
The Gift of the Pandemic - The Cognizance through Sīrah

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ABSTRACT

The covid 19 pandemic has hit the world very hard. However, winners are the nations who do not lose hope even in the hard times and resolve to even rise from the ashes. This article analyses Pakistan's situation in the pandemic and the government's efforts and support for the people in these challenging times Pakistan has faced. The main emphasis is made on the significance of Sīrah in various segments of a state, including the situation of a pandemic. Research is presented on an optimistic approach of using the Solow-swan model to predict the possibility of economic growth in the long run only if we stick to the teachings from the Sīrah of the Last Prophet (peace be upon him). The interesting segment of the article is that it includes gifts of the pandemic that spots the positive side of the pandemic situation. The paper concludes itself with strong logical and spiritual arguments that the Qur'ān and Sīrah of the Prophet Muhammad (upon whom be peace) are the only guiding light to keep people going and be prosperous here and in the life hereafter.

Keywords: *Pandemic, Solow-swan Model, Pakistan's Situation, Sīrah.*

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Introduction

The ups and downs are a very sign of life. In a similar fashion, Erosion paves the new ways that are needed to navigate us to the same downstream, however, with a whole new perspective. The pandemics and subsequently the economic upsets give us the opportunity in the disguise to get up from the fall in a new fashion to achieve growth once again that is resilient to such events and consistent and sustainable. In situations like these, where the material resources (دنیاوی اسباب) are adopted, it is pivotal to reach out to the spiritual viewpoint in order to identify the sources and forces in order to better equip to deal with the situation. This is where the *Sīrah* of the Prophet Muhammad, upon whom be peace, comes in. The *Sīrah* of the Prophet Muhammad, upon whom be peace, is a complete package when it comes to dealing with states of affairs that are beyond human control – be it pandemic, weather conditions, or similar chaotic states. Therefore, the *Sīrah* of the Prophet Muhammad, upon whom be peace, does not only identify but also encourages to tap into available possibilities to adapt to deal with the current crisis more effectively than ever.

1.1 The Covid 19 situation in the Islamic Republic of Pakistan

The covid 19 pandemic has hit the world very hard. Pakistan, being a developing country with a Human Development Index (HDI) of 0.562 and a population of approximately 22.5 crores¹ dealt with it in a way that received applause and appreciation from the relevant authorities and announced that lessons could be learnt from Pakistan in dealing with the Pandemic². The journey was not very pleasant either, however, it was not possible without the strict measures of the governments at the federal and provincial levels and the support from the different sections of the society who stood by the decisions and followed them religiously. In a non-secular country like Pakistan, where the sentiments of the people are intertwined with the sake of Allah SWT alone and the love of the Prophets, especially the seal of the Prophets, Prophet Muhammad, upon whom be peace, it was really unlikely that people would refrain from paying homage to Allah SWT for all His bounties and favours at least five times a day bowing down in a congregation. However, the pivotal role was played by the Islamic scholars and the people of the pulpit (مفتی)، who beyond any reasonable doubt proved to the people, the crystal-clear teaching of the Prophet Muhammad, upon him be peace, about the pandemic and how people can be saved from such wrath of Allah SWT if it was to the non-believers. The Islamic scholars in Pakistan, despite having seen the Muslim world closing down the mosques, including the two Holy mosques in Makkah and Medina, wanted to clarify to the people the true spirit. Therefore, my word on this is that they had their time to discuss the matter in the regional setting in Pakistan keeping in view the political scenario and were looking forward to a smart lockdown rather than an absolute one in order to keep the ritual alive and not completely refrain the people from approaching the sources of

mercy in the congregation. On the contrary, the papers like these: *The Politics of Congregational Prayer: Trust, Public Health, and Religious Authority in Pakistan* published by Brill³ continued to add fire to the fuel, which is an established practice of the said institution as insinuated by the authors⁴. Apart from all the appreciation and applauds Pakistan had to face, like the rest of the world, economic unrest in the midst of the pandemic and political unrest. Therefore, being human, Muslims, and citizens of Pakistan, we look forward to the same favourite personality of ours, Prophet Muhammad, upon whom be peace, for the pragmatic approach to the ongoing economic crisis.

1.2 The Economic hit

Pakistan, already struggling hard to face the economic crisis in the country, had to deal with the worsening situation due to the covid 19 pandemic. The international report by the United Nations conference on trade and development (UNCTAD) highlighted in 2020 that Pakistan is going to be one of the hardest-hit countries during the pandemic⁵. The situation of the covid 19 escalated very quickly in Pakistan too like the rest of the world. In the last week of February 2020, there was news of the early spread when two nationals arrived from abroad and tested positive for the covid 19⁶. In just a month, there was news of the confirmed cases in all provinces and by the June of 2020, every district in Pakistan was hit. This caused the rise of a health-cum-economic emergency nationwide. An initial assessment of the federal government of Pakistan suggested an estimated loss of a whopping Rs. 2.5 trillion⁷. Moreover, the negative spillover effect from the global economy is also faced by Pakistan; one such sector is textile. The spillover from the Chinese economy on the textile sector stood alone at \$ 44million at one point in 2020⁸, let alone 2021. Apart from the plunge in the economy suddenly, the chances were bleak in the future as well due to the predicted and already beginning shocks in the supply and demand cycle due to the broken supply chain in the global economy. The suppliers, whether hailing from the raw-material section or the production line, had to put into action the plan of the force majeure to face the music that had already started to play in some regions.

The governments at the provincial and the federal level tried to play their moves in a calculated manner to maintain their credibility in the political arena as well as cater to the economic needs of the voters. Thus, several measures were introduced to neutralize the effect. The increasing unemployment was tried to be compensated through the inclusion of approximately 60,000 labourers in the plantation drive that was initiated by Prime Minister Imran Khan to achieve the Sustainable development goal for climate change. However, the numbers of the unemployed kept rising as the report of the Pakistan workers federation suggested the number alone in the textile industry was around 5 million. Another relief package by the government was the 'Ehsas Program' that allocated \$900 million for the said cause. Moreover, the relief in

the electricity bills to the small-scale industry was taken with much respect by the individuals. The cutting in the policy rate from 13.25% to 8% also made an impact⁹. Although the measures were quick to compensate for the growing pandemic needs, unfortunately, they were not enough to diffuse the ongoing situation completely because of its rapidly evolving situation. They were no doubt based on creative and non-violent negotiations, created a win-win situation for the stakeholders to some extent, and somehow tried to achieve the targets but they were based on short term engagements and planning.

One of the important reasons for the pandemic to grapple the economy was the unpreparedness neither on the governmental front nor on the business front. The entrepreneurs put the ball into the court of the government completely ignoring the fact that they had no such reserves and policies in their capacities to deal with the situation, which was indeed worsening day by day. The data reveals that an astonishing 83% of the micro, small, and medium-sized enterprises (MSME) were neither prepared nor had any plan to handle such a situation¹⁰. These MSMEs contribute 40% of the GDP and over 40% of exports too¹¹ and range in different sectors including but not limited to a significant portion of agriculture, manufacturing, retail, wholesale, trade, and service sectors¹².

2.1 The Solow-Swan Model

During the pandemic of covid 19, a lot of measures were taken by the government of Pakistan to ensure the stability of the economic position of the state. These were mainly divided to ensure solidity not just in the short-run but subsequently in the long run as well.

The Solow-Swan model of economic growth is based on the idea of economic growth in the longer run. It was developed independently by Robert Solow¹³ and Trevor Swan¹⁴ in 1956¹⁵. This is based on a very straightforward calculation mathematically and the description theoretically, but is dynamic at the same time as it lets its relevant factors evolve e.g. time. It attempts to explain the long-run economic growth by looking at capital accumulation & rates of savings, labour or population growth, and increases in productivity commonly referred to as technological progress. In a nutshell, the Solow-Swan model shows that in the long run, the economy's rate of savings determines the size of the capital stock and therefore the level of production and its per capita output. Another important aspect of this model is that it tried to prove that in the long run due to the steady capital and constant population size, the growth would come to a halt, and therefore, the shift in the curve would be the result of the technological advancement. The model relates economic growth to changes in factors – labour, capital, the preferences to save, and other features of the economy such as – depreciation rate, population growth, and technology¹⁶.

The theory presented above is a simplified version of how it should work in the practical economy, however, there are several paradigms attached to one situation in the real world. Therefore, the study, if conducted in isolation may not be practically possible. Having said that, one must understand that the economic theories are crafted on certain assumptions and those assumptions might not work out in a real scenario, which could perhaps be different. One such assumption for the said model is the diminishing returns with respect to the capital in different periods. Moreover, the whole of the study revolves around the closed economy meaning that there are no exports or imports, which perhaps was an impossible assumption until covid 19 struck and almost everything was forced to close down. Thus, in pandemics, when people have to quarantine and supply chains get disturbed not knowing when the world would open back, and assuming it is a 'new normal, in such scenarios, the whole or part of the assumption becomes true. The key reason behind the assumption for the closed economy in the context of the pandemic is that it allows being resilient and self-dependent (which will be discussed in this paper later), and therefore, backup support in case the world shuts down, or a territory faces sanctions or such unavoidable circumstances.

What remained constant in the pandemic of covid 19 and the Solow-Swan model of economic growth is the technological progress which is very much aligned with the teaching of the last prophet in Islam, Prophet Muhammad, upon whom be peace, especially the related to the adaptability in the 'new normal' and the 'pandemics'. The shift in the curve with the help of technological advancement today portrays a similar idea of adaptability which is the very spirit of Islam.

3.1 Islam, pandemic, and the Solow-Swan model

3.1.1 The stature of the Prophet Muhammad, upon whom be peace

Islam, being the complete code of life, is commonly referred to as *Dīn* (دين) in the primary Islamic sources – the Holy Qur'ān and *Ḥadīth* or *Sunnah*. As common for other faiths, the word religion, translated as *Madhhab* (مذهب) has never been used, because Islam is just not a religion. Moosa Lakhani explained this in the following words,

*"Islam is not just a religion, but a Dīn. The difference is that the former deals with private affairs of life, while the latter with all aspects, individual as private and collective as one in the society or a society."*¹⁷

The true spirit of Islam is not just in the belief but also in the practice and the life of the Prophet Muhammad, upon whom be peace, is actually the illustration of how life as an individual or in the collective sense be lived. It is not just for the normal circumstances only but also for the situations of the 'new normal'. The *Sīrah* is a remarkable source to achieve all positivity the world has to offer and create a synergy that is beneficial for all. Thus, Allah SWT has specifically tied the *Sunnah* of the Prophet in the following words,

"Say, (O Muhammad to mankind), "If you (really) love Allah, then follow me, (i.e., accept Islamic monotheism, follow the Qur'ān and the Sunnah), Allah will love you and forgive you our sins. And Allah is oft-forgiving, most Merciful."'¹⁸

For a believer, there is nothing better off than the fact that Allah SWT is happy with him and that is only possible when he chooses to follow the path of the Prophet. Therefore, it was understood quite right that the ultimate quest for a believer *is* in relation to Allah SWT alone and the love for the Almighty is definitely the end of his struggles and desires¹⁹. However, as suggested in the verse mentioned above that is only possible when he chooses to follow the Prophet, only him, and refrain from the numerous paths in all situations. The fact is also narrated in the tradition of the Prophet where he instructed the following,

"Ibn Mas'ud reported: The Messenger of Allah, peace and blessings be upon him, drew a line in the sand with his hand and he said, "This is the straight path of Allah." Then, the Prophet drew lines to the right and left, and he said, "These are other paths, and there is no path among them but that a devil is upon it calling to its way." Then the Prophet recited the verse, "Verily, this is the straight path, so follow it and do not follow other ways."'²⁰

This and other similar traditions when corroborated with the verses of the Holy Qur'ān hints towards one fact that the life of the Prophet is the model of excellence and there is no way one would succeed without taking guidance from his *Sīrah*. Therefore, if pandemics strike and the economy collapses, in a state like Pakistan, it is rather mandatory to substantiate the overall policy with the teachings of the Prophet.

3.1.2 Critical assumption

One would notice when going through the *Sīrah* that the life of the Prophet is full of adaptable situations and in places where conflict may arise due to the different interpretations, there is a possibility to opine on the merits and demerits of one's thesis in order to come to a synthesis, that is not just acceptable by all but is according the spirit of Islam if there are no clear guidelines. Therefore, in an evolving situation of the pandemic of covid 19, the scholars put their hearts and minds to bring out to the people the best synthesis that is closest to the teachings of Islam. However, in the event of the economic policy matters of the state in the longer run, every stakeholder of the society has to put forward an informed proposal to prove their selves to be productive members of the society and this is one such effort.

The fundamental principles laid down by Islam are pretty straightforward and they are not flexible. In case the economic policy demands to introduce institutions based on interest as their source of debt-financing for the people to have the capital to work through the problem, this cannot be the possibility. Thus, the assumptions are clear

that the model would not incorporate any such feature that is repugnant to the injunctions of the Holy Qur'ān and the *Sunnah*. In case such conflicts arise, the priority to prevail would be given to the principles set by Islam over any other source.

4.1 The gift of the pandemic

There can always be a blessing in disguise for the believer whose ultimate drive is to make his Lord Almighty happy; as the Prophet replied to his beloved wife Aisha, may Allah be pleased with her, when she asked him about the Pandemics, he said,

“And Allah made it a source of mercy for the believers”²¹

The pandemic of the covid 19, on the one hand, has devastated the regions socially, economically, and even emotionally, but on the other hand, it has given the nations as a whole to re-think their strategy to move forward. In a typical pandemic situation, Pakistan has a very bright future ahead, if it readily plans to ensure that the future policy is not based only on the secular intellect of the Solow-Swan model but aligns, with the instructions of the 1973's constitution of Pakistan, the teachings of Islam. If it does so, there is a larger possibility that we as a nation, would not only prosper in this world but collectively in the hereafter too. Therefore, the following is the proposed idea to rise from the pandemic through the said economic model based on the principles set by Allah SWT.

4.1.1 Localization and resilience in the supply chain

In a pandemic scenario, especially in the case of covid 19, it has been observed that there were strict instructions regarding the movement of people. On March 26th 2020, in a guideline document released officially by the Ministry of Health, Government of Pakistan, social distancing was introduced to the public to break the transmission of the outbreak, as the document suggested. Further, the document added that it would help lessen the burden on acute care facilities²². This was just the tip of the iceberg. Starting from zoning the hospitals and the preventive measures in those industries where the work cannot be halted due to the foreseen immeasurable losses, the government had to make a hard decision of shutting down the whole country – lockdown. Moreover, the situation at the provincial, regional and international borders was also chaotic. In such a difficult time, to control the outbreak of the virus, the first nationwide lockdown came into force on April 1st 2020 and then it was extended twice until the 9th of May 2020²³. As soon as the lockdown was announced in Pakistan and gradually around the world, Pakistanis tried to be with their families. Those who were already with their families made decisions to stay back. All those who worked locally were forced to stay at their homes. It was an unprecedented moment.

As the proverb goes, necessity is the mother of invention, it was identified that there is a possibility to work from home for all those who could so, but again the labourers, who worked physical jobs; in the construction, vegetable markets, or all those who

chose to stay back had to face the music. The decision to put people in their homes was not only based on the global agenda to do so but technically based on the teachings of the last Prophet in Islam, who maintained the same opinion in order to stop spreading the fear and turn to the decree of Allah SWT, he said,

“If one in the time of an epidemic plague stays in his country (or stay in his house as mentioned in different narration) patiently hoping for Allah's reward and believing that nothing will befall him except what Allah has written for him, then he will get the reward of a martyr.”²⁴

Also, the Prophet Muhammad, upon whom be peace, instructed to one of his beloved companions the following,

“...And if plague outbreaks in your land, then do not leave your land”²⁵

This leads to the localization of the factors of production where the people stuck in their hometown, earlier working out, rethink the possibility to relocate with their families due to these unforeseen circumstances. The unprecedented conditions led to the disruption of not just the supply chains but the trauma and state of dejection in the spirits.

The Solow-Swan model's closed economy phenomenon does not only align with the Islamic teachings to stay inbound, if necessary, in these desperate times but also helps to allocate the factors of the production in a way that helps societies become economically self-sufficient in at least essential commodities to have a strategic advantage. Furthermore, the enterprises can also pursue to make their supply chains more resilient to the risks. The response of the decision making either to expand or revert back to the original simplified state in case of unpredictable events and continue the expansion pace after the risk passes away. It is noteworthy here that expansion pause does not mean laying off the employees and not caring about their fundamental rights, rather it signifies that there should always be a backup plan B to perhaps slow down the process and not completely fail it.

4.1.2 Digitalization

In a country like Pakistan, where the Tiktok was accessible to one big portion of the nation - the nation's youth, which is the biggest chunk of the whole population, was deprived of basic education in the name of the pandemic. The fear was real, but alternatively, the world had adopted remote connectivity for not just work but also for a basic necessities like education. Unfortunately, it took time for the people to realize that in the age of digitalization and hybrid warfare, one cannot face away from the truth that as a nation, the educational year was lost between lockdowns and uncertainties. There is no doubt that it was done for the betterment of the people and in alignment with the teachings of Islam regarding saving the lives of the people, however, the educational institutions are at the core of research and these researches,

based on observations and experiments, help make a wise and in time decision. Therefore, priorities must be established. A similar situation was faced in the commercial arena, fortunately, people readily adopted e-commerce through websites or apps like Whatsapp to make trades and to send and receive digital transfers. Adaptability is at the core of the *Dīn*. Islam has always accepted the *Ma'roof* (معروف). A lot of examples in Islamic history can be witnessed where the customs were continued even after Islam became the state religion. It was because those customs either did not go against the spirit of Islam or were aligned to incorporate the Islamic values. The abundance of the schools of thought in Islam shows the flexibility of the interpretations²⁶. The bridging of classical thought to contemporary thought through the use of Analogical Deduction (قياس) is a clear example of how Islam appreciates new ideas as long as it is not contrary to the spirit of Islam. Imam Abu Dawood had set a complete chapter titled: *Struggling for an opinion when passing judgements*, whereby he narrates on the authority of some companions of Mu'adh ibn Jabal, may Allah be pleased with them, the following,

When the Messenger of Allah (ﷺ) intended to send Mu'adh ibn Jabal to the Yemen, he asked: How will you judge when the occasion of deciding a case arises? He replied: I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's Book? He replied: (I shall act) in accordance with the Sunnah of the Messenger of Allah (ﷺ). He asked: (What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah (ﷺ) and in Allah's Book? He replied: I shall do my best to form an opinion and I shall spare no effort. The Messenger of Allah (ﷺ) then patted him on the breast and said: Praise be to Allah Who has helped the messenger of the Messenger of Allah to find something which pleases the Messenger of Allah.²⁷

As suggested earlier, the fixed Islamic principles cannot be overridden by man-made models. Therefore, after the scrutiny by the Islamic scholars, the digital transfer of payments had already been allowed, however, it was not readily popular, and therefore, was adopted by the sectors of society whenever and wherever needed.

The Solow-Swan model emphasizes the fact that in the longer run if all factors of production are employed, they can only produce an optimum, however, for the increase in the production with the same quantity of resources in the closed economy or let's say to increase the supply, the shift in the curve would certainly require the technological push. Digitalization is a perfect example of such a scenario, that does only cater for the model but is also acceptable to the traditions of the Prophet Muhammad, upon whom be peace.

4.1.3 Building agility

The swiftly evolving situation in the current pandemic has proven the fact that preparedness is really important in dealing with such scenarios. It does not only require at the administrative level in the government but even down to the business and household levels. The pandemic usually takes up a lot of lives from the working class because they are more prone to getting infected due to the nature of the job. It is indeed a common trait of large pandemics²⁸. It is further explained that in terms of the Solow-Swam model in the following words,

"[T]he consequences of the pandemic are captured by "the disproportionate effects on the labor force relative to land (and later capital) ... [a pandemic] represents a negative shock to labour supply, which on the other hand leaves physical capital intact..."²⁹

When there is a possibility of the pandemic growing larger because of the unavailability of the developed vaccine, a worldwide outbreak due to globalization, conspiracy theories, the acceptability of the 'new normal', this is a clear sign to step forward to initiate a plan either to break the discourse or learn to live in the new reality. Nevertheless, all the relevant stakeholders are supposed to sit down and bring an informed approach to the table to deal with the situation not just in the short run but in the longer run.

The agility here demands the same; it translates into preparedness. Due to the covid 19, Pakistani authorities were forced to make rapid actions, addressing the needs of their citizens, strengthening the situation in different paradigms, and sticking to the agenda. The *Sunnah* of the Prophet Muhammad, upon whom be peace, points to the same approach, which is evident from his actions. The Prophet's primary task was to make people conscious and disciplined, which ultimately results in them being prepared to meet their one true Lord. Preparedness and being agile is not just the *Sunnah* of the last prophet but the stories in the Holy Qur'ān regarding other messengers paint us the same picture. The story of Noah tells of him building a ship at the command of Allah SWT³⁰. Moreover, the story of Prophet Lut clearly closes the matter that the divine help is indeed for the believers in harsh times or rather in the times of testing, for all those stay prepared in the course of the Allah SWT for His blessing and in His submission alone³¹. The companions of the Prophet, may Allah be pleased with them, clearly followed the path of the Prophet in this regard. They made quick but informed decisions. It has been narrated on the authority of Abdullah ibn Abbas (may Allah be pleased with him) about the journey of Umar bin Al-Khattab (may Allah be pleased with him) to Ash-Sham where when he reached close to the bordering tribes, the governors will-informed him of the pandemic in the area.³² The Caliph made an informed decision by consulting the companions of the Prophet Muhammad upon whom be peace. The long tradition clearly shows how conscious and prepared was the second caliph in Islam in making a decision that would be the

guiding light, that too based on the instructions of the Prophet Muhammad, upon whom be peace. This is only possible when the leader is ready and prepared to make a decision and does not hesitate in consulting³³ with the experts and stakeholders to reach sustainable conflict resolution. Therefore, the teachings of the Prophet Muhammad, upon whom be peace, and the Solow-Swan model is aligned here at the point that they both take into account the evolving situation. They both necessitate the policymakers to be more responsive to make inclusive and agile structures to accommodate as many as people possible.

5. Conclusion and recommendations

The Sīrah of the Prophet Muhammad, upon whom be peace, is an ultimate source of guidance for not just his believers but anyone who chooses to stay positive in his life. Fortunately, if one chooses to take the path of the Prophet, he has already begun his journey unto the path of the Holy Qur'ān towards Allah SWT. This is one of the reasons that the west is so interested in understanding the East, especially Islam. Islam, being the complete code of life and its illumination reaches every inch of human destiny. Therefore, what is needed is to create a pattern between thoughts from different paradigms and translate them under the scope of Islam and its ideologies in order to have the optimum results. Below are some of the recommendations based on the discussion in this paper,

- a. The Holy Qur'ān and *Sunnah* of the Prophet Muhammad, upon whom be peace, is the last and the final verdict in case of conflict and anything else would be overridden.
- b. In case of the unavailability of a clear verdict from the primary sources, the mental struggle is appreciated.
- c. The alignment of the ideologies with Islamic rulings is necessary before their adoption in the social, economic, or even political circle.
- d. The *Medinan* society, during and after the time of the Prophet, was self-sufficient for its essential needs. Therefore, it is strongly recommended to introduce glocalization in today's world of globalization through the introduction of local factors of production and reliance mainly on a closed economy.
- e. The adaptability to the new traits in the society becomes a formidable force in achieving development faster. It is recommended to introduce such measures through Mental struggle and make sure that it goes with the true spirit of Islam.
- f. Being conscious and prepared is a versatile trait of a believer of the Prophet which was very much portrayed by all his companions on different occasions. Also, this peculiarity was discussed by earlier prophets, therefore, one should be ready and prepared to face the challenges set by Allah SWT in an individual or a collective capacity.

- g. The conflict of interest or opinion is very much possible in the course of reaching a synthesis which is evident from the Ḥadīth of Abdullah ibn Abbas, may Allah SWT be pleased with them. Therefore, it should not become an egoistic concern, rather one should have the ability to face the truth and turn to it for the sake of Allah SWT alone.
- h. In times of concern and disbelief, it becomes the responsibility of the learned people to come forward when asked to make an informed proposal for the betterment of society. Because in times of Pandemic this might help save lives, which is a religious responsibility.
- i. Last but not the least, even after planning & counselling and making a decision, the trust is with the Almighty Lord who is in charge of all affairs and no one can turn away from his definitive decree.

The paper concludes that the Holy Qur'ān and Sīrah of the Prophet Muhammad (upon whom be peace) are the only guiding light to keep people going and be prosperous here and in the life hereafter.



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- ¹³ Robert Merton Solow, GCIH, born August 23, 1924, is an American economist whose work on the theory of economic growth culminated in the exogenous growth model named after him. He is currently Emeritus Institute Professor of Economics at the Massachusetts Institute of Technology, where he has been a professor since 1949. He was awarded the John Bates Clark Medal in 1961, the Nobel Memorial Prize in Economic Sciences in 1987, and the Presidential Medal of Freedom in 2014.
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