

## *Ideology and Orientation of Line of Actions/Activities*

Following our general policy and principles, we assert that MSA McGill supports events and activities brought in accordance with Quran and Sunnah, according to the way of our righteous ancestors (Assalaf Assaleh, Ahlu Assunna Wal Jama`a). This means that, whether the MSA has a certain position on some issue or not, we accept difference in opinion and promote tolerance, in aim of achieving the true unity of the people: unity of understanding, respect, and tolerance, not identity.

In a quick definition of "Ahlu Assunna Wal Jama`a", we refer to scholars and people of knowledge of the Prophetic age and those who grew in their schools and were trained on their methodologies, from back then till the present, specifically the four Sunni schools of thought/jurisprudence (Hanafi, Maliki, Shafi`i, and Hanbali). This means that we respect and accept the work of those who grew studying shari`ah in the traditional way (with scholars) before they become independent scholars today - as long as they don't go against the collective agreement of respected scholars (Ijma`).

Based on this, we deal with external requests of room bookings or sponsoring on case-by-case basis to the best of our knowledge, without labeling or stigmatizing a group. Thus, it is not about labels like "sufism" or "salafism", it is about the content. When a group or organization approaches us for a certain event, we ask them about the content of the event if we don't know, we ask them about the sources or references of the legitimacy of what they do if we are suspicious, we consult respected scholars and/or people of knowledge if we are not sure, and then we decide on the degree of us accommodating their requests. Keep in mind that concerns about politics and public media may interfere sometimes with our decisions: we accommodate others while observing the best interest of the MSA's reputation and standing in McGill University and in the larger local society. We don't accept the innovations of dancing while making Dhikr or the astray claims a waiver of the obligatory rituals of worship, nor we accept the rejection of the four schools of thought based on the literal and deformed understanding of some texts or hadiths, nor we accept or promote or support the misleading anthropomorphic creed about ALLAH swt, nor we welcome the sick mentalities that disrespect the Beloved Messenger (peace be upon him) by denying several aspects of his elevated and glorified status in the eyes of ALLAH swt...etc. We strive to keep ourselves balanced and on the right path.

If sufism means purification of the heart, acquiring good manners, increased Tdikr of ALLAH swt, more profound love for the Prophet (peace be upon him) and his household, acknowledging the favour of our old ancestors and scholars, and detaching oneself from Donya, then it is welcomed. If salafism means following the sunnah of the Prophet (peace by upon him) as conveyed to us by the Sahaba (the companions) and the righteous scholars of the Ummah like Imam Abu-Hanifa, Imam Malik, Imam Shafi`i, Imam Ahmad, Imam Nawawi, Al-Ez bin AbdesSalam...etc and abiding by the teachings of the Qur'an and Hadith according to the understanding of the specialized traditional scholars, then that is what we want. This is how we understand these terms. If someone means something else by "sufi", then he has to define it before he bashes sufism. If someone understands "salafi" in a different way, then he should make clear what he means before he slams salafism. At the end, it is about the content, not the label.