Because of their repeated failures, the Quraish became desperate. They felt that now the only way before them was to kill Muhammad (peace be on him). The Holy Prophet enjoyed the protection of his tribe Abu Hashim, and as long as such protection was there Muhammad (peace be on him) could not be killed according to the tribal code, for any such murder would have precipitated tribal warfare. The Quraish approached Abu Talib, the head of the Banu Hashim, to prevail upon Muhammad (peace be on him) to desist from his teachings. Abu Talib consulted the Holy Prophet whether he could accommodate the Quraish in any way. The Holy Prophet expressed his resolution in strong terms that he would not fail or falter in the performance of the mission that had been entrusted to him by God. Thereupon the Quraish asked Abu Talib to withdraw the protection of Banu Hashim from Muhammad (peace be on him). Abu Talib consulted the Holy Prophet again, and tried to prevail upon him to compromise with the Quraish in some way, which could avert the crisis. The Prophet told his uncle that he could withdraw his protection from him if he liked, but he could not compromise in any way in the matter of the mission entrusted to him by God. Abu Talib felt unhappy on the growing rift between the Muslims and the Quraish, but he assured him that he would not abandon him, whatever might come. Abu Talib accordingly told the Quraish that he could not withdraw his protection from Muhammad (peace be on him). Thereupon the Quraish decided to enforce social boycott against Banu Hashim. An agreement was drawn up which was signed by the representatives of all the sections of the Quraish except the Banu Hashim. The agreement provided that the Quraish would neither marry their daughters to the Banu Hashim, nor marry the daughters of Banu Hashim. It was also provided that they would neither sell anything to nor buy anything from the Banu Hashim. The document was hung on the Kaaba. The Holy Prophet and the Banu Hashim moved to a glen outside Makkah and there remained in a state of semi-captivity for a period of two to three years. Thereafter the social boycott was lifted, and the Banu Hashim returned to their homes in Makkah.