Hamza's term of office lasted scarcely one year (1). Muṣṣab was restored to the governorship of al- Баšra about the end of the year 68 or the beginning of the year 69(2). Al-Muhallab was in al- Баšra when Muṣṣab returned there after his restoration (3). Soon Muṣṣab learnt the disturbing news that the 'Azāriqa had rushed down from 'Isfahān through Fārs up to al-Аhwāz, circumventing 'Umar b. ʿUbaidullāh by taking a route via Sābūr and 'Arrajān(4). Muṣṣab was much agitated, almost enraged at this example of negligence and dereliction of duty on the part of 'Umar in not intercepting the advance of the 'Azāriqa. Accompanied by al-Muhallab (5) he himself set out from al- Баšra while 'Umar b. ʿUbaidullāh hastened his advance from the rear. The 'Azāriqa were now in danger of being hemmed in between the two forces. So, on the advice of their leader al-Ẓabair b. ʿAlī, they escaped to al-Ṣūs and then continued their march to Kaskar, al-Madāʾin and Sābāt, from where they headed towards al-Кūf(6).

(1). Tab. 2/752, 15.
(2). Muṣṣab returned to al- Баšra according to Tab. 2/753, 5, in the year 68 and according to Anon. 133, 6 in the year 69. This can only mean the end of 68 or the beginning of 69 because Muṣṣab returned about one year after his dismissal which took place towards the end of the year 67.
(3). Kam. 646, 7.
(4). Tab. 2/754.
(5). Anon. 114, 15.
(6). Tab. 2/755-56; Anon. 114-5; Kam. 646.
Muṣ'ab's deposition from al-BAṣra in favour of ʿAmza had caused great resentment to him(1). The administrative changes wrought by ʿAmza particularly the recall of al-Muhallab from the strategic post of al-Mausil, had greatly upset his plans for the defence of the province and were bound to hurt his prestige also. It is, therefore, quite understandable that on his restoration he should have taken the first opportunity of reverting to his former arrangements.

It appears that al-Muhallab was sent back to al-Mausil immediately after the escape of the ’Azāriqa to al-Ṣūs (2). There are two reasons for this assumption. First, ʿIbrāhīm b. al-ʿAshtar, who held the governorship of al-Mausil after al-Muhallab was sent back to join ʿAmza, is noticed in al-Kūfa when the ’Azāriqa advanced towards it from Sabāt. It was ʿIbrāhīm who at al-Mukhaila exhorted the wavering and hesitant al-Qubāʾ, Muṣ'ab's deputy in al-Kūfa, to bestir himself to repel the onrushing ’Azāriqa and push them back to ʿĪsfahān (3). ʿIbrāhīm's presence in al-Kūfa suggests that

(1) Anon. 114,6, Muṣ'ab's chagrin is hinted at.
(2) The circumstances attending al-Muhallab's first withdrawal from Fārs in order to assist Muṣ'ab against al-Mukhtār, have been wrongly inserted by ʿIbn al-ʿAthir (4/136) in the account of his second appointment to al-Mausil on the restoration of Muṣ'ab. ʿIbn al-ʿAthir has evidently drawn upon some other source besides al-Tabarī and has thoughtlessly mingled the facts gleaned from the two sources without caring to arrange them in their proper chronological order. According to Kam. (646,7) al-Muhallab was already in al-Baṣra when Muṣ'ab returned there after his restoration.
(3) Tab. 2/759, 761; Anon. 116; Kam. 646,15. Anon. adds a remark that it is also related that ʿIbrāhīm was at the time at al-Mausil. This remark, however, does not merit any attention since ʿIbrāhīm's presence at al-Mukhaila is confirmed by the reports of Tab. and Kam.
al-Muhallab had relieved him of his post at al-Mausil. Second, al-Muhallab was governor of al-Mausil when 'Ubaidullah b. al-Ḥurr marched upon Tikrit shortly after Mus'ab's restoration and forced al-Muhallab's agent to withdraw from the place. Al-Muhallab is also reported to have contributed five hundred horsemen, headed by Yazid b. al-Muḥaffal, to the expeditionary force that was dispatched a little later by Mus'ab against Ibn al-Ḥurr(1). This affords a conclusive evidence that al-Muhallab had resumed charge of the governorship of al-Mausil soon after Mus'ab's restoration.

We hear little about the activities of al-Muhallab at al-Mausil. A siege of Nasībin with doubtful results, is however, recorded, which event must belong to a late period during his term of governorship. Nasībin was the stronghold of al-Khaṣṣabiyya (cudgel-bearers) or Kaisāniyya (2), a remnant of al-Mukhtar's mawālī adherents who believed in

(1). Tab. 2/774, 12.

(2). So called after Kaisan 'Abū 'Amra, one of al-Mukhtar's intimates. Later on Kaisan was erroneously explained as a 'lagab' of al-Mukhtar. Kaisāniyya is also derived from a certain Kaisan, a mawla of ‘Ali who fell at Siffin and from whom al-Mukhtar is said to have derived his views. They bore wooden clubs; hence the name al-Khashabiyya. (Ency. 2/657-8.) 'Abd al-Melik attacked Nasībin probably in the beginning of 71 and forced the Khashabiyya to surrender to him. At that time their number is reported two thousand and their two chiefs are referred to as Yazid and al-Ḥabashi, the two clients of al-Ḥarith. (Mas. 5/241).
the Imamate of Muhammad b. al-Hanafiya. At the head of them was 'Abū Riqāb Yazīd b. 'Abī Ṣakhr. Al-Muhallab laid a siege to the city and impressed upon his troops that they were not likely to encounter any serious resistance because the inhabitants were slaves with no arms except wooden clubs. The cudgel-bearers, however, achieved unexpected results with their wooden clubs and forced the troops of al-Muhallab to fall back. Thereupon al-Muhallab resorted to secret machinations and hired a man of 'Abd al-Qais to dispose of Yazīd, the leader of the Khashabiyya. Accordingly, the 'Abdite, who was given a huge pelf of two hundred thousand dirhems in advance and a promise of a similar amount after the deed, caught Yazīd unawares and assassinated him but he himself was killed later on. (Agh. 5/147).