Representative List
ICH-02 – Form

Intangible Cultural Heritage

Representative List of
The Intangible Cultural Heritage of Humanity

Deadline 31 March 2022
for possible inscription in 2023

Instructions for completing the nomination form are available at: https://ich.unesco.org/en/forms

Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

A. State(s) Party(ies)

For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.

Republic of Sudan.

B. Name of the element

B.1. Name of the element in English or French

Indicate the official name of the element that will appear in published material.

Not to exceed 200 characters

The Procession and Celebrations of Prophet Mohammed Birthday in Sudan

B.2. Name of the element in the language and script of the community concerned, if applicable

Indicate the official name of the element in the vernacular language corresponding to the official name in English or French (point B.1).

Not to exceed 200 characters

زفة واحتفالات المولد النبوي الشريف في السودان
Zaffat wa Ihtilalat Al-Molid al Naboi al shareef fi al Sudan

B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1), mention alternate name(s), if any, by which the element is known.

N/A

C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

Not to exceed 150 words
Women, men and children of all ages and from different cultural and social background, educational level, religious and ethnic affiliations celebrate Zafat Al-Molid; the procession and celebrations of Prophet Mohammed Birthday. The vast majority considers Al-Molid an important part of their cultural heritage and identity reflecting tolerance between Muslims and people of other faiths.

The main communities, groups and individuals concerned include members of the Sufi orders, students of al-Khalawi, (traditional Quranic schools), social and religious societies as well as political parties. One important body concerned is the High Committee of al-Molid Celebrations, consisting of government officials, representatives of localities, main Sufi orders, the army and police forces. Artisan, females food street vendors as well as manufacturers and sellers of Al-Molid sweets such as Al Maghrebi, Sayed Makki and Hij are important bearers. Vendors used to say "we aren't only here to sell goods; we're also here to celebrate."

D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States. 

Not to exceed 150 words

Almost in all over Sudan, people celebrate zafat al-Molid. However, the annual well organized celebration in one place has started in Omdurman, the largest popular city in Sudan, in 1915. Before that date, celebrations were held in scattered locations in large provincial towns. Currently, the celebrations begin with the procession that starts at a specific location in the major cities in Sudan, especially the capital cities as well as towns with renowned shrine of Sheikhs (saints) such as Wad Medani, El Obeid etc. Sufi orders celebrate in their headquarters. Some tribes, i.e. the Nuba of South Kordofan and the Bija of eastern Sudan celebrate at home but thousands of them travel hundreds of miles in large convoys to participate in certain Sufi orders centres. Celebration of Al-Molid and its Zafat exist in South Sudan, Erteria, Morocco, Algeria, Mauritania, Egypt, Chad, Nigeria, Senigal, Pakistan, India, Indonisia and many other Muslim Countries.

E. Contact person for correspondence

E.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

<table>
<thead>
<tr>
<th>Title (Ms/Mr, etc.):</th>
<th>Dr. Asaad Abdel Rahman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family name:</td>
<td>Abdel Rahman</td>
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<tr>
<td>Given name:</td>
<td>Asaad</td>
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<tr>
<td>Institution/position:</td>
<td>Secretary General of the National Council for Cultural Heritage and Promotion of National Languages, Ministry of Culture and Information</td>
</tr>
<tr>
<td>Address:</td>
<td>Ministry of Culture and Information, Khartoum, Sudan</td>
</tr>
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<td>00249912436911</td>
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<tr>
<td>Email address:</td>
<td><a href="mailto:asaadhajam@yahoo.com">asaadhajam@yahoo.com</a></td>
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<tr>
<td>Other relevant information:</td>
<td><a href="mailto:asaadhajam@gmail.com">asaadhajam@gmail.com</a></td>
</tr>
</tbody>
</table>
E.2. Other contact persons (for multinational files only)

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

N/A

1. Identification and definition of the element

For Criterion R.1, States shall demonstrate that 'the element constitutes intangible cultural heritage as defined in Article 2 of the Convention'.

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick 'other(s)', specify the domain(s) in brackets.

- [ ] oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- [ ] performing arts
- [ ] social practices, rituals and festive events
- [ ] knowledge and practices concerning nature and the universe
- [ ] traditional craftsmanship
- [ ] other(s) ( )

This section should address all the significant features of the element as it exists at present, and should include:

a. an explanation of its social functions and cultural meanings today, within and for its community;

b. the characteristics of the bearers and practitioners of the element;

c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and

d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

a. that the element is among the 'practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith —';

b. that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage;

c. that it is being 'transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history';

d. that it provides the communities and groups involved with 'a sense of identity and continuity'; and

e. that it is not incompatible with 'existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development'.

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

(i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not fewer than 150 or more than 250 words

Al-Molid Procession and celebrations is an important colorful ICH element, classified within the domains of social practices, customs and festivities as well as knowledge concerning nature and the universe, in addition, it is full of performing arts, traditional craftsmanship and oral traditions and expressions.

Prophet Mohammed was born on Monday, the 12th, Rabi al-Awwal, the third month of the Islamic lunar calendar, of the Year of the Elephant, corresponding to April 22, 571. In Sudan, the celebration starts 12 days early culminating on the Prophet's birthday. It begins with a procession called Al-Zafa that passes several roads with participation of dignitaries, government
officials, army and police forces, music corps, ordinary men, women and children especially devotees and followers of Sufi orders. They recognize al-Molid celebrations as part of their cultural heritage, which they continued to commemorate for generations. During the parade, participants perform religious and mystical songs and other Sufi prayers.

Al-Molid square is a large open-air venue decorated with lights, its floor furnished with prayer rugs and flags are positioned all around the area. Upon the arrival of the crowds, they hang a flag to a very tall pole followed by an official speech announcing the start of celebrations.

Festivals are manifested in various forms of (Zikr) ritual dance with big drums. The final day (Qaflat Al-Molid) is the festival climax. Families never miss this day. They enjoy the performances and traditional food, buy their children candies and toys. At mid-night, all activities related to the occasion are concluded.

(ii) Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?

Not fewer than 150 or more than 250 words

Different segments of society participates in the celebration of the Prophet's birthday, including men, women, youth, children and the elderly, as well as a group of the local community concerned with this element, who contributes to the practice by conducting and transferring it, such as those who prepare the place of the performance by setting up the tents, theatres or costumes, and those who carry out training or supervision. Also, the wandering eulogists and hailers of Prophet Mohammed, a group who honors the praise of the Prophet while moving from one village to another, from city to city and from shrine to shrine, and the Molid event is the most welcoming place for their practice. In addition, Al-Molid event includes a number of craftsmen who make and sell the birthday candy during the celebration period and for months after the end of it, besides the street vendors who sell their goods, food and beverage in the Molid yards, and those who look after the children's swings in the squares. Also it is noticed that the participation of women in this celebrations increased, there are some female sheikhs who belong to some Sufi holders, show their participation in "Zaffat" Al-Molid as representatives of the sects they follow, or seen in the Sufi holders tents inside the square.

(iii) How are the knowledge and skills related to the element transmitted today?

Not fewer than 150 or more than 250 words

The practices, representations, expressions, knowledge and skills related to al-Molid procession and celebrations are transferred today through participation, observation, simulation, training and traditional and modern education and mass media. The participation of young children in “Halakat Al-Zikr” dancing circles, and by imitating adults are the main way of transmitting knowledge and skills. Parents also play an important role in transferring such knowledge to their children. Al-Molid knowledge and skills are transmitted also through the participation of the children with their parents in the celebration, which establishes in their tiny minds the importance of celebrating the Prophet’s Birthday. The joy and happiness that the children experience make them look forwards with eagerness for the celebration every year.

Traditional Quranic schools and its Sufi Sheikhs teach the children the words and "Al-Zikr" eulogies. The economic role also plays an important role in transferring knowledge and skills. The head of the family strive to transfer knowledge and secrets of his profession, which he acquired or inherited from father and grandfather to his sons and grandsons. An example of this is the manufacture of traditional “Molid” candies, as it way of making remained for decades among certain families which they passed from generation to generation.

Modern and social media and the daily coverage of the celebrations help transfer the knowledge and skills. Most of the Sufi orders sects have TV channels, instgram and facebook pages and started using modern means such as screens and laser lighting to make the celebrations look more attractive.
(iv) What social functions and cultural meanings does the element have for its community nowadays?

The procession and celebration of al-Molid has several important social functions and cultural meanings. Sudanese believes that the celebration is a way to express their love to Prophet Mohammed.

Al-Molid is an opportunity for different Sufi orders to express their solidarity. It is also an opportunity for followers of other religions such as Christianity and Judaism to join the Muslims on an event celebrated by the whole country.

Another important function is that many people strive to visit al-Molid to obtain the blessing from sheikhs. They ask them to bless them, their children and heal the sick relatives. The sick themselves may go to al-Molid square believing that the energy of Elzikr would cure them.

Joy and entertainment are important functions. Al-Molid is considered a meeting spot for people to chat, celebrate, entertain and enjoy varieties of cuisine from different parts of Sudan.

Al-Molid is a window of hope for the poor. The event is not merely an opportunity for worship; it is also a source of income for street vendors to whom the huge crowds during the celebration period represent potential customers.

The merchandise encompasses assorted sweets, and toys which attract families and children attending the occasion. What encourages the sellers is that the local authorities levy nominal fees and refrain from stalking them on account of the holy event. Women, too, make feasible returns from selling mixed nuts, fast food and tea. They practice their work in a happy spiritually filled mood and barely feel tired.

(v) Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?

The Prophet's Birthday Celebrations are compatible with existing human rights instruments given that none of the festival practices conflicts with any of these rights. Conversely, the celebrations help in strengthening mutual respect among groups, communities and individuals from all sectors and classes who agree on the importance of the festival as an expression of their love to the Prophet. Besides, as an evidence of its social value, the occasion is declared an official holiday. It also supports sustainable development by providing craftsmen with work opportunities and stimulating the marketing of local products such as sesame seeds, sugar and oils for the manufacture of Molid sweets, as well as costumes from local material, rosaries and other panegyric poetry objects, thus serving as a source of income to different sectors of the community especially women and enable utilization of locally produced requirements.

2. Contribution to ensuring visibility and awareness and to encouraging dialogue

For Criterion R.2, the States shall demonstrate that ‘inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity’. This criterion will only be considered to be satisfied if the nomination demonstrates how the possible inscription would contribute to ensuring the visibility and awareness of the significance of intangible cultural heritage in general, and not only of the inscribed element itself, and to encouraging dialogue that respects cultural diversity.

(f) How could the inscription of the element on the Representative List of the Intangible Cultural Heritage of Humanity contribute to the visibility of the intangible cultural heritage in general (and not only of the inscribed element itself) and raise awareness of its importance?

(i.a) Please explain how this would be achieved at the local level.

Not fewer than 100 or more than 150 words
The celebration of the Prophet's birthday is a versatile cultural element. It hosts a number of practices such as food, performing art, beliefs, customs and traditional medicine. Inscribing it in the Representative ICH List will not only emphasize its importance and shed more light on it domestically; during the festival days but at other times and places as well.

It will encourage the production of relevant TV programs, the press and documentaries that chronicle it as an important religious festivity. To this end, it is important to provide media coverage that includes the element's history, significance, development and the sociopolitical events associated with any changes it encountered and their impact on the community. Inscription will also encourage the establishment of mobile exhibitions that display illustrations of different historical periods showing the alterations that affected the element until the present time and the community's commitment towards its viability and continuity.

(i.b) Please explain how this would be achieved at the national level.

Not fewer than 100 or more than 150 words

Unlike many Arab and Islamic countries, which celebrate the birth of the Prophet, in Sudan this occasion has a unique touch. The Sudanese people's create forms of the event that distinguish it and sets it apart from the rest. The inscription of this element will cast light on the Sudanese distinct handling of this religious occasion to the world. It will also enhance the mutual dialogue between Sudan and other countries. This may be achieved by organizing exhibitions in these countries that include illustrations and the presentation of documentaries and oral literature through organized eulogy and praise sessions by different Sufi orders.

It is important to note that the festival is held in all major cities. It draw the attention to the cultural heritage of these communities practiced in the festival.

(i.c) Please explain how this would be achieved at the international level.

Not fewer than 100 or more than 150 words

The inscription of the Prophet's Birthday Celebration will contribute to preserving this element and ensuring its continuity. The presence of some Sufi orders, such as the Shadhili order in neighboring countries, will contribute to the increase in the number of delegations that attend this celebration from countries like Egypt, Germany, Tunisia, Morocco, and the Mauritania. Religious preachers and Sufi sheikhs will also be expected to come from other countries to attend and participate in this religious occasion. The distinctive features and ceremonial characteristics of the celebration in Sudan will play a great role in reflecting its image globally, will necessarily lead to strengthening tourism. This will be reflected positively on all cultural, social and economic aspects, given that the places where the celebrations are held shall become an annual tourist attraction, eventually reviving and economic activities in the country.

(ii) How would dialogue among communities, groups and individuals be encouraged by the inscription of the element?

Not fewer than 100 or more than 150 words

Mild celebrations in Sudan have, for some time, become a subject of conflict between followers of the Sufi orders and some religious groups which denounce the practice and campaign to abolish it, like the Salafis (fundamentalists). Nevertheless, the majority of the Sudanese people continues to attend the festival and cherish it as an event of great value that promotes tolerance between the different Islamic sects and denounce violence and extremism.

Sufism also offers the practitioner with a sense of internal peace beside the comfort that he feels for being part of a group that shares his ideas, beliefs and practices, engraving in him to a kind of allegiance to the order and, in a broader scope, attachment to a wider umbrella that involves other orders united in the love of the Prophet. Such features of Sufism are most clearly manifested in the Prophet's Birthday festival.

(iii) How would human creativity and respect for cultural diversity be promoted by the inscription of the element?
Religious occasions serve a set of vital social functions for every religious order, including refreshing the collective memory of the order’s members, and reminding them of what the religious calling went through. They deepen their faith and strengthen their adherence to the values and ideas it advocates, taking the righteous ancestors as idols and an example for them to follow in their conduct.

Celebrating the occasion of Prophet’s Birthday’ is displayed in different forms of cultural manifestations within the Molid Square. Every Sufi order excels in the technique of hoisting their banners and bespangling the tents in ways that attract the public. This is also visible in the colors and designs of the costumes of each Sufi order adherents. Orders also apply their own unique styles in praise chanting and supplication, competing every year in looking their best.

3. Safeguarding measures

For Criterion R.3, States shall demonstrate that ‘safeguarding measures are elaborated that may protect and promote the element’.

3.a. Past and current efforts to safeguard the element

(1) How is the viability of the element being ensured by the communities, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?

Not fewer than 150 or more than 250 words

Al-Molid is celebrated annually by the formation of a High Committee, which consists of the local communities and a number of governmental and civil bodies to ensure the celebration and organize it from the day of “Al-Zaffa” to the day of “Al-Gufla or closing day”. Each state has its own local committee performing the same role; it is formed annually to plan the celebrations and determines the course of “Al-Zaffa”, besides arranging the Sufi holder’s participants, and allocating and reserving food and candy stalls for tenants. The proportion of places allocated for this purpose has recently increased and been in many places throughout the capital, their presence continues after the end of Al-Molid celebrations for months.

The committee also includes representatives of Sufi holders to ensure the distribution of places within Al-Molid square. All Sufi holders are keen to participate in this celebration and consider it as a great opportunity to show their love to Prophet Mohammed through religious eulogies, dances and other activities, while they introduce their Sufi sect to recruit followers and devotees. The eagerness of the people to be present annually in this holy event, being an event for expressing love to the Prophet Mohammed who occupies the centre of the Sudanese muslims hearts, transfer their eagerness to the younger generations and link them to it. Also the annual media coverage plays an important role in its continuation, there are many newspaper articles, poems, and songs that praise and describe the Prophet’s birth have been published.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:

☐ transmission, particularly through formal and non-formal education
☐ identification, documentation, research
☐ preservation, protection
☐ promotion, enhancement
☐ revitalization

(ii) What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard?

Not fewer than 150 or more than 250 words

Celebrating Prophet birthday is a national event in Sudan for which the State declares the day
an official holiday in all government departments and sectors. Celebrating the Prophet’s birthday is completely a civil activity, but it is an activity that embodies the strong cohesion between the state and society. Nothing can express more this cohesion than Al-Mولد Procession “Al-Zaffa”, which we are about to register within the Prophet’s birthday. This cohesion characterized by localities and municipalities organizing and sponsoring the celebration, army, police and security forces who supervise the event, provide security, maintain order, and launch fireworks announcing the beginning of the celebrations.

The state allocates specific spaces for this celebration and allows some Sufi holders to set up small Sufi tents and pavilions as their official headquarters, and grants approvals for setting up candy and food stalls in the squares, and is concerned with health measures cleanliness of the squares, preserving the safety of citizens and organizing the masses to prevent the stampede or immoral practices such as harassment, and to ensure the safety of children and return them to their families if they get lost in the crowds. The State is also interested in documenting this event, and in this regard a number of workshops and studies are conducted. This is in addition to what the Ministry of Religious Affairs and Endowments, the Ministry of Health and other government ministries and agencies are doing to produce this annual celebration as best as they can.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:

- [ ] transmission, particularly through formal and non-formal education
- [ ] identification, documentation, research
- [ ] preservation, protection
- [ ] promotion, enhancement
- [ ] revitalization

3.b. Safeguarding measures proposed

This section should identify and describe safeguarding measures that will be implemented, especially those intended to protect and promote the element. The safeguarding measures should be described in terms of concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities.

(i) What measures are proposed to help ensure that the viability of the element is not jeopardized in the future, especially as an unintended result of inscription and the resulting visibility and public attention?

Not fewer than 500 or more than 750 words

There is a great acceptance and agreement among Sudanese on the beauty and splendor and necessity of celebrating al-Mولد, besides the capital and major cities, many villages and plains of Sudan celebrate this event. Al-Mولد is the favorite celebration for the children because of its different joyful aspects, that’s why it is of high importance to be accompanied by their parents.

Sudanese of all ages, religious and ethnic affiliations, educational levels, occupational standing, cultural, social and class differences, love the Prophet’s holy birthday and consider it as an important part of their cultural and religious heritage, giving them a sense of happiness, pride and belonging, an important part of their cultural identity. This public great love nudged a senior Sufi to say: ‘if the Prophet Mohammed had died in Sudan, the Sudanese would not have ended the solace to this day’.

Sufi holders are keen to celebrate the Prophet’s holy birthday because they believe in the necessity and importance of memorializing the Prophet’s birth, and take it as an opportunity to express their love to him by offering different forms of eulogies and remembrance performances, costumes, posters, tents, flags and others. Despite the harassment that Sufi supporters are exposed to by the fanatic Muslims brothers annually, sufis sects consider such harassment as an additional motivation encouraging them to hold on their belief that love is the basis of everything, and that there is no Greater than showing the prophet’s love.

Many people believe that presence and participating in “Zaffat” Al-Mولد, attending the celebrating days that follow and feeding the people will bring blessings and goodness to them. They believe that the much ones distribute food the more ones express his love to the Prophet.
Mohammed, especially on the day of “Al-Zaffa. Al-Molid squares decorated with the most beautiful scenes, where it is lit with lamps and torches, and in people houses the recitation of the Qur’an at night continues without interruption. Whereas for stores of “Takiya = hospice” they filled with crops and dates, rich individuals compete in distributing donations to the poor, and bulls are kept in certain places safeguarded by some flowers to slaughter in the festive day.

Places are preparing for cooking porridge, rice and “kisra” and be send to the halls designated for passersby who are coming from distant places. One of those food takeaway that provide food during those blessed days, and the most famous, is the hospice of Mrs. Maqboula, wife of Imam Abdul Rahman Al-Mahadi, who was famous for her great mug called: “Mother Maqboula mug”, which made manifestations of generosity and obtaining blessings present in the minds of the Sudanese and created a kind of spiritual and emotional connection with this continuous celebration until today.

As designating places for selling Al-Molid candy around the celebrating squares became a manifestation of the Prophet Birthday festive, we find that candy sellers are very keen on the continuity of this event. In addition, the presence of their stalls in the various neighborhoods facilitates their sale to clients who do not attend the celebration squares. Thus Al-Molid provides a source of income for the candy vendors for many months following the end of the event. So we see a continuation of Al-Molid candy stalls around many places in the neighborhoods and squares that one is hardly find a house without them on those days.

(ii) How will the States Parties concerned support the implementation of the proposed safeguarding measures?

Not fewer than 150 or more than 250 words

There are many ministries and government departments involved in the implementation of the safeguarding plans.

The National Council for Cultural Heritage and Promotion of National Languages will continue its efforts to carry out community based research and documentation of zafat Al-Molid and the other celebrations.
The Council is planning to publish a special issue Waza periodical dealing with Al-Molid.

The Theature Department of the Ministry of Culture and Information will produce a play about Al-Molid based on the Poem of Al-Molid by the great poet Mohammed al Mahdi al Majdoub.

The Folklore Department of the Afro-asian Studies of the University of Khartoum will continue documenting the Molid heritage.

The Folklore Department of the Afro-asian Studies of the University of Khartoum will continue documenting Al-Molid in the Nuba Mountains in Southern Kordofan.

The High Committee agreed with the National Ministry of Education to allow students participate officially with their uniforms in theProcession and celebrations.

Kindergartens encourage their children to wear traditional sufi costumes and imitate Sufi members.

The Ministry of Interior will continue helping organizing zafat Al-Molid

(iii) How have communities, groups or individuals been involved in planning the proposed safeguarding measures, including in terms of gender roles, and how will they be involved in their implementation?

Not fewer than 150 or more than 250 words

With other NGOs, the House of Heritage in Khartoum suggested the nomination of the element of the Procession and Celebrations of the Prophet Mohammed Birthday for inscription on the representative list of ICH. The nomination proposal was presented and approved by the Culture and Heritage Committee of the Sudanese National Commission for Education, Culture,
Science (UNESCO). The element was chosen by consensus of all participants in the workshop of Safeguarding ICH and Projects Management held in Khartoum from (29-31 November 2018). The participants approved to include El-Molid in the National Inventory and for inscription.

A field work was organized in 2017, in which the official and civil authorities were notified, and approvals were taken from a number of members of Sufi orders, owners of some candy factories and members of Working Women’s Association, no party has expressed their disapproval of the registration, except for Mr. Musa Babiker from the Qadiriya Sufi Order (Dafa’allah al-Sa’im) who objected the registration.

the Supreme Committee for the Celebration of the Prophet Birthday, and a number of community members, researchers, research centers, business men and women, government officials, especially the Minister of Culture and Information agreed and encouraged the nomination of the element.

3.c. Competent body(ies) involved in safeguarding

Provide the name, address and other contact information of the competent body(ies) and, if applicable, the name and title of the contact person(s), with responsibility for the local management and safeguarding of the element.

<table>
<thead>
<tr>
<th>Name of the body:</th>
<th>The National Council for Cultural Heritage and Promotion of National Languages, Ministry of Culture and Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name and title of the contact person:</td>
<td>Dr. Asaad Abdel Rahman, Secretary General</td>
</tr>
<tr>
<td>Address:</td>
<td>Ministry of Culture and Information, Omdurman, Sudan</td>
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<td><a href="mailto:asaadhajam@gmail.com">asaadhajam@gmail.com</a>, <a href="mailto:asaadhajam@yahoo.com">asaadhajam@yahoo.com</a></td>
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<th>Ministry of Culture and Information</th>
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<tbody>
<tr>
<td>Name and title of the contact person:</td>
<td>Hamza Balaul al Amir</td>
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<tr>
<td>Address:</td>
<td>Al-Gamaa Avenue Khartoum</td>
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<td>Telephone number:</td>
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<td>Email address:</td>
<td>Website: <a href="http://www.sudan.gov.sd/index.php/ar/pages/details/53/">http://www.sudan.gov.sd/index.php/ar/pages/details/53/</a>...</td>
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<tr>
<th>Name and title of the contact person:</th>
<th>The High Committee of Molid</th>
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<td>Address:</td>
<td>Omdurman</td>
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<table>
<thead>
<tr>
<th>Name and title of the contact person:</th>
<th>Dr Mona Mahmoud Abu Bakr, Director of Institute of African and Asian Studies, University of Khartoum</th>
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</thead>
<tbody>
<tr>
<td>Address:</td>
<td>University Street, Khartoum</td>
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<tr>
<td>Telephone number:</td>
<td>00249968804432</td>
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<td>Email address:</td>
<td><a href="mailto:Mona.abubakr@gmail.com">Mona.abubakr@gmail.com</a></td>
</tr>
<tr>
<td>Other relevant information:</td>
<td>Dr. Ali Al Daw, Associate Prof, Folklore Department,</td>
</tr>
</tbody>
</table>
4. Community participation and consent in the nomination process

For Criterion R.4, States shall demonstrate that ‘the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent’.

4.a. Participation of communities, groups and individuals concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have actively participated in all stages of the preparation of the nomination, including in terms of the role of gender.

States Parties are encouraged to prepare nominations with the participation of a wide variety of other parties concerned, including, where appropriate, local and regional governments, communities, NGOs, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

There is a great acceptance and agreement among Sudanese on the beauty and splendour and necessity of celebrating the Prophet's birthday, besides the capital and major cities, many villages and plains of Sudan celebrate this event. Al-Molid is the favourite celebration for the children because of its different joyful aspects, that's why it is of high importance to be
accompanied by their parents.

Sudanese of all ages, religious and ethnic affiliations, educational levels, occupational standing, cultural, social and class differences, love the Prophet's holy birthday and consider it as an important part of their cultural and religious heritage, giving them a sense of happiness, pride and belonging, an important part of their cultural identity. This public great love nudged a senior Sufi to say: 'If the Prophet Mohammed had died in Sudan, the Sudanese would not have ended the solace to this day'.

Sufi holders celebrate the Prophet's birthday because it is their way to express their love to him by offering different forms of eulogies and remembrance performances, costumes, posters, tents, flags and others. Despite the harassment that Sufi supporters exposed to annually, they consider it as an additional motivation encouraged them to hold on their belief that love is the basis of everything, and that there is no Greater than showing the prophet's love.

Many people believe that presence and participating in “Zaffat" Al-Molid , and the more they distribute food the more ones express his love to the Prophet Mohammed, decorated with the most beautiful scenes, where it is lit with lamps and torches, and in people houses the recitation of the Qur'an at night continues without interruption. Whereas for stores of “Takiya = hospice" they filled with crops and dates, rich individuals competes each other in distributing donations to the poor, and bulls are kept in certain places safeguarded by some families to slaughter in the festive day.

Places are preparing for cooking porridge, rice and “kisra" and be send to the halls designated for passersby who are coming from distant places. One of those food takeaway that provide food during those blessed days, and the most famous, is the hospice of Mrs. Maqboula, wife of Imam Abdul Rahman Al-Mahadi, who was famous for her great mug called: "Mother Maqboula mug".

As designating places for selling Al-Molid candy around the celebrating squares became a manifestation of the Prophet Birthday, we find that candy sellers are very keen on the continuity of this event. In addition, the presence of their stalls in the various neighbourhoods facilitates their sale to clients who do not attend the celebration squares. Thus Al-Mold provides a source of income for the candy vendors for many months following the end of the event. So we see a continuation of Al-Mold candy stalls around many places in the neighbourhoods and squares that one is hardly find a house without them on those days.

4.b. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element of the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimen of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.

Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained and what form they take. Indicate also the gender of the people providing their consent.

Not fewer than 150 or more than 250 words

The nomination was first proposed by the House of Heritage and many other organization agreed to the nomination.

4.c. Respect for customary practices governing access to the element

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of specific knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.

Not fewer than 50 or more than 250 words
Celebrating the birthday is a religious occasion related to the birth of the Prophet may God bless him and grant him peace. There is a general consensus that he was born on the twelfth day of the month of al Karama (miraculous act) or the month of Al-Molid as per the Sudanese nomenclature of the Arab months, or Rabi al-Awal, the third month of the Hijra calendar. Others say that the Prophet, peace be upon him, was born before that date. Taking these conflicting accounts into consideration, the celebration of the Prophet's birthday continues for a period of 12 days, with the Festival starting officially on the day before the first of Rabi al-Awal with the Zaffa (procession). Celebrating Al-Molid is restricted to the aforementioned days. The annual Al-Molid celebrations are objected to by Ansar al Sunna al Muhamadiyah (Muhammad Sunna advocates) group because they believe that celebrating Al-Molid is a heresy and that it illegitimate mixing of men and women in the squares. This group is keen to join the Festival erecting their tent inside the Molid square to voice its opposing views in the form of lectures and seminars, but effort did this did not distance the Sudanese from religious belief that it is necessary to celebrate and cherish this occasion.

4.d. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

a. Name of the entity;
b. Name and title of the contact person;
c. Address;
d. Telephone number;
e. Email address;
f. Other relevant information.

a. Name of the entity; Ministry of Culture and Information
b. Name and title of the contact person; Hamza Balaul al Amir, Minister of Culture and Information
c. Address: Jamaa Avenue, Khartoum
d. Telephone number; 00249183777556
e. Email address;
   Other relevant information Fax: 00249183798988

a. Name of the entity; Religious Affairs Omdurman Locality
b. Name and title of the contact person; Mansour Hassan Ibrahim, Manager,
c. Address:
d. Telephone number;
e. Email address;
   Other relevant information

a. Name of the entity;
b. Name and title of the contact person; Bilal Ali Bilal
c. Address:
d. Telephone number; 0904364728
e. Email address;
   Other relevant information

a. Name of the entity;
b. Name and title of the contact person; Hisham Faisal Muhammad
c. Address:
d. Telephone number; 0912859110
e. Email address;
   Other
a. Name of the entity; the Board of al Ansar Affairs
b. Name and title of the contact person; Muhammad Adam al Ansari, Guide,
c. Address:
d. Telephone number; 0912970097 - 0122947347
e. Email address;
   Other relevant information

a. Name of the entity; Sweets vender
b. Name and title of the contact person; Adil Azhari
c. Address:
d. Telephone number;
e. Email address;
   Other relevant information

a. Name of the entity; Awlad Hijair Shop
b. Name and title of the contact person;
c. Address:
d. Telephone number;
e. Email address;
   Other relevant information

a. Name of the entity; Sweets vender
b. Name and title of the contact person; Muhammad Salama
c. Address:
d. Telephone number; 0124393324
e. Email address;
   Other relevant information

a. Name of the entity;
b. Name and title of the contact person; Muhammad Abd Allah al Tayyib
c. Address:
d. Telephone number; 0917608950
e. Email address;
   Other relevant information

a. Name of the entity; Sammani Sect
b. Name and title of the contact person; Sheikh Abd al Rahim al Bura’i
c. Address:
d. Telephone number;
e. Email address;
   Other relevant information

a. Name of the entity; Ansar Tent
b. Name and title of the contact person; Madkhur Salama, Deputy head of al Ansar’s Tent
c. Address:
d. Telephone number; 0911330132
e. Email address;
   Other relevant information
Name of the entity; Board of Ansar Affairs
Name and title of the contact person; Zarruq al Awad Ahmad, Secretary for Culture and Information Board of Ansar Affairs
Address:
Telephone number; 0912371670
Email address; 
Other relevant information

Name of the entity; Burhaniyya Sect
Name and title of the contact person; Walid Adam Suelima
Address:
Telephone number; 0999300704
Email address; 
Other relevant information

Name of entities participating in 2022 Molid Procession and Celebrations
1. The Supreme Committee for the Prophet's Birthday.
2. The birthday party committee.
3. The Surface Bedouin Ahmadiyya Order (Sheikh Muhammad Abu Hassabo).
4. The Sheikhdom of the Sammani Order / Tabit (Caliph Dr. / Sheikh Al-Jili bin Sheikh Abdul Mahmoud Al-Hafyan).
5. Imam Al-Ash'ari Scientific Society.
6. The Al-Qadiriyyah Concrete Al-Ja’iliyyah Order (Sheikh Abd al-Salam Abd al-Rahman al-Nathiq).
7. The Al-Qadiriyyah Al-Arakiyya Order (Sheikh Al-Rifai, Sheikh Muhammad Ibrahim / Al-Damir / Al-Hasaya / Al-Dorshab).
13. The Al-Qadiriyyah Al-Arakeen Order (Sheikh Abdullah Saeed Al-Qadri / Al-Ardah).
15. The Muhammadiyya Order (Sheikh Al-Fatih Al-Sharif Youssef Al-Barakani Al-Hasani).
17. The Al-Qadiriyyah Al-Arakiyya Order (Sheikh Idris and Dr. Al-Arbab Abu Farka).
18. The Qadiriyyah Military Order Association in Sudan.
19. The Sammaniyah Order (Sheikh Barir and Dr. Al-Hussein).
20. The Ahmadiyya Bedouin Bedouin Carpet.
21. The Idrisid Ahmadiyya Order.
23. The Samani Order (Association of Sons and Disciples of Sheikh Muhammad Ahmed Abu Azza / Khartoum State).
24. Imam Malik Jurisprudence Association (General Center / Omdurman Al-Thawra 55).
26. The Sumaniyah Qadiriyyah Method.
27. The seal method.
28. Ansar Affairs Authority.
29. Professor Sheikh Hassan's health campaign.
30. The Tayyibiyyah Tayyibiyyah al-Hasaniyyah Order (Sheikh Al-Fatih Al-Sheikh Qareeb Allah).
33. Beloved of the Mother of the Believers, Mrs. Khadija al-Kubra, may God be pleased with her and her satisfaction (sons of Sheikh Awad al-Jayyid, Sheikh Al-Nama'ah and Dr. Al-Khadim).
34. The Muhammadiyah circular path in Sudan and the Islamic world (Sheikh Al-Dater).
35. The Sammani Way (Sheikh Al-Sabounabi).
36. The Tijaniya Order (Sidi Al-Sharif Ahmed Ammar, grandson of Al-Qutb Al-Maktoum).
38. The Qadiriyyah Order of Badrab Madh Al-Adnan (Sheikh Ahmed Wad Suleiman / Sheikh Caliph Hassan Wad Badr).
41. The Muhammadiyah Order (sons of Al-Sharif Al-Fatih Al-Barakani Al-Hasani).
42. Al-Qadiriyyah Al-Mukashfiya Tariqa (Cultural Center/Exhibition of Antiquities and Collections of the Noble Messenger (PBUH), sons of the loving Abdul Aziz bin Ali (Al-Dabbagh)).
43. The Ismaili Order.
44. The Samani Order (Sheikh Muhammad al-Sadiq al-Tibi al-Samani).
46. The Qadiriyyah Order (The Knower of God, Sheikh Taha Al-Abyad Al-Bathani).
47. The Samani Order (The Karida / Sheikh Muhammad Ahmad Sheikh Omar (The Man of the Karida)).
49. The Tayyibi Sumaniyah Order of Resurrection (sons, followers and loved ones of my master Sheikh Kareeb Allah).
50. The Al-Qadiriyyah Al-Arakiyya Order (Sheikh Obaid Abdul Rahman Obaid).
52. The Qadiriyyah Order (Sheikh Ibrahim Al-Kabbashi).
53. The Qadiriyyah Order (Sheikh Awad Al-Sayed Karkab).
54. Presidency of the Qadiriyyah Al-Arqi Carpet (sons, disciples and lovers of Sheikh Abdullah
55. Al-Qadiriyyah Al-Arakiyya (Sheikh Muhammad Yunus).
56. The Yaqoubani Twin Samaniah Order (Sheikh Salem Khader Mousa (Umbada Al-Hara 17)).
57. The Sammani Order (Sheikh Al-Tayyib (Al-Sorrah)).
58. The Sumaniyah al-Khaluti Order (the branch of Sidi Sheikh al-Imam).
59. Al-Qadiriyyah Al-Arakiyyah Order (Sheikh Al-Sadiq Al-Saim Dima).
60. The Qadiriyyah Order (sons and disciples of Sheikh Al-Amin Wad Bella (Saqr Al-Barzan)).
61. The Turkish Naqshbandi Order (Ghouth II Sheikh Sayyid / Abdul Baqi Al-Husseini (may God sanctify his secret)).
62. The Qadiriyah al-Arakiyya al-Qur'an al-Sunni (Brothers and Sons of the Poor for God, Sheikh Fath al-Rahman).
63. The Sheikhdom of the Qadiriyah Order (sons of Sheikh Muhammad Abu Kasawi Khaddam, the Messenger of God (PBUH)).
64. Al-Qadiriyyah Al-Arakeen Order (Sheikh Abd al-Hamid Musa al-Qadri).
65. Al-Qadiriyyah Al-Arakiyya (Sheikh Al-Jaili, Sheikh Al-Nour Musa).
66. The Khatmiyya Order (Sheikh Muhammad Othman Al-Zubayr).
67. The Sheikh of the Qadiriyyah Al-Arakiyya Order (Abu Haraz) Al-Arakeen gentlemen (Caliph Abdul Rahman Sheikh Daffa Allah, the successor of Al-Masoubun).
68. The Qadiriyyah Arkiya Order, Azraq Taiba (Khalawi Muhammad al-Sheikh Ahmad al-Ajab (by Abu Saad square 37).
69. The Sheikhdom of the Qadiriyyah Order (sons of Sheikh Muhammad Abu Kasawi Khaddam, the Messenger of God (PBUH)).
70. Al-Qadiriyyah Al-Arakiyya Tariqat (Sheikh Dafa Allah Al-Saim Dima).
73. The Qadiriyyah Al-Arakiyya Charitable Path (The Knower of God, the Sheikh, God paid the fasting person, Dima).
74. Imam Al-Ash'ari Scientific Society.
75. Al-Qadiriyyah Concrete Al-Ja'iliyyah Order (Sheikh Abd al-Salam Abd al-Rahman al-Naqiq).
77. The Rifa'i Ahmadiyya Al-Saadi Order (sons of Sheikh Muhammad Idris Metl).
78. The sheikhdom of the carpet of the general gentlemen of the Al-Sutah Al-Ahmadiya in Sudan (Sidi Ahmed Al-Badawi).
79. The Qadiriyyah Order, sons of Sheikh Ahmad Al-Jaali Al-Shaib (Kadbas).
80. Al-Azmiyya Path (for its imam, Mr. / Muhammad Abu Al-Azaim).
81. Sellers of foods and sweets.
82. Sellers of boaters, books and toys.
83. Beverage sellers.
84. Sellers of swimming pools and perfumes.
5. Inclusion of the element in an inventory

For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11.b and 12 of the Convention.

The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to the nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an inventory-in-progress.

Provide the following information:

(i) Name of the inventory(ies) in which the element is included:

The National Inventory of Intangible Cultural Heritage in Sudan

(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French:

The body responsible for maintaining and updating the National Inventory of ICH in Sudan is the National Council for Cultural Heritage and Promotion of National Languages, Ministry of Culture and Information.

(iii) Reference number(s) and name(s) of the element in the relevant inventory(ies):

“Reference No. 2 - Zaffat” and Celebration of Prophet Mohammed birthday

(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

29-31 November, 2017 - 30 July 2018

(v) Explain how the element was identified and defined, including how information was collected and processed with the participation of communities, groups and relevant non-governmental organizations (Article 11.b) for the purpose of inventorying, including reference to the role of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

This element was unanimously selected by all participants in two workshops of procedures for safeguarding intangible cultural heritage and project management, organized by UNESCO office in Khartoum from 29-31 November 2017, and July 2018 inventory workshop. The inclusion received the immediate approval and support of the Minister of Culture, Tourism and Antiquities, who directed to address all parties involved to support the inventory project. It is a priority because the involvement of society, groups, individuals, institutions, social, economic, cultural, religious bodies, houses of expertise, NGO’s and other civil society organizations. Furthermore, zaffat al-Molid (the Procession and the Celebrations of Prophit Mohammed Birthday) is an activity that embodies the strong cohesion between the state and society. This strong cohesion embodied by localities and municipalities organizing and sponsoring the celebration, besides the participation of the army, police and security forces in the procession and providing security and maintaining order. The Ministry of Religious Affairs and Endowments, the Ministry of Health and other ministries and government agencies they do their best to bring out the ceremony and the annual festival in the most beautiful and organized form.

(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).

It has been agreed that elements registered in the National Inventory for the intangible cultural heritage in Sudan shall be updated whenever resources are secured and new information is available. Inventory policies were developed and approved in mid-2020. New elements will be added every three months after the meeting of the Inventory Committee. The whole inventory will be updated every four years. During the last few years, Al-Molid celebrations data on the inventory was modified twice.

(vii) Explain how the inventory(ies) is(are) regularly updated. The updating process is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein.
This year with the help of UNESCO and the UNESCO Office of Khartoum, Sudan welcomed a generous support from Austria UNESCO National Committee to help Sudan in building its ICH National Inventory. This process is going on. Up to now, nearly 30 elements have been prepared in Arabic and English and have been placed in the inventory. During the last three years, Sudan was lucky to benefit from the support of UNESCO in strengthening the national capacities for nearly 160 males and females officials and community members in safeguarding Intangible Cultural Heritage in Sudan. Within the Project sponsored by the UAE a total of sixteen workshops and several meetings and exhibitions were organized. The National inventory structure and policies have been revised several times benefiting from the experience of UNESCO and other countries as well as international facilitators. A Committee composed of government officials, researchers, IT, NGOs, representatives of houses of expertise, heritage bearers and individuals as well as representatives of community members and directors of culture from the 18 states of Sudan participated in the process.

(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall at least include the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element. Attach to the nomination print-outs of relevant sections of the content of these links. The information should be provided in English or French, as well as in the original language if different.

b. If the inventory is not available online, attach exact copies of texts concerning the element included in the inventory. These texts should be provided in English or French as well as in the original language if different.

Indicate the materials provided and – if applicable – the relevant hyperlinks:

The links to the Sudanese Intangible Cultural Heritage Inventory in both Arabic and English versions.

English Version:
https://www.ich-sudan.com/ar/news

Arabic Version:
https://www.ich-sudan.com/ar/news

No of Registration 16
Date: 27/3/2019
Serial No. 4547

6. Documentation

6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and the video will also be helpful for activities geared at ensuring the visibility of the element if it is inscribed. Tick the following boxes to confirm that the related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- [ ] documentary evidence of the consent of communities, along with a translation into English or French if the language of the community concerned is other than English or French;
- [ ] documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11 and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original
6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, the principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination.

14. Field interviews in the square of the Prophet's birthday: Sheikhs and followers of Sufi groups and paths (narrators), in Omdurman, Calipha Square.
15. amrkhaled.net
7. Signature(s) on behalf of the State(s) Party(ies)

The nomination should be signed by the official empowered to do so on behalf of the State Party, together with his or her name, title and the date of submission.

In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

Name: Dr. Asaad Abdel Rahman
Title: Secretary General
The National Council for Cultural Heritage and Promotion of National Languages
Ministry of Culture and Information. Sudan
Date: 26-3-2022
Signature:

Name(s), title(s) and signature(s) of other official(s) (For multinational nominations only)