

# SEERAH (BIOGRAPHY) OF PROPHET MUHAMMAD (PBUH)

## LESSON:56 { IN ENGLISH }



**Assalamu alaikum Wa Rahmatullahi Wa Barakaatuhu**



**SEERAH OF MUHAMMAD ( SalAllahu alaihi wa sallam)**



LESSON NO: 56



TOPICS:



Total Boycott.



Boycott Ends.



TOTAL BOYCOTT



The polytheists would not be outsmarted. They held a meeting at Haneef Banu Kinana to decide how best to counter Abu Taalib's successful maneuver. Eventually they came up with the idea of a total social boycott. Thenceforth the members of Banu Hashim and Banu Al-Muttalib were to be treated as outcasts.



The other clans from the Quraysh would not marry their daughters, transact business with them, keep company with them, nor would they accept any peace overtures from these two clans until they handed over the Prophet (salAllahu 'alaihi wa sallam). Once all the people present had agreed with the points mentioned above, Baghid bin Amir bin Hashim put this pact in writing and the parchment was hung in the Ka'bah.



When the deed was done, Baghid's hand, or at least some of his fingers, were paralyzed. The boycott proved devastating. The Muslims as well as all the members of Banu Hashim and Banu Al-Muttalib (Muslims as well as non-Muslims), with the exception of Abu Lahab, were forced to withdraw from Makkah and live in She'eb Abi Talib.



Unable to buy food from the Makkans, they found themselves reduced to eating leaves and roots. The situation became so horrific that the cries of starving women and children echoed over the valley. Few sympathizers dared smuggle them any food for fear of punishment. Hakim bin Hazam, however, managed now and then to send some flour to his aunt, Khadeejah.



Many caravans carrying food and other goods passed by the mountain pass where the Muslims and the exiled clans lived. The refugees, however, could only come out to meet the caravans to buy food during the forbidden months, those months when fighting was prohibited. The Makkans, however, used to offer much higher prices to the caravan merchants for their goods so that the refugees could not compete with them.



Despite such grim circumstances, the Prophet (salAllahu 'alaihi wa sallam) never ceased inviting non- Muslims to Islam. He was particularly active during the time of Hajj. It was at this time that he would speak to tribes that had traveled to Makkah from all over the Arab world.



BOYCOTT ENDS



Three years of near starvation and hardship took Banu Hashim and Banu Al-Muttalib to the edge of despair. Meanwhile, Allah was softening the hearts of the Quraysh, through the five "Ashraaf (nobles) who were the only people to give a thought to the refugees' plight. The first of these five was Hisham bin Amr bin Harith, a highly respected nobleman of the Quraysh. When he reflected on the suffering of the exiles, he was deeply saddened.



They were kinsmen, and the Quraysh had done the unthinkable by breaking off all ties with them. While the families in Makkah thrived, the refugees were dying of starvation one by one. In the three years since the enforcement of the boycott, no one seemed interested in its withdrawal. Finally, Hisham decided to talk to four other high-ranking members of the Quraysh and convince them to end this injustice.

To Be Continued...

