CAMBRIDGE
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Cambridge IGCSE™

ISLAMIYAT **0493/11**

Paper 1 **May/June 2025**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

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Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question. (However, the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

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Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
SEEN	Indicates that the point has been noted, but no credit has been given.
	Correct point

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GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, **part (a)** tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while **part (b)** tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

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LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.
It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

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AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

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AO2 (Understanding - part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all **part (a)** answers are given together in the mark scheme and likewise all **part (b)** answers are also given together. Read both the **part (a)** answers together and give a global mark for this part of the question. Similarly read both the **part (b)** answers and award a global mark.

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Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an.** **(1) Sura 2.255** Allah. There is no God but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding them and preserving them for He is the Most High, the Supreme. **(2) Sura 42.4–5** 4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful. **(3) Sura 6.75–79** 75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'	

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Question	Answer	Marks
1(a)	**Briefly describe the main theme(s) in each passage.** Mark according to the marking grid for AO1 – Knowledge on page 6. Answers may include some of the following ideas, but all valid material must be credited. **Sura 2.255** **The main theme is God in Himself.** Candidates will develop these themes in their own way, e.g. • ***Tawhid***: This passage emphasises God's oneness and Lordship over creation. • **Creator**: God is the Creator of everything in the heavens and earth. • **Omnipotent**: He looks after all the Heavens and earth and no one is needed to look after Him. He needs no help in looking after what He's created. • **Unique**: He does not have human qualities and so doesn't sleep or get tired in what He does. • **Knowledge**: His knowledge is limitless, and humans know only what He allows them. • **His throne**: it is understood as His majesty, uniqueness, knowledge and having total power. It emphasises how He is the only one who can make decisions about His creation yet is transcendent – completely independent from His creation. **Sura 42.4–5** **The main theme is God in Himself.** Candidates will develop these themes in their own way, e.g. • **Control**: God is the owner of everything because He created everything. • **His Might**: Due to His greatness above them, the heavens are almost torn apart. • **Prayers**: The angels praise God and pray for forgiveness of humans on earth as part of their duties. • **Forgiveness**: Humans are reliant on God's mercy as He is the most forgiving, the most merciful. **Sura 6.75–79** **The main theme is Allah's Messengers.** Candidates will develop these themes in their own way, e.g. • **Power**: God's power is shown through His ability to control the sun and the moon, • **Signs**: His signs are in creation, and the sign of His power is that He does not fade or die away, whilst things in creation do. • **Guidance**: The passage also shows His relationship with His prophets, as Ibrahim was searching for God, and that He uses these signs to guide the prophets. • ***Tawhid***: His Oneness is pointed to through these signs and His power, and so these verses tell Muslims to worship God alone.	**4**

Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.** Mark according to the marking grid for AO2 – Understanding on page 7. Answers may include some of the following ideas, but all valid material must be credited. **Sura 2.255** • These verses allow Muslims to learn and understand something about God in a way relevant to them. • The theme of God's self-subsistence shows how certain attributes that affect humans do not affect Him, e.g. sleep, so they can rely entirely on Him. • He has the knowledge and power over all things and this could make Muslims more cautious of their practice. • It is considered to be one of the most recited passages of the Qur'an, and many Muslims recite it daily for protection. Candidates could say how they use *Ayat al-Kursi* in their lives. **Sura 42.4–5** • The importance here is that God tells humankind of his power and control over all things so they should remember that they do not have any power in comparison. • God is Merciful, even when Muslims have committed wrong actions, so Muslims have someone to turn to in times of need. • As God is merciful to humankind, they in turn should be grateful and also try to be forgiving of others, even if those others have hurt or injured them. • Humans should not despair of Him or give up on His mercy – even if they have sinned they should turn back to Him and He will forgive. • The obedience of angels to God can encourage humans to be obedient to God too. **Sura 6: 75–79** • It creates a strong link with God and strengthens belief in his oneness. Therefore, Muslims should not look up to anything or anyone else to help them in their lives or solve their problems. • It shows Muslims how God guided his messengers, in this case Ibrahim. Humans should use their minds to ponder upon God. • God's signs invite Muslims to observe their environment. It creates awe and wonder to help get closer to Him. It reminds humankind that He is the Creator of all things and this realisation helps them to turn to Him only in times of need.	**4**

Question	Answer	Marks
2(a)	**Using passages you have studied, describe God's relationship with His Messengers Jesus ('Isa) and Muhammad (pbuh).** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Candidates can use any number of passages to write about but they should write with some detail about the relationship and not merely give general comments/themes about them. • **Jesus ('Isa)** is referenced in 5.110. The passage begins with God asking Jesus to recount all the favours that he was blessed with, showing a special relationship with him and his mother. • One of the favours was providing direct divine assistance through the holy spirit, believed to be the Angel Gabriel in Islam. • He was granted miracles to realise God's status as Creator and his status as a prophet. • God gave Jesus ('Isa) miracles, relevant to his time, as a sign of His power over all things: 'Isa spoke from the cradle as a child, gave life to the dead and healed the sick. These miracles were explicitly stated to be by God's leave, showing that they came directly from Him. • He was also given the Law and the Gospel to teach the people how to live their lives in accordance with God's laws and was granted wisdom. • God helps His prophets and those close to Him, and these favours were given to help Jesus ('Isa) call people to God. • God saved Jesus ('Isa) from execution, which showed God's love and protection for him. • The **Prophet Muhammad** (pbuh) is referenced in passages 93, 96 and 108. • The Prophet (pbuh) faced hardships like the other prophets, but God reminds him that He gave him blessings in this life and the next, which relieved the Prophet and gave him reassurance that God was looking after him. • God gave him shelter, guidance and independence showing God's love for him. He was given glad tidings of a better future. The Prophet (pbuh) was also instructed by God to be compassionate towards the poor and needy. • God also gave him blessings in the form of Kawthar, a river in paradise. So, the Prophet (pbuh) was told to believe in God and tell his people about Him so they can also turn to Him when in need. The Prophet (pbuh) was also told that those who go against him and cause him pain will be punished by God, showing that the Prophet's hardships did not go unnoticed by God. • God sent the first revelation to the Prophet (pbuh) with the word *Iqra* (read) and bestowed prophethood on him to guide him and give him knowledge. The Prophet (pbuh) was to spread God's message amongst the people by calling them to worship one God.	**10**

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Question	Answer	Marks
2(b)	**To what extent do the stories of the Messengers help Muslims stay hopeful in difficult times?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. All humans go through hardships and challenges, just like the prophets did. It could be said that the stories of the prophets help people relate the lives of the prophets to their own lives and help them understand why they may be going through hardships. It may give them reassurance that they have difficulties, just as God's messengers had difficulties, and in some ways that can make them close to God too. The qualities displayed by the prophets, such as remaining steadfast, maintaining unwavering faith in God and patience in the face of suffering, can be used as inspiration for Muslims today who may face personal challenges and hardships. In this way, people know that if they continue to pray, worship and do good, then God will reward them, and they will get something better in return. Candidates may also argue that prophets enjoyed certain favours from God, such as miracles, which Muslims today may not experience; it is therefore hard for Muslims now to take inspiration from the lives of the prophets. So, it is not always easy for Muslims today to understand that the tests they experience in life are beneficial, or that those tests can give them hope in their lives.	**4**

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Question	Answer	Marks
3(a)	**Describe the boycott of Muslims to Shi'b Abi Talib.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Following the migration to Abyssinia and the conversion of 'Umar and Hamza, the Quraysh became desperate to crush Islam. They held a meeting and decided to impose a social and economic boycott on the Banu Hashim tribe, Muslim and non-Muslim, except Abu Lahab. The boycott was imposed for three years, in the 7th–10th years of prophethood. They decided not to have any business dealings with the tribe of the Prophet (pbuh), nor any sort of inter-marriage. Social relations, visits and even verbal contacts with Muhammad (pbuh) and his tribe Banu Hashim and Banu Abdul Muttalib would discontinue until the Prophet (pbuh) was given up to the Quraysh. The Banu Hashim tribe moved to the valley of Abi Talib. They had almost no food and ate leaves and the skin of animals. The cries of hungry children were often heard. The Prophet (pbuh) continued to pray publicly and go to the Ka'ba. Occasionally, some who were friendly to the Banu Hashim, sent food under the cover of night, but when the Quraysh found out they threatened them. At the end of the three years the Muslims had suffered a lot. Some Makkans, including Hisham ibn 'Amr and Al-Mutim bin Adiy, felt the boycott should be lifted. They felt sympathy for Muslims due to the severe suffering caused by the boycott and protested against the inhuman treatment of Banu Hashim, demanding an end to the boycott. There is an alternative version of the events about the end of the boycott in which the Prophet (pbuh) told his uncle that he had been divinely informed that the document had been eaten by insects, except for the part mentioning Allah's name. Abu Talib went to the Makkans informed them of this, promising to hand over the Prophet (pbuh) if the claim was false; otherwise, they must end the boycott. They agreed. When the Makkans entered the Ka'ba the document that had all the sanctions written on it had been eaten by ants except the words 'In the name of Allah'. This ended the boycott. After a few months, as a result of the hardships of the boycott, first Abu Talib, then Khadija passed away which was huge blow for the Prophet (pbuh).	**10**

Question	Answer	Marks
3(b)	**To what extent was this boycott the worst time in the life of the Prophet (pbuh)?** **Use the AO2 Levels of Response.** Candidates can give other examples, and all relevant answers should be credited. It could be said that this was the worst time of the Prophet's life because he had to endure so much hardship, and his followers and family had to endure the hardship at the same time. This would have been difficult for the Prophet (pbuh) to witness. It could also be said that it was the worst time because at the end of the boycott his closest supporters Abu Talib and Khadija died, leaving him feeling alone and without protection. Some candidates may argue that it was not the worst time for the Prophet (pbuh) as he also went through difficulty at Taʾif, which he later said to ʿAisha was one of the worst times of his life. The defeat at Uhud was also difficult for the Prophet (pbuh), as so many Muslims, including his uncle Hamza, were martyred. Some candidates may choose to mention that soon after the events of the boycott, the Prophet (pbuh) was taken on the *al-Israʾ wal-Miʿraj*, which reassured him and gave him a closeness to God. This can be used to support or argue against the statement in the question.	**4**

Question	Answer	Marks
4(a)	**Outline the tasks the Prophet (pbuh) undertook to overcome divisions and create unity in the first year in Madina.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. When the Prophet (pbuh) first arrived in Madina, the people were happy to see him and they all wanted him to stay with them. He established the place for the first mosque, which was where his camel had stopped, and was involved in the mosque's construction. He stayed at the home of Abu Ayyub al-Ansari while the mosque was being built. Establishing the mosque as his first task showed the importance of community where Muslims would be coming to pray, standing shoulder to shoulder in the mosque regardless of tribe and background. The mosque would also be a place of peace as everyone left their weapons behind to join the prayers. The *adhan* was also established, calling all to prayer together as a universal standard for the community. The arrival of the Prophet (pbuh) provided a single leadership bringing both Aws and Khazraj tribes together, uniting them and eliminating animosity, as the tribes had fought prior to this over the question of leadership. On their arrival in Madina, the Muslims of Makka had few belongings. To unite the groups from Makka and Madina, the Prophet (pbuh) made them brothers, pairing each of the Ansar with the Muhajirun. This was so they could help each other materially and spiritually. The Ansar had already been eager to help their migrating brothers and sisters with accommodation and food. The Prophet (pbuh) gathered the two groups and started calling out the name of one Ansar and one Muhajir. The Prophet (pbuh) took 'Ali as his brother. The unity established by the Prophet (pbuh) was such that the Ansar wanted to share their date palms with the Muhajirun. The Muhajirun refused, so the Ansar gave the offer of work in their orchards to the Muhajirun. In this way the Madinans gave protection and material assistance to their Makkan brothers and the Makkans came with their faith to share and spread in Madina. The Prophet (pbuh) established the Charter of Madina to unify the different Muslim and non-Muslim groups living in Madina. The treaty laid down rules and responsibilities for every citizen of Madina, unifying them by making them a single community regardless of tribe or religion. This was done to try and prevent divisions being created in society and to ensure that non-Muslim groups knew that they were part of the new community that was being created. Specific details of the treaty are not required.	**10**

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Question	Answer	Marks
4(b)	**In what ways can Muslims today promote good community relations in their own neighbourhoods?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Community relations can be made by knowing the people that live near you, whether you welcome those who have just moved next door to you, or you move to an area and you introduce yourself. Another way is to offer help to neighbours, whether it is buying groceries for them, offering them a lift when they need it, sending food to them, or standing by them through times of hardship. Good relations can also be made by having community gatherings, whether for Eid or other celebrations, or just to get to know one another.	**4**

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Question	Answer	Marks
5(a)	**Write about the lives of Bilal ibn Rabah and Hamza ibn Abdul Muttalib.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Bilal ibn Rabah: Bilal's family was originally from Ethiopia/Abyssinia, and he was born into slavery. His master was Umayya ibn Khalf. After conversion he suffered harsh persecution at the hands of his master, being laid on the hot sand for days and tortured in various ways. Despite this he did not give up his faith. He was one of the slaves freed by Abu Bakr and eventually he migrated to Madina. In Madina he was appointed as the first *muezzin* – ʿAbdullah ibn Zayd had a dream that he narrated to the Prophet (pbuh), and the Prophet (pbuh) asked ʿAbdullah to narrate it to Bilal and asked Bilal to give the call to prayer because he had a beautiful voice. He was also placed over the treasury (*bayt al-mal*) and aided the Prophet (pbuh) in securing daily sustenance and clothes. Bilal fought in all the battles, and at the Battle of Badr he killed his former master. He gave the *adhan* after the Conquest of Makka, and after the death of the Prophet (pbuh) he was so grief stricken he refused to call the *adhan* again and left Madina. He went to Damascus. Years later, he visited Madina and gave *adhan*. The people in Madina were overwhelmed with emotion: many cried. Bilal died in Damascus. Hamza ibn Abdul-Muttalib: he was an uncle and foster-brother of the Prophet (pbuh), and only two years older than the Prophet (pbuh). He was a warrior and sportsman and had little interest the issues of Makka. When Hamza heard Abu Jahl had assaulted the Prophet (pbuh), he hit Abu Jahl on the head. Hamza then asked Abu Jahl to hit him back if he was brave enough. Hamza then declared that he had become Muslim. It gave the Muslims a lot of strength and they were able to pray in public. In the Battle of Badr, he killed leading men of the Quraysh including Hind's father Utbah; Hind vowed revenge and hired Wahshi to kill Hamza which he did at the Battle of Uhud. Hamza was given the title 'Chief of Martyrs', and the Prophet (pbuh) led his funeral prayer.	**10**

Question	Answer	Marks
5(b)	**How do the stories of Bilal ibn Rabah and Hamza ibn Abdul Muttalib help Muslims understand and accept the death of a loved one?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Both the stories of Bilal and Hamza relate to grief and the loss of loved ones, as well as reactions of people. Bilal was grief stricken after the Prophet (pbuh) passed away and found it hard to accept the loss. He carried on with life, as Islam teaches Muslims to, but he was not able to carry on giving the *adhan* which reminded him too much of the Prophet (pbuh). This tells Muslims that changing things to lessen the pain felt by a loss can help to deal with it. It also indicates that pain of loss is a natural emotion. Once a person accepts that, coping with that pain becomes possible. With Hamza's death it was the Prophet (pbuh) who was most upset, not just because he was a relative of the Prophet (pbuh) but also because of the way Hamza's body was mutilated. Although he forgave Wahshi and Hind, he couldn't bring himself to look at them, showing that grief can stay with a person and it is reasonable to feel pained by a loved one's loss, even many years later.	**4**

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