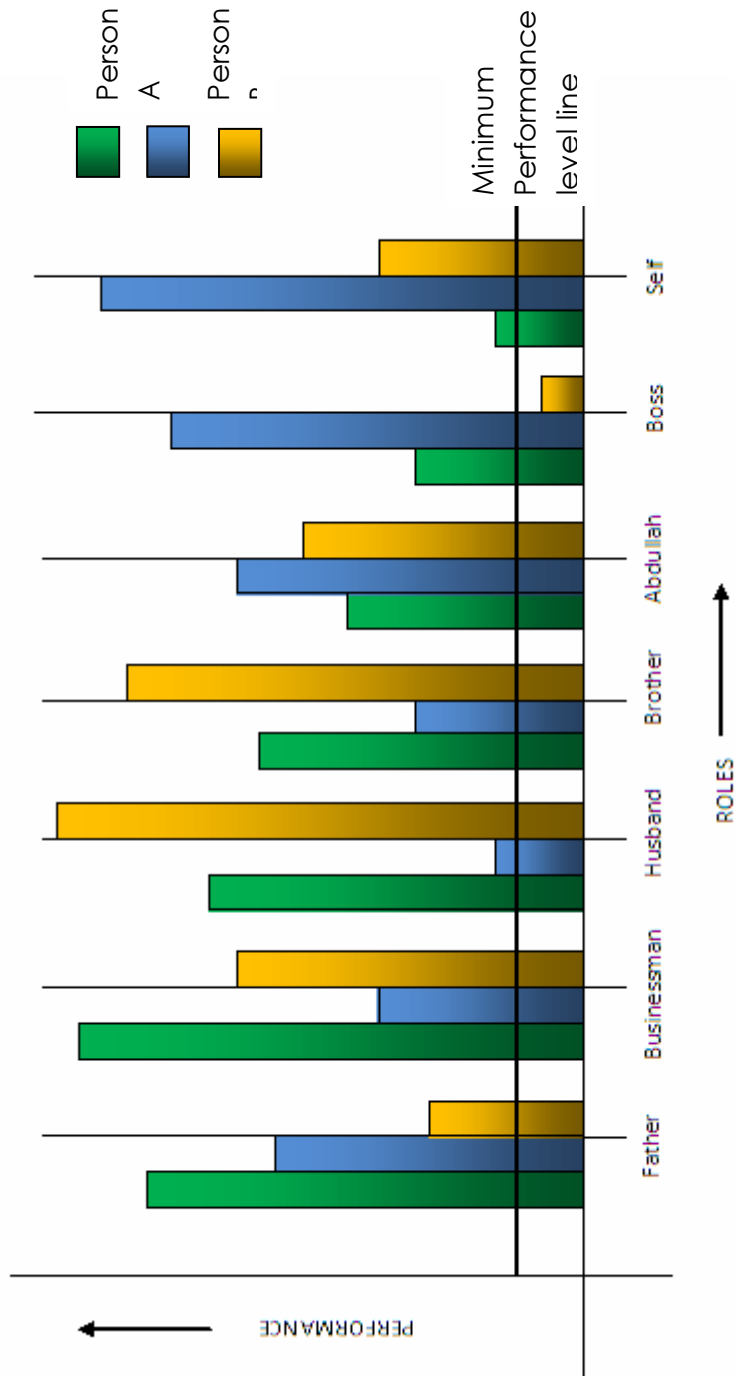
“The strength of a chain is the strength of its weakest link.”

-Anonymous

“The strength of a person is the strength of his/her weakest role.”

-Suleman Abmer

Balancing Roles Diagram



The Paradox Of Our Age¹

Today we have bigger houses and smaller families

More conveniences, but less time

We have more degrees, but less common sense

More knowledge, but less judgment

We have more experts, but more problems

More medicine, but less wellness

We spend too recklessly

Laugh too little

Drive too fast

Get too angry too quickly

Stay up too late

Read too little

Watch TV too much

And pray too seldom

We multiplied our possessions, but reduced our values

We talk too much, love too little and lie too often

We've learnt how to make a living, but not a life

We've added years to life, not life to years

We have taller buildings, but shorter tempers

Wider freeways, but narrower viewpoints

We spend more, but have less

We buy more, enjoy it less

¹ Written in 1995 by Dr. Bob Moorehead

We've been all the way to the moon and back
But have trouble crossing the street to meet our neighbors
We've conquered outer space,
But not inner space
We've split the atom
But not our prejudice
We write more, learn less, plan more, but accomplish less
We've learn to rush, but not to wait,
We have higher incomes, but lower morals
We build more computers to hold more information, to produce more copies
But have less communications
We are long on quantity,
But less in quality
These are the time of fast foods and slow digestion
Tall men, and short character
More leisure and less fun, more kinds of foods but less nutrition
Two incomes but more divorce
Fancier houses but broken homes
That's why I propose, that as of today, you do not keep anything for special occasion,
because every day you live is a special occasion
Search for knowledge, read more, sit on your front porch and admire the view
without paying attention to your needs
Spend more time with your family and friends, eat your favorite foods, and visit the
places you love
Life is a chain of moment of enjoyment, not only about survival

Use your crystal goblets, do not save your best perfume, and use it every time you feel you want it

Remove from vocabulary phrases like “one of these days” and “someday”

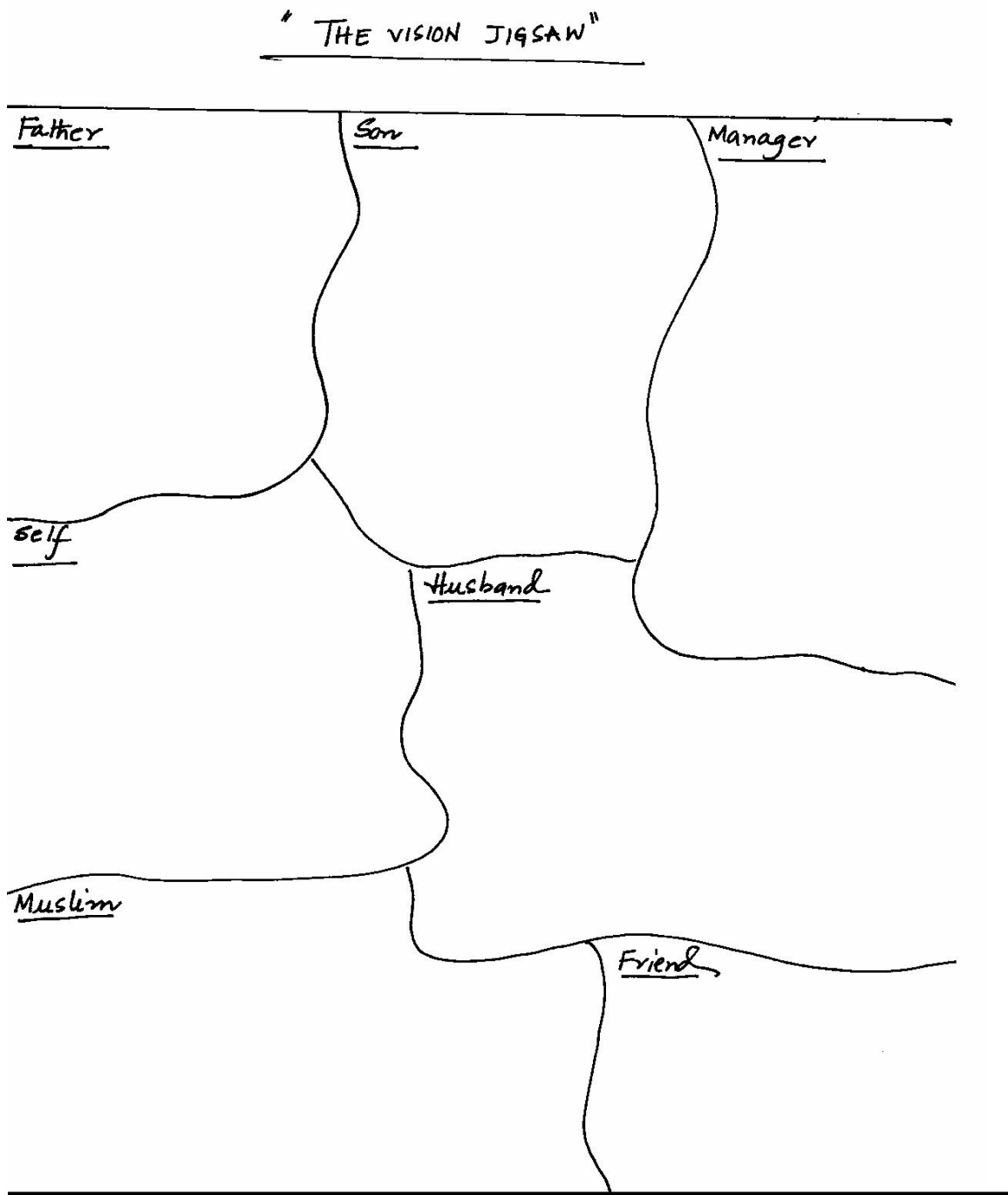
Let’s write that letter we thought of writing “one of these days”

Let’s tell our families and friends how much we love them

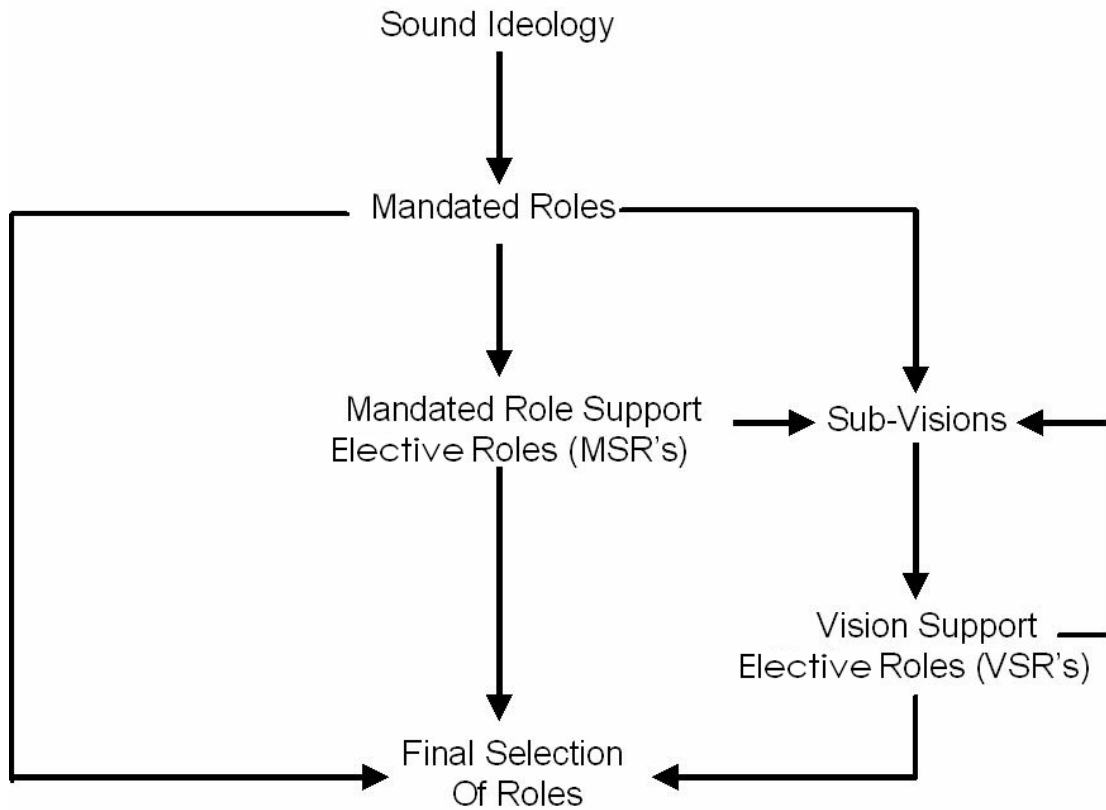
Do not delay anything that adds laughter and joy to your life

Every day, every hour, and every minute is special

The Vision Jigsaw



Final selection of roles



1. **Mandated Role Support Elective Roles (MSR):** An Elective role which is required to keep the performance of a Mandated role above the minimum performance level
2. **Vision Support Elective Roles (VSR):** An Elective role which is required to keep the performance of a corresponding role of a sub-vision above the minimum performance level.

Worksheet: Identifying MSRs and VSRs

Identify at least one MSR and one VSR in your life.

Worksheet: Find corresponding roles for USVs¹

	Roles	Ultimate Sub-visions (USVs)
1	Father	I want my father to have lived a vision oriented, healthy and a spiritually fulfilling life.
2	Son	I want my employees to be healthy, productive and to become assets for the community and the nation.
3	Citizen	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.
4	Business Owner	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 .
5	Self	I want to see my mother die in a state where she is happy, healthy and has pleased Allah (swt).
6	Wife	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.
7	Daughter	I want to see my people 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.

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 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. **Visions**

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 dimensions, albeit a little differently, in his book, 'The 8th Habit'.

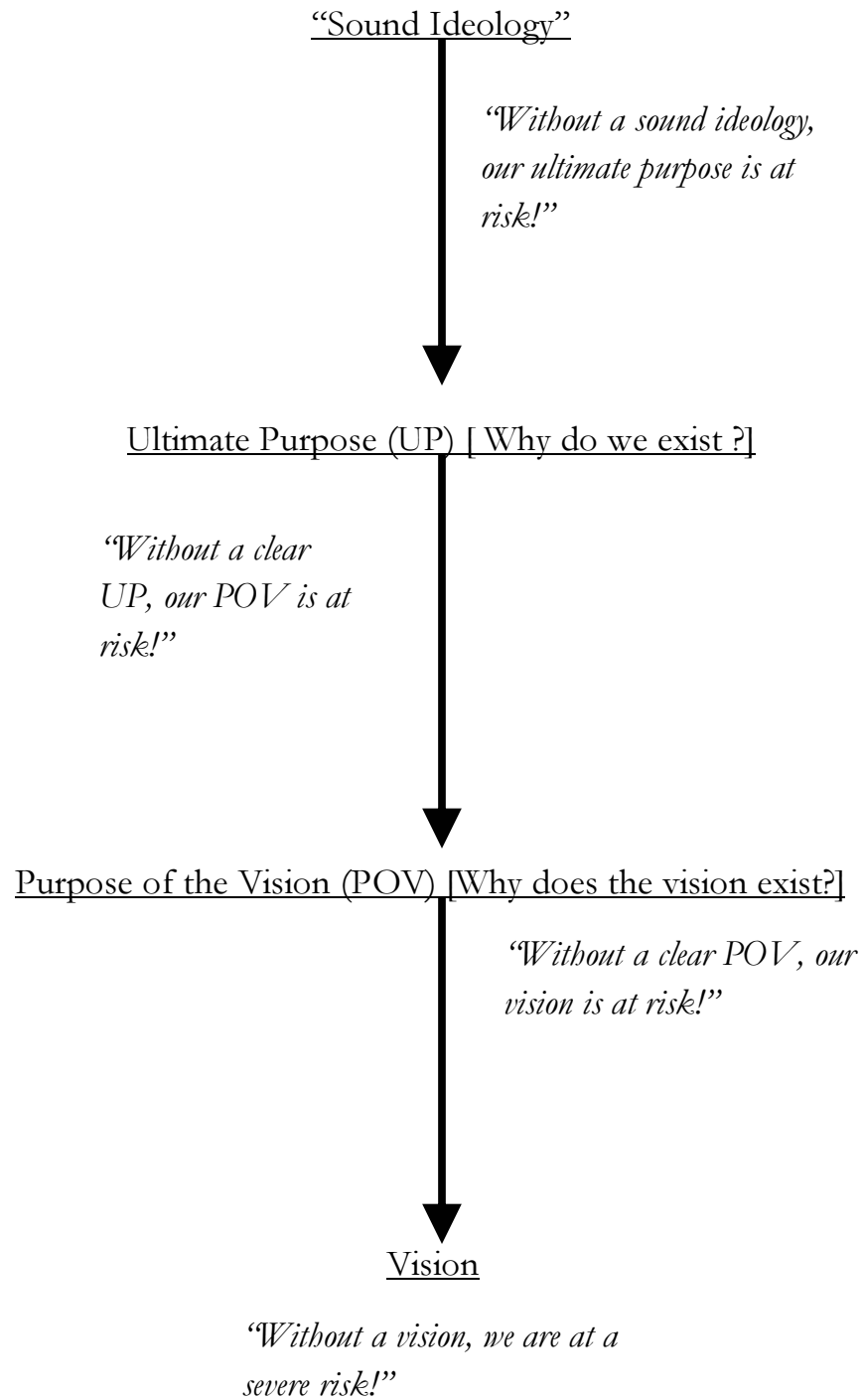
Ideology

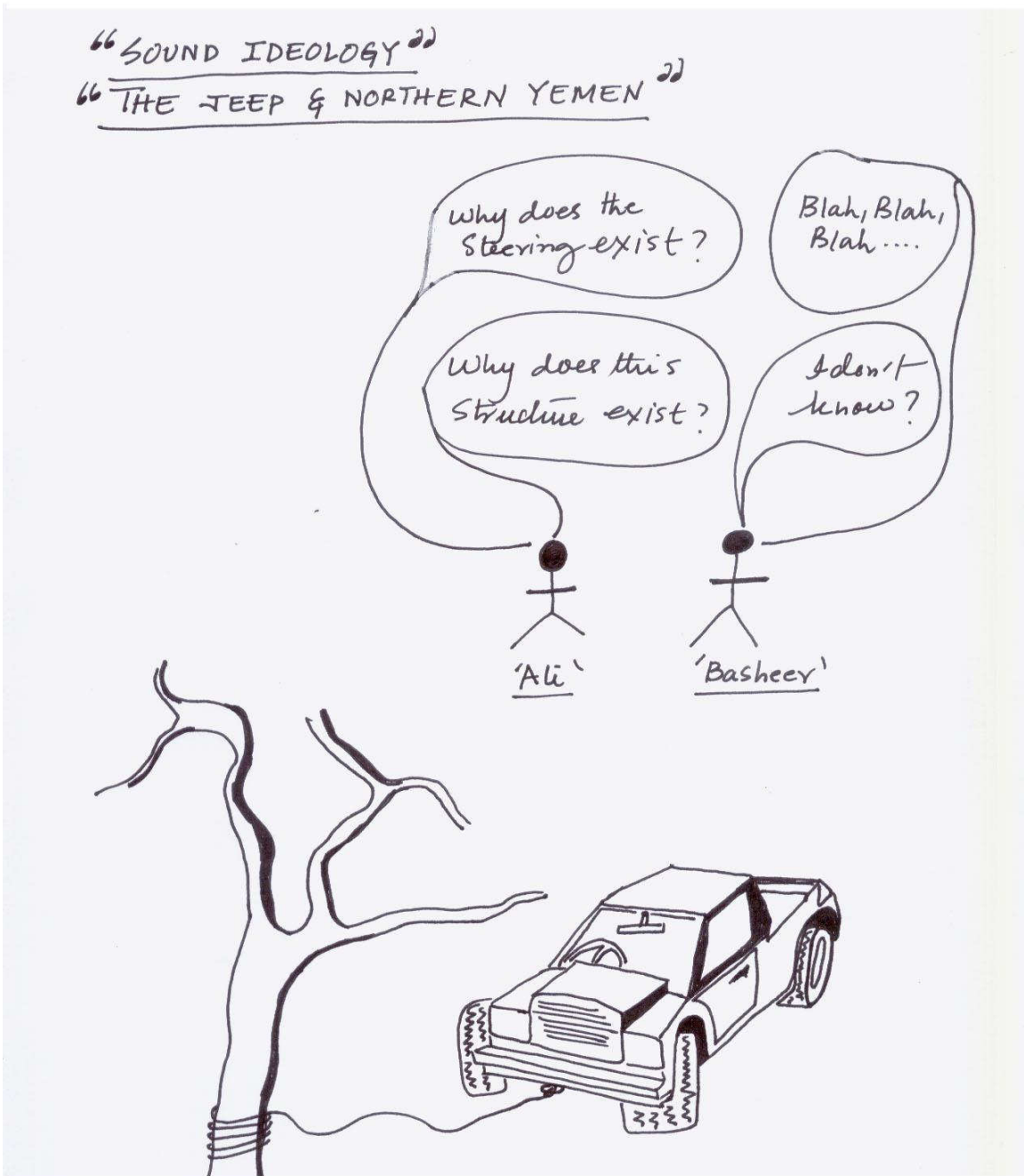
Merriam – Webster Dictionary defines ‘Ideology as:

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

“A systematic body of concepts especially about human life or culture.”

“A manner or the content of thinking characteristics of an individual, group or culture.”





"The Sand Castle"¹

Hot sun. Salty air. Rhythmic waves.

A little boy is on his knees scooping and packing the sand with plastic shovels into a bright blue bucket. Then he upends the bucket on the surface and lifts it. And, to the delight of the little architect, a castle tower is created.

All afternoon he will work. Spooning out the moat. Packing the walls. Bottle tops will be sentries. Popsicle sticks will be bridges. A sandcastle will be built.

Big city. Busy streets. Rumbling traffic.

A man is in his office. At his desk he shuffles papers into stacks and delegates assignments. He cradles the phone on his shoulder and punches the keyboard with his fingers. Numbers are juggled and contracts are signed and much to the delight of the man, a profit is made.

All his life he will work. Formulating the plans. Forecasting the future. Annuities will be sentries. Capital gains will be bridges. An empire will be built.

Two builders of two castles. They have much in common. They shape granules into grandeurs. They see nothing and make something. They are diligent and determined. And for both the tide will rise and the end will come.

Yet that is where the similarities cease. For the boy sees the end while the man ignores it. Watch the boy as the dusk approaches.

As the waves near, the wise child jumps to his feet and begins to clap. There is no sorrow. No fear. No regret. He knew this would happen. He is not surprised. And when the great breaker crashes into his castle and his masterpiece is sucked into the sea, he smiles. He smiles, picks up his tools, takes his father's hand, and goes home.

The grownup, however, is not so wise. As the wave of years collapses on his castle he is terrified. He hovers over the sandy monument to protect it. He blocks the waves from the walls he has made. Salt-water soaked and shivering he snarls at the incoming tide.

"It's my castle," he defies.

¹ Anonymous

The ocean need not respond. Both know to whom the sand belongs...

I don't know much about sandcastles. But children do. Watch them and learn. Go ahead and build, but build with a child's heart. When the sun sets and the tides take applaud. Salute the process of life and go home.

Determination of Sound Ideology

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

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

Visions) and POVs have a one-to-many relationship. Which means that one POV may have multiple USVs but one USV can't have more than one POV. Please do keep in mind that both USVs and POVs may have multiple elements and that is fine. Also, please keep in mind that these elements have a logical relationship to each other.

- c. **What is your UP?**
- d. **What is your personal ideology?**
- e. **Which element of this personal ideology have you used to come up with your UP?**
- f. **What are your evidences behind these elements?**
- g. **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 are many people who should be on this list and are not. 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?**

GORILLA WARFARE IN THE CONGO



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August 6, 2007

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The New Middle East

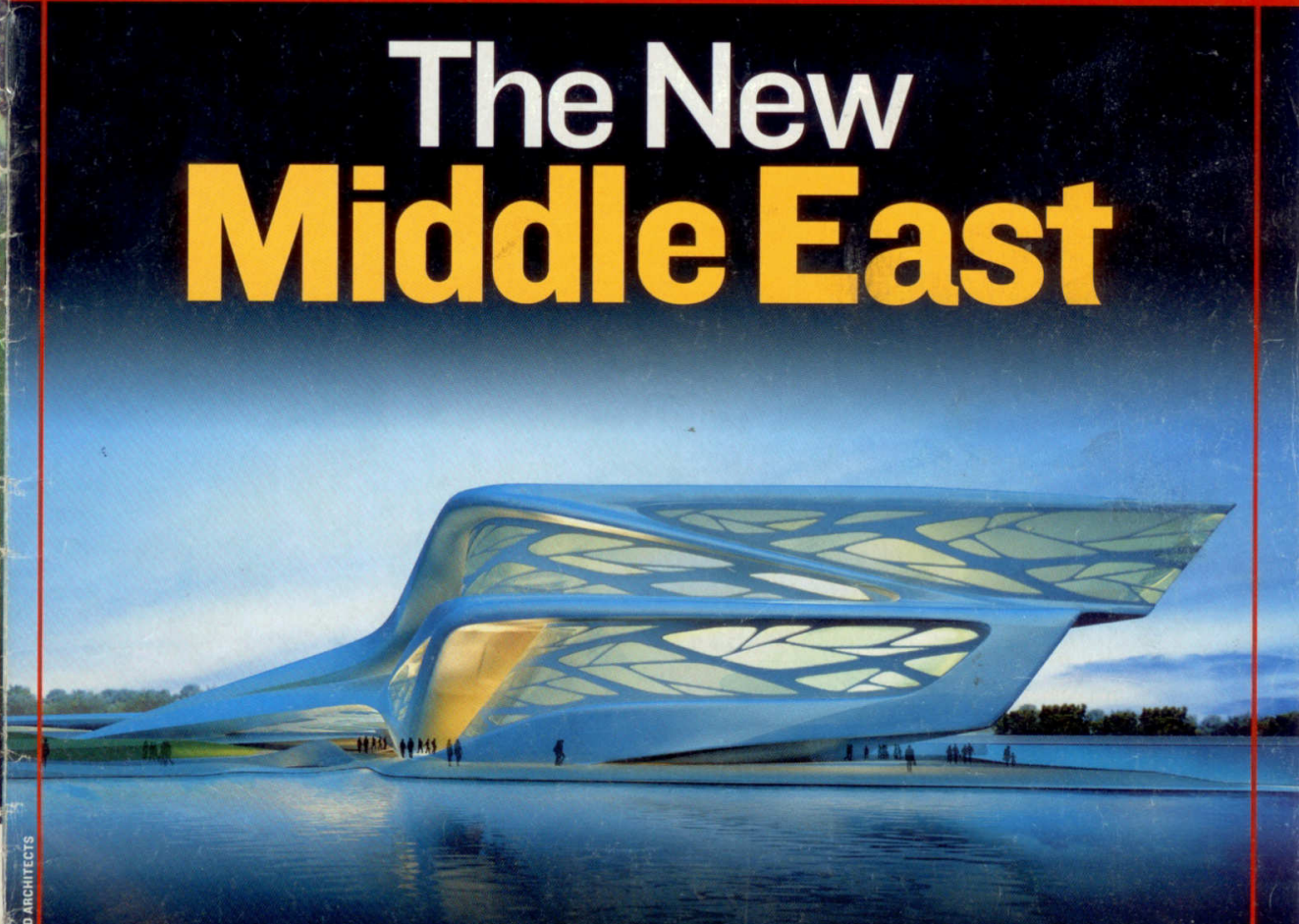


ILLUSTRATION COURTESY OF ZAHA HADID ARCHITECTS

**The Remarkable Rise of the Gulf
Could Transform the Region—And the World**

PLUS

**Arabia's Treasure Island
The Apolitical Sheik**

Rendering of the
Abu Dhabi Performing Arts Center



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World Affairs

THE CEO

MEET DUBAI'S LEADER:
ULTRAMODERN, APOLITICAL
AND OPEN FOR BUSINESS.

SHEIK

BY AFSHIN MOLAVI

HE WEARS A LONG, FLOWING THOBE AND A WHITE headscarf and smells faintly of *oud*, an ancient Arabian perfume. With his trim beard and loose sandals, he looks much as his ancestors might have nearly two centuries ago when they took over this tiny fishing village on the shores of the Persian Gulf. But Sheik Mohammed bin Rashid al-Maktum, the ruler of Dubai and the prime minister of the United Arab Emirates, is a thoroughly modern prince. From

his offices on the 44th floor of a sleek steel-and-glass skyscraper, he juggles nonstop cell-phone calls and dashes off salvos of quick-fingered text messages. "Sorry," he says with a wan smile to a visiting reporter. "It's a very busy time."

Indeed, Dubai is one of the fastest-growing cities on the planet—a bustling trade, services, tourism and financial hub for the Middle East and Asia, and increasingly even Europe. Its economy is expanding at about 16 percent a year, roughly double that of sizzling China. Business people and multinational companies from Microsoft to Goldman Sachs are flocking in, along with some 6 million tourists a year. With more shopping malls per capita than anywhere else in the world—not to mention the Dubai World Cup, the glitziest horse race around—Dubai is fast developing into a destination that weirdly couples Vegas with Hong Kong. "Sheik Mo," as often admiring expats call him, presides over all as part modern CEO, part traditional Arab ruler, part merchant prince and part showman.

In a region where everything is political, Dubai's greatest distinction—and the secret of its prosperity—is that it is almost utterly apolitical. Here, globalization's triumph has been almost complete. Economically, it is inspiring imitators throughout the Arab

world. Everyone, it seems, is setting up free-trade zones, cutting taxes, creating industrial "cluster cities" and undertaking gargantuan feats of real estate and infrastructure in an attempt to lure tourists, trade and investment along the lines of the "Dubai model." Even Muammar Kaddafi of Libya—he of the green book of "Islamic socialism"—has reportedly been toying with the idea of establishing a Dubai-style "open city" to help bring his long-closed country into the international mainstream.

What remains to be seen, however, is whether Dubai will inspire political imitation as well, especially in a region plagued by failure and stagnation. To be sure, Dubai is no democracy. Sheik Mohammed has almost limitless power to mold his city as he chooses. Yet neither is Dubai a traditional Arab dictatorship, where the Mukhabarat (secret police) breathes down your neck.

It's also unlike Egypt or Iran or Syria or other troubled states in another sense. The populations of those countries may be poorer and less satisfied with life, yet Egypt and Iran, at least, have vibrant civil societies—bloggers and intellectuals and activists who challenge the state (and often serve jail time as a result). In Dubai, there is no real opposition to the ruling Maktum family. That's partly because "locals" make up only one eighth of the popu-

lation—and benefit from an elaborate welfare system—and partly because the historic Dubai social contract between ruler and ruled is mostly a mercantile one (and the merchants are mostly happy).

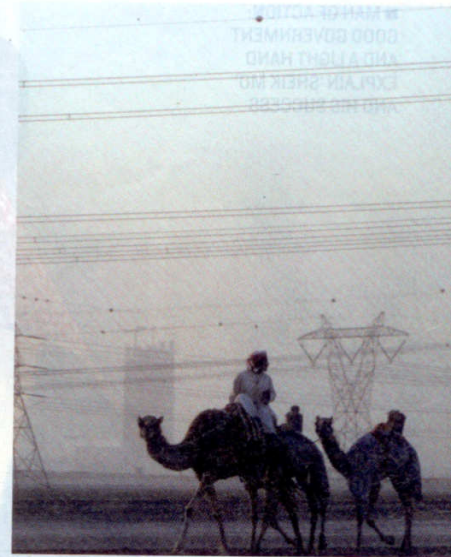
But it's also because Dubai is well run and honest, in stark contrast to almost every other government in the region. The World Economic Forum ranks the United Arab Emirates as the most competitive economy in the Arab world. When Dubai is isolated from the rest of the U.A.E., it gets even better, ranking ahead of Japan, Britain, even Germany in terms of government efficiency and economic competitiveness, according to a report by the prestigious Swiss IMD International Business School. "The story of Dubai is the story of good governance," says Fadi Ghandour, a Jordanian businessman who spends half his time in Dubai. "Good governance does not require democracy or free elections. What is required is a good leader with a vision and accountability, and Dubai has one in Sheik Mohammed."

It would be wrong to call Dubai undemocratic, in this sense. It is more *ademocratic*, says the journalist Othman al-Omeiri, the well-known publisher of the online liberal Arab newspaper Elaph.com. "Sheik Mohammed has shown us that efficient management of the state, a lightly regulated private sector and social freedoms might be more important at this moment in Arab history than free elections." Of course, Sheik Mohammed does not rule alone. Like other Arab rulers of the Persian Gulf, he consults with local notables through the age-old system of *majlises*, gatherings of citizens to discuss public issues—though some grumble that these "consultations" generally amount to statements of what he plans to do. Other U.A.E. nationals complain that development is moving too fast, that their local traditions

■ **MAN OF ACTION:**
GOOD GOVERNMENT
AND A LIGHT HAND
EXPLAIN 'SHEIK MO'
AND HIS SUCCESS



World Affairs



■ BUILD IT AND THEY'LL COME: A FOREST OF NEW CONSTRUCTION RISES OVER NIGHTTIME DUBAI; CAMEL HANDLERS EXERCISE THEIR ANIMALS AT DAWN

are being subsumed in a world of 21st-century shopping, frolicking tourists (some of whom can be seen topless on beaches) and the incessant sound of construction cranes.

Of course, any society that experiences such dizzying development will feel growing pains. The sheik himself often likens economic development to war. "Let our victims be poverty, backwardness and ignorance," he says. In a region where some 100 million jobs need to be created by the year 2020 just to keep up with the overwhelmingly young population, and where one in two young Arabs have said they'd prefer to

might logically ask—the Hosni Mubarak and King Abdullah? The answer is that he doesn't. Sheik Mohammed is not a head of state. His little city is part of a larger federation, the United Arab Emirates, albeit with significant autonomy. Though he is also prime minister and Defense minister of the U.A.E., he generally leaves the foreign-policy portfolio to the capital, Abu Dhabi. As a result, he doesn't get too deeply involved in the high politics of Israeli-Arab peace, of the Iraq War, the Shia-Sunni rift. Thus when the Saudi King Abdullah—who has emerged as a regional elder statesman,

and Harvard's Kennedy School. And he has little time for politics. He once told a British ambassador, "Whenever Tony Blair or Gordon Brown wants to see me, I'm happy to do so, but please don't bring me a stream of ministers. I don't have the time. But bring me any British CEO," he added. "I have time for that."

Sheik Mohammed strategically holds democracy at bay with economic development. Indeed, he has said as much on several occasions. "If the cart is politics and the horse is the economy, then we have to put the horse before the cart and not the other way around," he once famously declared. He also lives by the dictum of his father, the late Sheik Rashid, who was known for the statement "What's good for the merchants is good for Dubai." Dubai rulers have lived by that motto since they took over the city-state in 1831. A local ruler who decided to flout these rules would not only be bucking more than 170 years of tradition—he would also most likely be writing his own obituary, as the small but tightly grouped system of leading families and Maktum princes would find a way to push him out.

For the past 150 years, resource-poor Dubai's challenge has been how to escape the shadow of its wealthier, more powerful neighbors. The answer was to promote openness—little regulation, no taxes, low customs fees and minimal government intrusion into business affairs. It worked then, as it does today. Dubai's strategy remains the same variant on "build it and they will come": build the infrastructure

HERE, GLOBALIZATION'S TRIUMPH HAS BEEN COMPLETE, AND DUBAI'S MODEL IS INSPIRING IMITATORS THROUGHOUT THE ARAB WORLD.

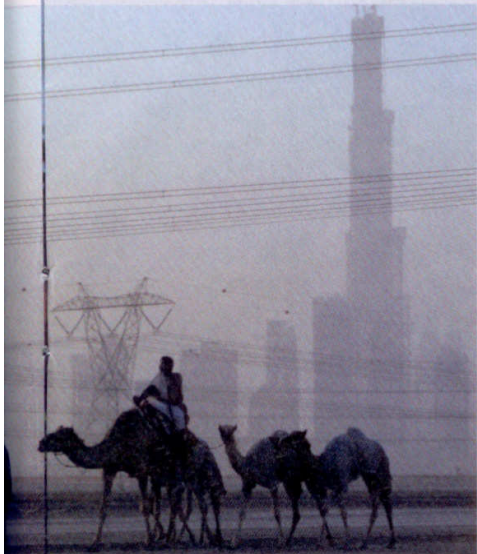
leave their home country, this "war for development" could be exactly what's needed.

This kind of talk might impress the technocratic and business elite of the Arab world's "Davos crowd," but it doesn't win as much applause from the broader Arab street beyond Dubai. Yet while most Arab opinion polls give high marks to the region's revolutionaries, not its modernizers, Arabs and Iranians regularly vote with their feet by leaving places like Beirut, Gaza and Tehran for Dubai.

The city-state remains oddly apolitical in another sense. How does Sheik Mohammed compare with other Arab rulers, one

a sort of "wise man" of Arab politics—hosted Arab and international leaders in Riyadh at the Arab League summit in March, Sheik Mohammed was nowhere to be found. He was preparing to visit India, where he signed some \$20 billion of deals and joint ventures.

With his mercantile instincts, some compare Sheik Mohammed to Lee Kuan Yew, who guided the rise of Singapore as a global financial and trade center. The sheik himself brushes aside comparisons. But recently he inaugurated the new Dubai School of Government, in partnership with the Lee Kuan Yew School of Public Policy



DAWN ON A RACETRACK NEAR THE 'NEW DOWNTOWN' DEVELOPMENT SITE; JUST ONE OF THE MANY LUXURY STORES IN DUBAI'S 'MALL OF THE EMIRATES'

for business to flourish, create a pie big enough for everyone, leave the merchants alone and let rising prosperity solve your political problems. The merchants continue to stream in; the latest wave have been Chinese.

DUBAI IS ALSO BLESSED WITH geography. It's a shorter flight to Mumbai than to Cairo. It has benefited as much from Iranian capital, Indian merchants and South Asian labor as from its Arab neighbors. Today it stands at the confluence of the New Silk Road—the growing trade and business corridor between the Middle East and Asia—and benefits from the rising fortunes of India, the economic incompetence of Tehran (which would be a more natural Silk Road hub) and the excess liquidity in search of investment available in the oil-rich Gulf states.

Meanwhile, Dubai has avoided getting sucked into regional conflicts. "I don't know who's a Sunni and who is a Shia," says Sheik Mohammed. "And I don't care. If you are good to your neighbor and work hard, then Dubai has a place for you."

A city-state with some 150 nationalities, Dubai is remarkably free of ethnic and religious conflict. As Sheik Mohammed sees it, religious and ethnic strife are almost prehistoric so long as globalization holds sway and growth continues. "Why not?" he asks when criticized for building

the world's tallest office tower, or plotting to make Dubai a financial center on the scale of Geneva or even London. The questions, of course, become harder to answer when the subject turns to the exploitation of laborers that goes into Dubai's building boom—a situation Human Rights Watch referred to as modern-day slavery. The organization has described "wage exploitation, indebtedness to unscrupulous recruiters, and working conditions that are hazardous to the point of being deadly" and complained that local laws offer "a number of protections, but for migrant construction workers these are largely unenforced." The negative publicity has helped improve the treatment of laborers somewhat; bad press is not good for a rising emirate fed by international commerce with almost limitless ambition.


"It's staggering," says Ali Al-Shihabi, a Princeton-educated investment banker. "There are seemingly no limits to what Sheik Mohammed sees for Dubai." Economic growth of 11 percent annually? A tripling of GDP by 2015, or \$44,000 per capita—making Dubai one of the richest places on earth? Plans for Emirates Airlines to grow into the single biggest airline in the world, larger than Lufthansa or British Airways? It sounds like megalomaniacal fantasy, yet not to Sheik Mohammed. Trained as a fighter pilot, he once famously said of his plans: "I have only one speed. Full throttle."

He regularly criticizes his fellow Arab rulers for falling behind the rest of the world, particularly in developing their

economies. "There is a wide knowledge gap between us and the developed world in the West and in Asia," he recently said. "Our only choice is to bridge this gap as quickly as possible, because our age is defined by knowledge." With that, he made a bold announcement: he would endow a \$10 billion fund for regional education "to build a knowledge-based society."

It's interesting to speculate what might happen in other Arab nations if only their rulers were as focused on development and economic opportunity as Sheik Mohammed. Ali Al-Mosawi, a Baghdad-based businessman and frequent Dubai visitor, once marveled: "If Saddam Hussein had only a small amount of Sheik Mohammed's instincts, he would still be in power today, he would be loved and Iraq would be one of the richest countries on earth. Instead, he looted and raped the country and he is now dead." Amr Hamzawy, the noted political scientist at the Carnegie Endowment for International Peace in Washington, says: "Dubai can't really be compared to Egypt or Iran or Saudi Arabia. Their histories are far too different, but all of the states can learn from Dubai's efficiency."

Sheik Mohammed, however, has little time to reflect on history or indulge in comparisons. "What you see today is only 10 percent of my vision," he says as he sits in his office, juggling those phone calls. "I'm sorry," he says again. "I must go now. This one is urgent." And in an instant he is gone, trailing a scent of oud and a sense of possibility as Dubai's dream hurtles forward. ■

 Read how Sharjah city tried to buy culture at extra.Newsweek.com

“I Have A Dream”**Dr. Martin Luther King Jr.**

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

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

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

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

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

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

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

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

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

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



We cannot walk alone.

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

We cannot turn back.

There are those who are asking the devotees of civil rights,

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

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

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

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

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

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

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

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

I have a *dream* today!

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

I have a *dream* today!

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

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

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

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

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

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

And so let freedom ring from the prodigious hilltops of New Hampshire.
Let freedom ring from the mighty mountains of New York.
Let freedom ring from the heightening Alleghenies of Pennsylvania.
Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that:

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi.

From every mountainside, let freedom ring.

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

Free at last! Free at last!

Thank *God* Almighty, we are free at last!

Basheer: A friend's farewell¹

March, 1999

The assassin didn't have to wait for long in the cold winter morning: Basheer was seldom late.

I was in Florida raising funds when the news came. It was a shock: I was with him just a couple of months ago. The sequence of events, as they probably occurred, flashed into my mind.

Basheer had to be in the office in Dushanbe—the capital of Tajikistan—by 8:00 AM to let the other officers in. Dawlat Baig picked him up at 7:40 AM, 100 hundred meters from his apartment in the suburbs. Facing a wholesale market, the street is very busy in the morning. I had accompanied Dawlat Baig a number of times. As we would pull up the car, Basheer would appear out of the sea of people, walking fast with long purposeful strides with an air of confidence and mission. To be at the intersection on time he would have left at least 5 minutes earlier, putting him in the line of fire at precisely 7:35 AM on Monday, January 11, 1999.

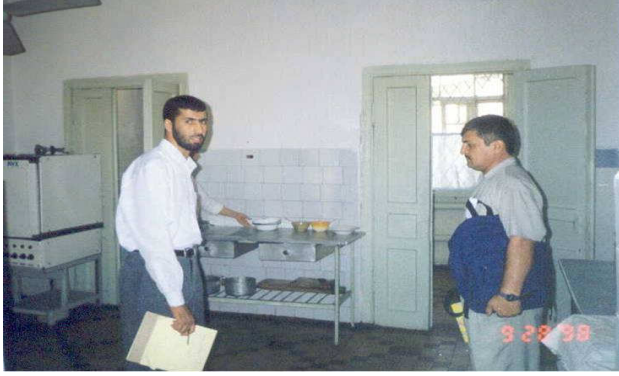
The first time I met him was at the Tajik refugee-camps in Afghanistan in 1997. He was tall, slim and strongly built. He had become fluent in Persian and wore traditional Afghan dresses. What gave him away were his strong Arab-Berber features. A smile was never far from his stern face, which spoke of years of struggle and hardship.

The oldest son of a government officer, he came from a village 200 miles from the capital of Algeria. He gave up his studies in Engineering to help out in Afghanistan during the Soviet invasion. He later joined BIF² to provide relief assistance to the Tajik refugees in Afghanistan.

Life was hard in the camps in Kunduz and Takhar—the northern Afghan provinces

¹ Written by the former manager of Basheer

² Benevolence Int'l Foundation



bordering Tajikistan—with no electricity, running water or communication with the outside world. Food and medicines were always limited. Malaria, Typhoid and TB were close to assuming epidemic proportions. Basheer was going down with Typhoid every year, spending weeks in bed. Kunduz was

a lawless area then. A few months prior to my trip, bandits had fired at his jeep, narrowly missing him. None of these challenges had shaken his resolve.

I once asked him how he managed to stay there for five years. “I can’t see myself deserting these people.” He had said: “I see myself as holding a post. If we leave, the vultures will come in.” He was referring to some of the secular organizations. Alarmed by the return of the Tajik refugees to Islam, they were trying to get the Muslim relief organizations to leave. These organizations had one camp in their control where they distributed music and movies while the children in the Muslim-run camps learned Quran.

He had kept in touch with his family through letters, which would take up to six months to get to Algeria from the forgotten Mountains of Afghanistan. Basheer’s younger brother, whom he had last seen as a young boy, was in college now. One of his sisters had gotten married. We decided to arrange for a phone call. Using a wireless set, we connected via radio to Peshawar and then through telephone to Algeria. It was a joyous occasion, as the family hadn’t heard his voice in five years.



They initially failed to recognize him as out of emotion, he could only speak in his adopted Persian. He had broken down during the call and wept.

Basheer managed a staff of 24 Tajik Muslims in the refugee camps and I could see the love and respect that flowed towards him. I didn’t have a shred of

doubt that these Tajiks could have easily stood in the line of fire for him.

He was like a father to the orphans who had known him for 5 years and loved him dearly. Some, who were orphaned very young, didn't know their fathers but they knew Basheer. I asked some of the young orphans—I didn't ask the older kids, as they understood—where the money for their sponsorship came from. They pointed to Basheer. I explained that Basheer was just an officer and the money came from the Muslims in the US. They weren't convinced: it was Basheer who cared for them and had been with them for years. To those little, simple minds that was what really mattered. I gave up. I wish I could tell them now that Basheer gave much more than care: he ultimately gave his life.



This dedication and compassion endeared Basheer to the Tajik Muslims. He loved them and yes, they loved him. He had gradually become an inalienable part of the Tajik cause, a hero who had come from a far away land. As the Tajik Muslims struggled in their war against the Communists, Basheer stood by them, supporting their

orphans, running clinics, sharing their joy and wiping their tears. His presence whispered to the Tajiks, 'I believe in you and your struggle. Don't give up.'

A cease-fire took hold and there were reports that the refugees may move back to Tajikistan. Basheer asked me whether we would move BIF into Tajikistan. I told him that we were thinking about it. "If BIF goes into Tajikistan, I would like to continue with you." He said. I asked him what he would do if we didn't move in. He paused. "I belong to the Tajik struggle. I will go to Tajikistan with the refugees."

In the summer of 1997, the refugees started moving back into Tajikistan bringing an end to the five years of exile. Deciding to start work in Tajikistan, we established an office for BIF in Dushanbe in November of 1997 and later arranged for Basheer and the staff to move from Afghanistan.

A few months after moving to Dushanbe, Basheer married a Tajik sister by the name of Sadbarg—the only child of a local family. The mother requested Basheer to move

in their apartment where they had lived for so long. She was widowed in this apartment when Sadbarg was very young. Basheer agreed.

The Muslims signed a peace agreement with the Russian backed Government and the overall situation started to improve.

We took Dr. Nazr-ul-Islam—a surgeon from England—to Dushanbe and established a TB hospital for children. Furthermore, we continued with the sponsorship of the orphans; started supporting families of men disabled in the war and started rebuilding homes of orphan families destroyed during the war.

A group of young sisters, who had set up an Islamic study group in Dushanbe, approached us for help. Concluding that the sisters were high on enthusiasm but low on knowledge, we decided to teach them the fundamentals of Islam and prepare them to reach out to more women in Dushanbe. We gave Nurudin—a graduate of the Islamic University in Medina¹—the charge of the program.

Nurudin had come to Afghanistan in 1993 and had set up an Islamic School for Tajik students in the refugee camps. This is when Basheer and Nurudin became friends. After the cease-fire, Nurudin had moved independently to Tajikistan where he had also married a Tajik sister. He had started some Dawah² programs in the mosques in and around Dushanbe.

When we decided to sponsor the Sister's Dawah program, Nurudin was like a gift from Allah (swt): he was there; married to a local sister; spoke fluent Persian and above all, was a gifted scholar.

The classes started in March of 1998 with a group of 32 sisters and 20 brothers. Unfortunately, the political situation started deteriorating. Soon it became apparent that a cold war was taking shape fueled by the Secular and Communists elements to undermine the Islamic movement in Tajikistan.

On June 15, 1998, only three months since the start of classes, Nurudin was shot and martyred outside his apartment. Only 36, he left behind a pregnant wife and a four-month old daughter, Asma.

¹ A holy city in Saudi Arabia

² Calling towards Allah

No one claimed responsibility and the Tajik Government denied any involvement. ‘Could it have been the Russian intelligence?’ we were left wondering, ‘Or could it be the breakaway Communist faction—which had split from the Government—and violently opposes the peace agreement?’

Nurudin was also involved in Dawah programs in some of the mosques in and around Dushanbe, an activity he had started even before joining us. Also, his brother-in-law was a known commander of the Muslim troops.

The shroud of mystery surrounding Nurudin’s death left us all guessing. The only thing confirmed was that he was killed for being identified as a Muslim activist but how much his death had to do with working for BIF, we could not tell. We were faced with a question: ‘should we pull out of Tajikistan on the basis of our unconfirmed suspicions?’ By the grace of Allah (swt), our work was directly saving lives in the TB hospital. We immediately froze all Dawah activities. Our staff of 9 people in Dushanbe included two foreigners so we had reasons to be worried. Our CEO traveled to the area and told both Basheer and Dr. Islam that they could leave if they wanted to. Both refused saying that we need not worry since we were no longer involved with Dawah and the relief services being offered to Dushanbe were badly needed. Soon a contract was signed between BIF and the Ministry of Health, finalizing the administration of the TB hospital. With all Dawah activities frozen and only relief projects remaining, we reasoned that the anti-Islamic elements—if indeed they were behind Nurudin’s death— would surely back off. I arrived in Dushanbe for three weeks in September of 1998 to restructure the operations, gather information and personally evaluate the situation. Everything appeared under control. Our office in Dushanbe faces the parliament building in the Independence Square. A statue of



Firdousi, a famous Persian poet, stares down at the beautiful gardens lining the main street. In these gardens are small cafés where one can dine on a lunch of rice and Kabab¹ on tables scattered under the tall trees. Basheer and I would walk down, have lunch and talk. Surrounded by the rustle of leaves in the autumn breeze, we would spend hours talking with the

snow-capped Pamir Mountains in the background.

¹ Grilled meat

These meetings are now memories to be cherished for the rest of my life. We talked about a lot of things: our time spent together in Afghanistan, our families, BIF, the political situation and our plans for the future. I was amused with Basheer's accounts of adjusting with his in-laws and how they were adjusting to him as a foreigner. They were impressed with his honesty and commitment to a cause. He was investing a great deal of time with Sadbarg and was very proud that she was quickly picking up Islamic knowledge.

In one such meeting I asked him why he didn't leave Tajikistan after the death of Nurudin. "My mother-in-law would be left alone." He said. I smiled. We both knew that there was more to it. I was also his manager and he was aware that I could have asked him to leave. He was careful in wording his answer. "Look," he was very serious and thoughtful, "you know that I have given myself to this cause. I know that I am in Tajikistan for no other reason but for Allah (swt)," then he paused, "and if I were to die, I have the confidence of knowing that I shall be a Shaheed¹." We visited the grave of Nurudin in Dushanbe. I fought tears as I read Fatiha²; the death of the Sahaba³ dying for Allah (swt) in far away lands came to my mind. 'Nureddin' I felt like saying softly, 'you left too high a standard for us to follow.' Little did I know that in a couple of months Basheer—then standing by my very side—would also be brought here.

Basheer was shot at point blank range. I can conjure an image of his assassin, most likely a local Tajik clad in a black suit—so common in Dushanbe—walking up to him as he stepped out of his home. Alone and unarmed, Basheer stood no chance and was hit a total of 7 times in the chest and the head. The \$600 in his pocket—a lot of money in poverty stricken Tajikistan—were not touched. I could envision the residents filing into the street on hearing the shots including Sadbarg and her mother.

Basheer was 34, at an age when most of us start thinking seriously about life. It would take us lifetimes to do what he did in his last 12 years.

For Sadbarg—who had lost her father when young—he would be a dream forever: a young handsome man who came from continents away to struggle along her people;

¹ One who dies for the cause of Islam

² A chapter from the Quran

³ Companions of the Prophet Mohammed (sas)

who married her; led her closer to Allah (swt); gave her joy and walked out of her home one fine morning never to return.

For us he was and will remain an inspiration, a statement that this world is worthless in front of the hereafter and if it takes our lives to establish Islam, then so be it. While we talk, write and lecture about sacrificing for Allah (swt) and Islam, Basheer lived it and etched it in history with his blood. He was a true embodiment of the statement that ‘a faith not worth dying for is not worth living for.’

He leaves behind in his legacy one more reason for us to struggle for the dream both he and Nurudin gave their lives for—to return Muslims to the arms of Islam from the torturous clutches of Colonialism and Communism. Basheer, may Allah accept your shahada¹. (Ameen)

¹ Death for the cause of Islam

The Time Quadrants

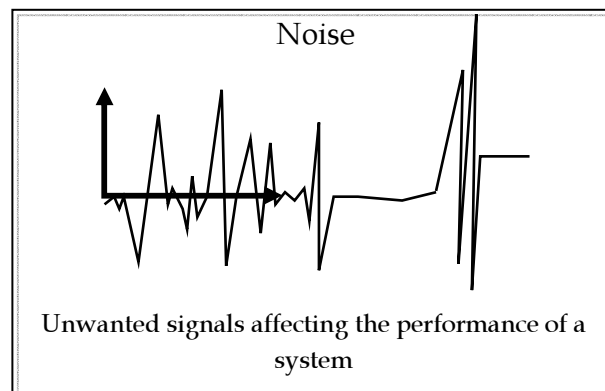
Introduction

One of the foremost challenges of effective time management is to be able to prioritize our activities. I shall be using a model suggested by Stephen Covey in his landmark book 'The 7 Habits of Highly Effective People' in which he classifies all activities according to importance and urgency.

I will add further articulations and definitions to the model as I go along.

Technical Definition of the Words 'Important' and 'Urgent'

All disciplines have technical usages of words which in the day to day life are used differently from the technical usage. Take for example the word 'noise' which in day to day life means unwanted sound but for electrical engineers, noise is an unwanted signal coming into a system which is interfering with the performance of the system. For an engineer, this word will create the following image:



Similarly, 'velocity' and 'speed' are generally used interchangeably but in physics both have a distinct meaning: speed is distance traveled per unit time whereas velocity is speed in a particular direction.

Lastly, in aviation for pilots to 'take off' or 'land' they must hear the following phrases from the control tower respectively: 'Clear for take off' and 'Cleared to land.'

Similarly, in time management there are technical definitions of the words 'Important' and 'Urgent'. Once these definitions have been forwarded, care must be taken to focus on their technical definitions and not how these words are used in daily routine.

Now take a few moments and think what comes to your mind when you attempt to

define the word ‘Important’. Interestingly, different people articulate the meaning of ‘Important’ differently based on their own background, knowledge and experience.

Following are the responses from a group of people¹ when they were asked to define ‘Important’ during one of our trainings:

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

Looking at the responses it is evident that there are shades of differences in how people define Important. For example, something of extreme value for this life (entry number 9) may not have to be done immediately (entry number 11). This emphasizes the need to have a technical definition that we can all agree upon.

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

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

¹ Strategic Time Management Training, May 2003, Karachi Marriott Hotel

By looking at the above list, not only the shades of difference become apparent but also by comparing it to the definitions of Important, we clearly see that in people's minds the meanings of Urgent and Important overlap. This is a pattern which repeats over and over again whenever we do trainings. For two more examples of this pattern please see Appendix C: List of definitions of Important and Urgent taken from workshop participants.

Now let us put forward the Time Management's Technical Definition of the words Important and Urgent:

Important

“Anything that takes us towards our ‘worthwhile goals’ is termed as ‘Important’ and anything that takes us away from our ‘worthwhile goals’ or doesn’t take us towards our ‘worthwhile goals’ is called ‘Not Important’.”

Please note that ‘time’ is not at all an element of this definition.

I define a ‘worthwhile goal’ as a thing that adds value to our life in this world or hereafter and we would like to achieve it. The goal could be either short term, like having a glass of water; or long term like higher education, marriage of children etc.

Goals can be implicit or explicit. Explicit goals are very visible and are usually short term, for example getting to the dentist to get an oral surgery done. Implicit goals tend to be invisible and are usually long term goals, for example having good health and a sound, deep relationship with our children.

The best example of something that is Important could be exercise. Since exercise takes us closer to our goal of having better health, it is an Important activity.

Please note that importance is person specific i.e. the importance of an activity will be determined by the goal of the person carrying it out. Hence, the same activity can be Important for one person and Not Important for another person.

Urgent

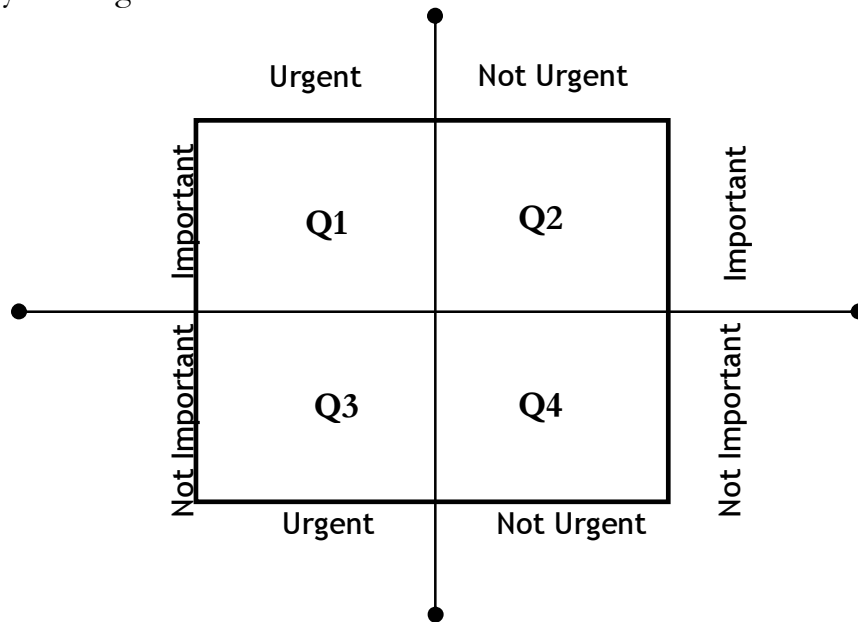
“Something which if not done now definitely can’t be done later is called an urgent activity.”

In the definition of Important, time was not a factor. Similarly value is not a factor in

the word Urgent. The best way to judge the urgency of an action is to ask yourself whether this action can be delayed or not. If it can be delayed then it is Not Urgent. For example, you had a meeting with a client and you missed the meeting. Now you can reschedule the meeting later on but this new meeting is not the original meeting rather it is a ‘rescheduled or a make-up meeting’. Similarly watching a live cricket match is Urgent because later you would only be able to watch the recording of the match.

According to the technical definitions, Urgent and Important are mutually exclusive. Something that is Important can either be ‘Urgent’ or ‘Not Urgent’ and vice versa! An example of an Urgent activity is picking up of a ringing telephone. We cannot wait on the ringing phone and if we were to delay picking it up, it would stop ringing and hence that particular call can’t be answered and the relevance is lost. Now suppose the call was from your boss; in this case picking up the phone is Important. If it were a wrong call, picking it up would be Not Important since it will not take you towards any goal. Regardless of whether the call was Important or Not Important, it was technically Urgent in both the cases. It is Important to note that urgency is activity specific, that is, the urgency of an activity will be determined by the time element of the activity itself. In other words urgency is person independent: if an activity is Urgent it will remain Urgent for all.

Using both of these definitions, all of our actions could be classified into four types as shown by the diagram below.



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

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

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

Following are some examples of Q1 activities as suggested by participants of some of our workshops:

1. Responding to a fire or an accident
2. Responding to a generator breakdown
3. Arriving at an interview
4. Fixing a server breakdown
5. Daily attendance at office
6. Praying on time with congregation
7. Feeding a starving child
8. Meeting a deadline
9. Reaching an airport for a flight
10. Taking life saving drugs on time
11. Responding to parents when they call you
12. Saving a life
13. Offering the Friday prayers
14. Responding to the alarm clock when you have to catch a flight
15. Using the inhaler for shortness of breath
16. Responding to a heart attack
17. Product test on time
18. Responding to a mal-functioning of a machine
19. Responding to a next day production plan
20. Daily planning and execution
21. Delegation that cannot wait
22. Taking wife to hospital for childbirth

23. Delivery of mail on time
24. Reaching office on time
25. Provision of life saving drugs on an emergency basis
26. Calling back your boss when you have received his message
27. Prayers just at the end of the time
28. Starting the training session on time
29. Opening the parachute on time
30. To run when chased by a dog
31. Fixing a tire while traveling
32. Paying the bill on the last day
33. Donating blood when a friend is in need
34. Breathing
35. To attend a pre-arranged meeting
36. Putting on brakes in case of an emergency
37. Saving a person when drowning
38. Payroll closing
39. Operating on a patient with appendicitis pain
40. Starting the generator upon failure of electricity
41. Picking up an Important telephone call
42. Notifying participants about a Board Meeting which is to be held in 2 hours
43. Machine lubrication when lubrication has finished

Looking at the above examples we can safely conclude that many of the Q1 activities are crises, which call for our immediate attention.

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

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

Following are some examples of Q2 activities as suggested by participants of some of our workshops:

1. Getting the children married
2. Taking a vacation
3. Taking sleep
4. Having food
5. Day to day business activities

6. Savings
7. Spending time with family
8. Exercise
9. Routine medical checkup
10. Regular car maintenance
11. Visiting in-laws
12. Annual strategic plan
13. Training and development
14. Upgrading one's education
15. Financial security planning
16. Planning for company's growth
17. To perform Hajj
18. Marriage
19. To build your own house
20. Paying of bills ahead of time
21. Taking wife to shopping
22. Raising the family after marriage
23. Buying a transport to be mobile
24. Entertainment
25. Purchase of vitamins
26. Getting your dress dry-cleaned before winter
27. Career counseling for children
28. Personal improvement
29. Working on annual targets before the deadline
30. Purchase of new clothes for Eid before Eid
31. Doing homework in the beginning of the vacations
32. Attending a time management course
33. Inventory building
34. Preparation of examination before the last day
35. Preparing the introduction of the new product
36. Looking for a new source of raw material
37. Visiting a resort
38. Purchasing a dress when you are not completely out of dresses
39. Preventive maintenance
40. Daily briefing of managers
41. Making the second week's plan in the first week
42. Changing the oil in a vehicle
43. Homework

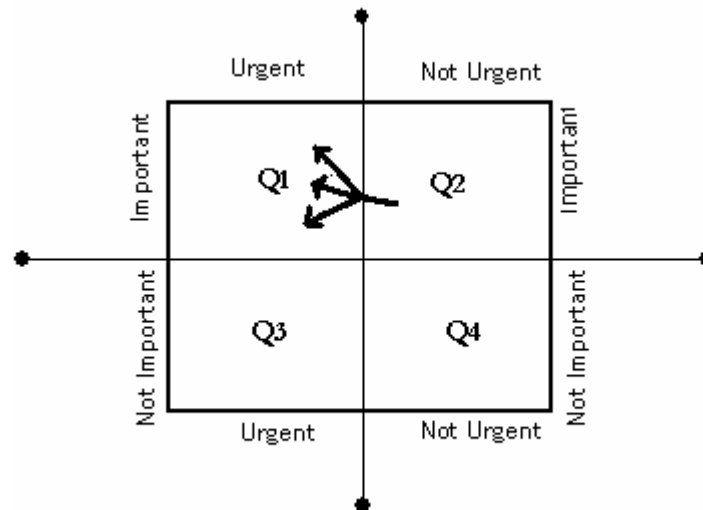
The Relation between Q1 and Q2

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

A little reflection will yield the answer: Q1!

Regular car maintenance is a classical Q2 activity. If this activity is indefinitely postponed, a number of problems can arise. For example, the car can break down in the middle of the road resulting in multiple Q1 situations. Now moving the car out of the road is a Q1, fixing the engine is a Q1, making alternate arrangements to reach your destination is a Q1 and so on. So we see that neglect of one simple Q2 has resulted in not only one Q1 but multiple Q1s.

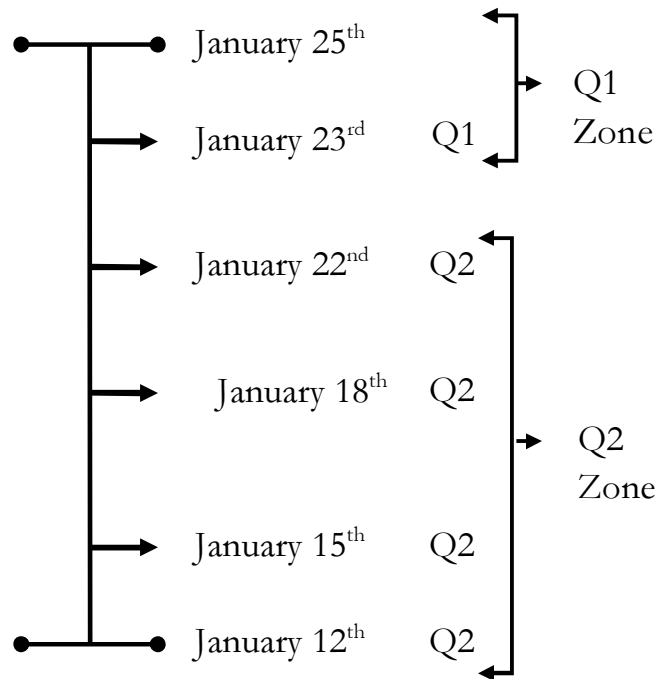
Hence we conclude that failure to perform Q2s in a particular time frame will result in having the Q2s make a transition into Q1s and most of the time when this transition takes place, multiple Q1s are generated.



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

delayed any further. In other words, we can say that there are two distinct zones: the Q2 zone and the Q1 zone.

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



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

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

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

This is a bad habit. Not only are such people forced to work under higher stress

levels but also do not have any margins for eventualities or unforeseen circumstances.

Also, we would still maintain that if these people were to do their work in the Q2 zone, their quality of work will be higher in Q2 as compared to Q1.

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

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

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

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

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

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

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

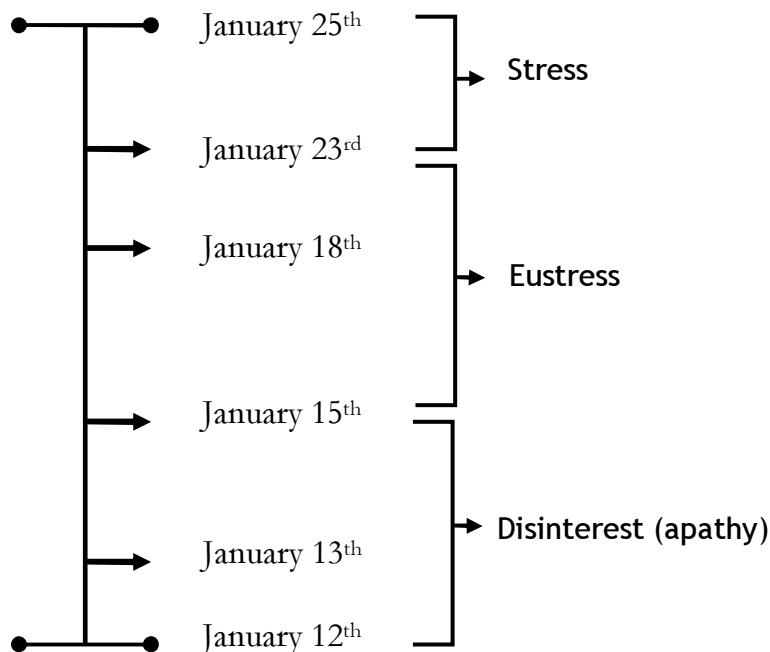
Daniel Goleman further discusses the research that clearly indicates that moderate amount of stress is good as it creates interest and pushes us to start our work and become interested in it. Psychologists call it ‘Good Stress’ or Eustress. Eustress also corresponds to different chemicals that are being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

When a person moves beyond Eustress to stress, another chemical called cortisol

comes into action which puts the brain into the emergency mode and reduces its power to think and analyze.

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

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



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

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

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

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

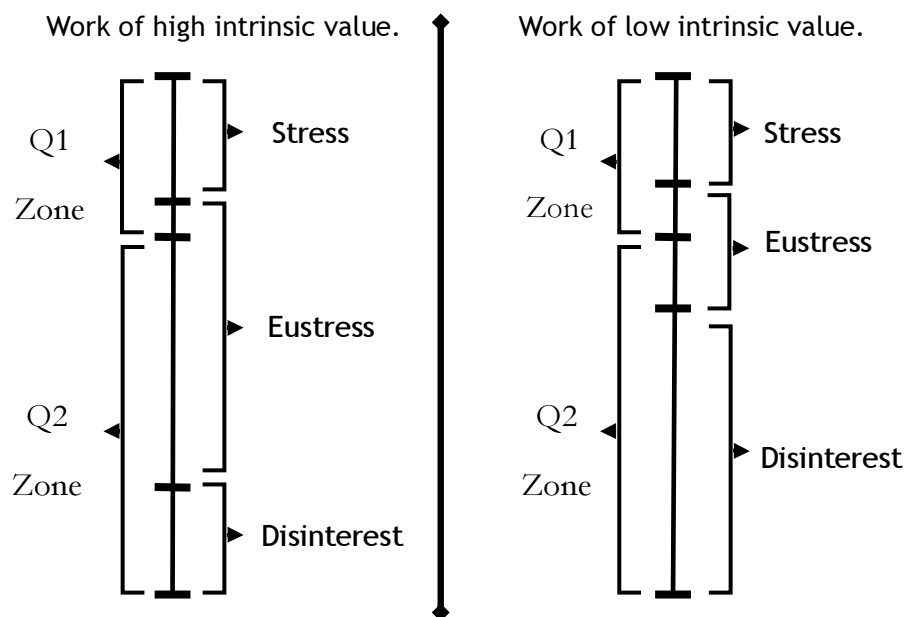
Stress is also triggered by emotions such as anger, rage, frustration, anxiety, worries etc. We can safely say that when we work in the Q1 zone, triggers for stress definitely exist like worry and anxiety (whether stress results or not will vary from person to person).

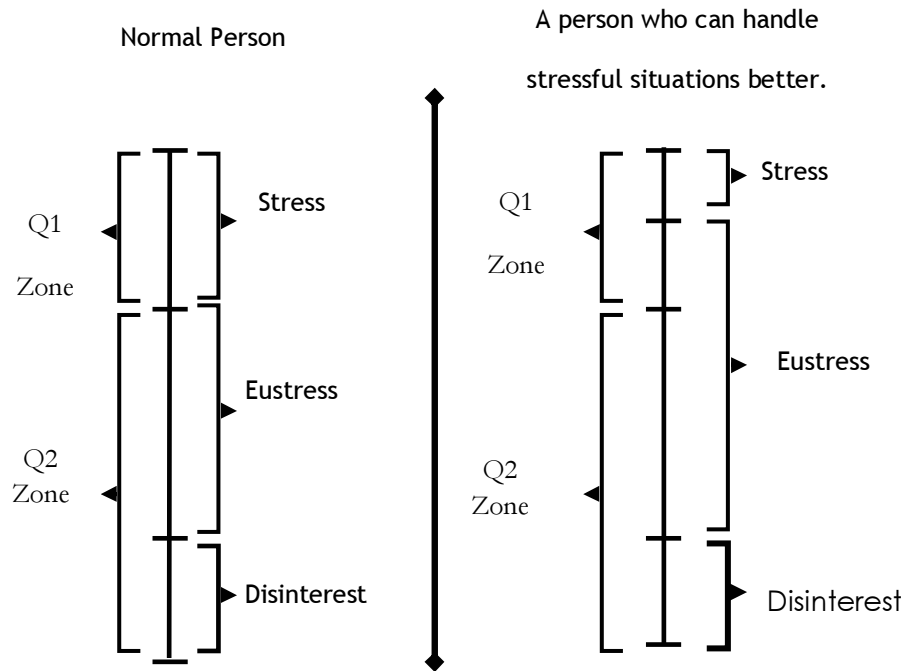
Suppose you are going on a long trip. Your car is new and you have a spare tire in the trunk. You know that you can get a flat tire but the thought that you have a spare tire will keep you reassured. For a moment consider if you do not have a spare tire. You have the same car and the same driving conditions,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

Similarly, when we work in Q1 zone, we are working without any buffers. Subconsciously, just like the case of driving without a spare tire, small questions keep troubling us: what if I fall ill? What if the electricity fails or the printer breaks down?

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

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





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

Suppose you have a meeting with a person at 4:00 pm. The drive time is 30 minutes. If you were to leave at 3:30 pm, you would be in the Q1 zone. According to the Murphy's Law¹ 'If something can go wrong, it will' and a small delay in traffic will cause you to miss your deadline.

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

With this let me introduce the definition of a Buffer:

Buffer

“This is the margin of time incorporated into an activity,

¹ Murphy is a fictional character to whom certain laws are attributed. Murphy's laws are very commonly referred to in engineering.

which accounts for delays that can be anticipated.”

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

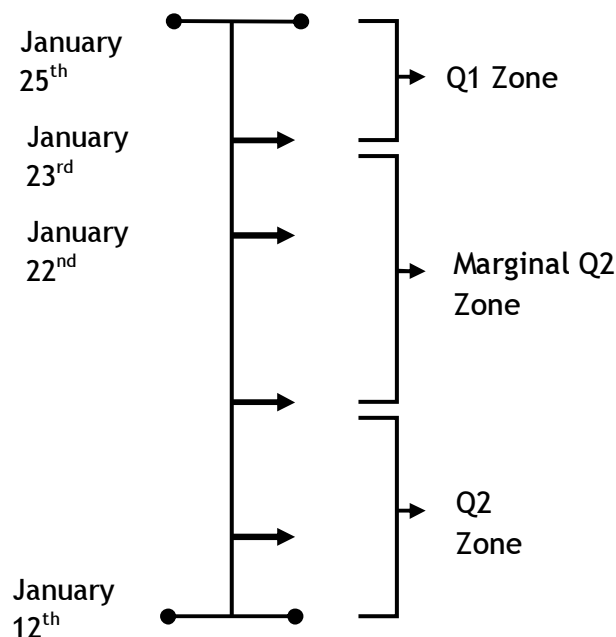
Now using the above definition let us now define another term, Marginal Q2.

Marginal Q2

**“A Q2 activity which has been initiated within
the space of its buffer is called Marginal Q2.”**

Now coming back to the example of the report that was due on January 25th and took 2 days to complete. If we calculate keeping the potential delays that can be anticipated and decide the buffer time to be 2 days, then writing the report anytime before January 21st would be a Q2 activity, on January 21st it would become a marginal Q2 activity and on January 23rd it would become a Q1 activity.

So when we are prioritizing our activities, we shall first tackle Q1s, then Marginal Q2s and lastly Q2s.



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

One of the most common examples that people give of a Q4 activity is window-

shopping. Gossip and chit-chat are also favorite examples.

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

Following is a list of Q4 activities that a group of participants suggested in one of our workshops:

1. Window-shopping.
2. Backbiting.
3. Smoking for a non-smoker.
4. Abusing someone.
5. Watching TV.
6. To eat every dish in the buffet.
7. To buy all the accessories of a computer.
8. To fight with people without any reason.
9. Drinking tea.
10. Playing computer games.
11. Wandering around.
12. Chatting.
13. Elections in Pakistan.
14. Bird watching.
15. Consuming time in hobbies.
16. Watching a movie in a cinema.
17. Going to a picnic when it would not relax you.
18. Going to an official picnic.
19. Chatting on the internet.
20. Channel switching/surfing.
21. Visiting the in-laws when you have just visited them a day earlier.
22. Browsing the net for the sake of browsing.
23. Late sittings without a purpose.
24. To learn a new language which will not take you anywhere.
25. Long drives.
26. Reading/responding Junk mail.
27. Buying a refrigerator in Siberia.
28. Dying hair.
29. Disinfecting the syringe of a lethal injection.

30. Buying a statue.
31. Playing video games.
32. Taking drugs.
33. Watching Russian/Chinese movies when you don't know these languages.
34. Taking a nap during office hours.

Q3 activities: Activities which are 'Not Important' yet 'Urgent'

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

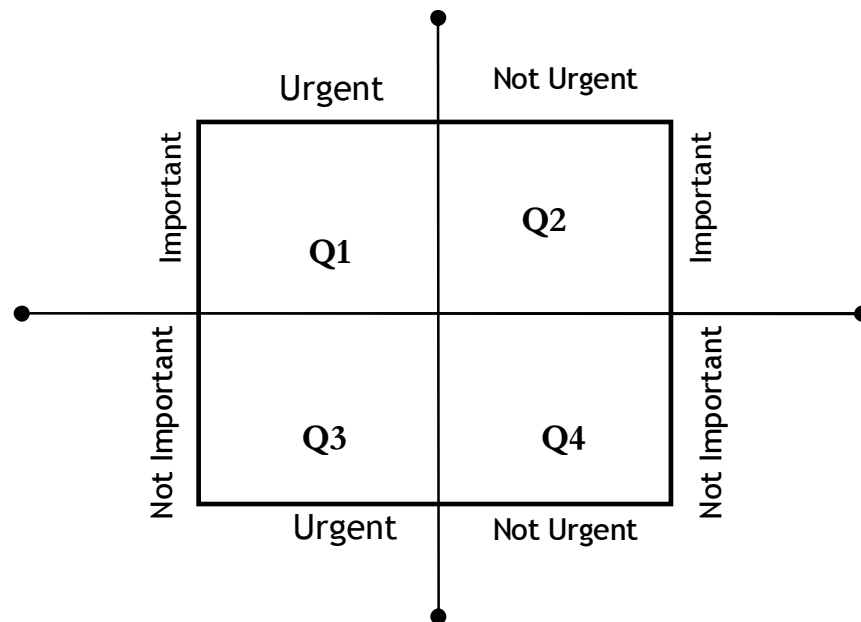
Before we proceed, let us take a look at some of the examples that people have suggested:

1. Responding to a false fire alarm.
2. Attending to an unwanted guest.
3. Buying a garment on sale that you don't need.
4. Smoking for a smoker.
5. Watching a TV program that doesn't take you towards a goal.
6. Eating ice-cream for someone who wants to lose weight.
7. Attending a function which doesn't take us towards any goal.
8. Yawning
9. Attending to a friend dropping in to chat.
10. People trying to chat when you are on the net.
11. Responding to an unnecessary noise.
12. To read the billboards on the road while driving.
13. Watching headline news (Pakistan TV).
14. Watching a lunar/solar eclipse.
15. Responding to another student during examination.
16. Picking up the ringing phone in another department.

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

Since the phone is ringing, its picking up can't be delayed hence it is clear that picking

up of this phone is an Urgent activity. Since it is Urgent, it could either be Q1 or Q3 and can't be Q2 or Q4. Please see the diagram below:



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

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

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

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

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

Another thought then comes to mind is that if we were to find out later that our picking up of the phone call was a Q3 event then what was the benefit as the action has been done? The answer is that now this information can be used later to design

better filters to avoid the mistake in the future. We shall discuss more about Q3 and its filters later.

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

The Daily Scheduler

Introduction

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

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

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

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

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

The Concept

The concept of the DS is:

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

The Physical aspects of the DS

The DS is shown on the next page¹. Please note:

Each page reflects a week. Each box reflects half an hour in the day.

Do you notice holes on both sides of the sheet? Can you guess why? When I ask this question in our workshops, I get some interesting answers including that there must have been a mistake!

¹ I designed the first crude DS sheet in the mid nineties. Mufti Muzammil Hussain in 2002 suggested coding the appointments and added the notes section. Mr. Zulfiqar Ahmed in 2004 made the boxes reflect half an hour instead of an hour.

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

"A"		Week 1							Notes
May	Mon 09	Tue 10	Wed 11	Thu 12	Fri 13	Sat 14	Sun 15		
6	0							A1: Meeting with Mr. Ahmed, M: 0300-1234567, Karachi Sheraton Club, Rd. A2: Meeting with Mr. Aslam, Ph: 021-4535111, House no: B-11, Gulshan-e- Iqbal, Blk-4.	
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7	0								
	30								
8	0								
	30								
9	0								
	30								
10	0	A1							
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The Working of the DS

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

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

Next, you would give a code to the box. I suggest that we give an alphabet to each page and give a code accordingly. For example if the sheet is titled 'A' then codes could be A1, A2, A3 and so on.

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

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

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

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

Graphical Representation

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

The Three Cardinal Rules of Using the DS

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

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

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

appointment that you may have given some time before. So please play it safe.

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

Keep the active week on the left hand side: This function is possible due to the special design of the DS as explained above. This rule will ensure that your next week is open in front of you. Along with the second rule, this rule will ensure that you would have at least a week's notice before *every* appointment.

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

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

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

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

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

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

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

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

Some Important frequently asked questions (FAQs)

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

In this case you will have to estimate the time. Suppose, a little bit of research tells you that this meeting might take a minimum of 1 hour and a maximum of 3 hours. In this case you would have to mark 3 hours after the beginning time. If the meeting were to finish before 3 hours, you would utilize this time for a Q2 activity. During the daily planning time, you should anticipate this possibility and keep a Q2 activity lined up to be substituted immediately if time is freed up.

Q2: Why do you mark each week with an alphabet?

Suppose you met a person in the first week and all of his information was put under a code A4. Say, after a couple of weeks you need to meet him again and this time his appointment gets a code C3. This time instead of writing all of his details again, you can just put A4 in front of C3 so it will help you avoid putting down information repetitively. Again this is just a smart tip and I would suggest that you use any code that you feel comfortable with.

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

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

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

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

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

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

Q6: Is the DS organizer available in the market?

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

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

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

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

I strongly suggest that you don't discard your sheets, you should file them. They would become a beautiful map of your life. If you were to ask me what I was doing on a particular day three years ago, I would be able to tell you. And remember that you may decide to write your autobiography one day and your DS sheets would be a priceless asset. One participant of our workshop once said that he has made up his mind that he would never write an autobiography. Another participant responded: "Well, you never know, someone might decide to write a biography on you and find the sheets useful!"

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	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Notes
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Time Restricted Q1 activities (TRQ1s)

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

The golden rule of success:

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

sep	Mon	Tue	Wed	Thu	Fri	Sat	Sun	Notes
	10	11	12	13	14	15	16	A1: Meeting with Mr. Abrar
6			TRQ2 Walk					
7								
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Visions' related workshops by Timelenders

1. Strategic Visions
2. Where do you want to go?- Islamic perspective on visions-4 hour workshop- Free for STM graduates
3. Vision Retreat (Eligibility : Strategic Time Management Workshop + Strategic Visions Workshop)

Resources for Vision

1. Paulo Coelho, *The Alchemist* (HarperCollins Publishers India, 2006)
2. Stephen R. Covey, *The 7 Habits of Highly Effective People* (Simon & Schuster UK Ltd, 1989)
3. Peter M. Senge, *The Fifth Discipline* (Doubleday, a division of Random House, Inc. 1990)
4. Malcolm X, *The Autobiography of Malcolm X* (The Random House Publishing Group, 1964)
5. Nelson Mandela, *Long Walk to Freedom* (Little, Brown and Company, 1994)
6. Suleman Ahmer, *The Embattled Innocence* (1stBooks, 2000) Read essay on Basheer.
7. Jim Collins, *Built to Last* (HarperBusiness, an imprint of HarperCollins Publishers, 1994)
8. Malcolm Gladwell, *The Tipping Point* (Little, Brown and Company, March 2000)
9. Chip Heath and Dan Heath, *Made to Stick* (Random House, January 2007)
10. Ar-Raheequl-Makhtum(*The Sealed Nectar: Biography of the Noble Prophet*) {Sallah ho Alihee Wasalam} (Darussalaam, revised edition: January,2002)
11. Early History of the Muslims, for example:
Maulana Abul Hasan Ali Nadvi ,*Tareekh-e-Dawat o Azeemat: Syed Ahmed Shaheed* (Majlis-e-Nashriyat-e-Islam)

Resources for Leadership

1. Jim Collins, *Good to Great* (HarperCollins, 2001) -To demystify leadership
2. Stephen Covey, *Principle Centered Leadership* (Simon & Schuster UK Ltd., 1992)
3. Good autobiographies/biographies
4. Ar-Raheequl-Makhtum(*The Sealed Nectar: Biography of the Noble Prophet*) {Sallah ho Alihee Wasalam} (Darussalaam, revised edition: January,2002)
5. Jack Welch with Suzy Welch, *Winning* (HarperCollins Publishers, Inc., 2005)
6. Sam Walton, *Made in America* (Doubleday edition published June 1992)
7. Nelson Mandela, *Long Walk to Freedom* (Little, Brown and Company, 1994)
8. Early History of the Muslims, for example:
Maulana Abul Hasan Ali Nadvi ,*Tareekh-e-Dawat o Azeemat: Syed Ahmed Shaheed* (Majlis-e-Nashriyat-e-Islam)
9. Malcolm X, *The Autobiography of Malcolm X* (The Random House Publishing Group, 1964)
10. Suleman Ahmer, *The Embattled Innocence* (1stBooks, 2000) - Read essay on Basheer.
11. Associate with great leaders: seek such people in your organization or beyond: Different social organizations, Islamic movements and corporates have good leaders: For example in Karachi I would refer to Sohail P. Ahmed, Dr. Abdul Bari Khan, Dr. Shamvil, Mr. Shirazi of Atlas group, Mufti Taqi Usmani etc.

Comments/Suggestions

Thanks for being with us at this workshop. We at Timelenders would appreciate your comments and suggestions regarding this workshop. This input would help us improve. Thanks!

Name: _____

Telephone: _____

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Please use the back side if required.

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

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