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Fatima az-Zahra (sa) in the Verse of Mubahala

Allah, the Exalted said:

"If anyone disputes in this matter with thee, now after (full) knowledge hath come to thee, say:
`Come! Let us gather together; our sons arid your sons, our women and your women, ourselves
and yourselves. Then let us invoke the curse of God on those who lie!" (3: 61)

This event is famous, and is known to all Muslims. Islamic scholars are united on the fact that it was revealed in regard to the Christian delegation who came from Najran to dispute the issue of Isa Ibn Maryam (as) with the Prophet (S). In v.6 of Bihar, Imam 'Ali (as) mentioned the event in the following manner:

A delegation of Najrani Christians led by three prominent men, Al-Aqib, Muhsen, and the Archbishop; these meet along with two prominent jews came to the Prophet (S). They intended to argue with him; the archbishop started:

"Abu Al-Qasim, who was Musa's father?"

The Prophet (S) answered: "Imran."

The archbishop then said: "Who was Yusufs father?"

The Prophet (S) answered: "Yagoub."

The archbishop continued: "May I be your sacrifice; who is your father?"

The Prophet (S) answered: "Abdullah Ibn Abd al-Muttalib."

Then the archbishop asked: "Who is Isa's (Jesus) father?"

The Prophet (S) waited a moment while Gabriel revealed the following to him: "(Say) he was the Spirit of Allah and His Word."

The archbishop then asked: "Can he be a spirit without having a body?"

Again a revelation was sent to the Prophet (S) the revelation is as follows:

"The similitude of Isa before Allah is as that of Adam; He created him from dust, then said to him: `Be.' And he was."

When the archbishop heard this, he jumped in objection to the Prophet saying that Isa (as) was created from dust, and said:

"Muhammad, We don't find this to be in the Torah, the Bible, or in the Zabour. You are the first one to say this."

This was the moment that the verse of Mubahala was revealed.

After the delegation had heard the verse, they said:

"Assign for us a solemn meeting (in which every side supplicates to Allah to curse the other side if they are followers of falsehood)."

The Prophet's (as) answer to this was: "Tomorrow morning, if Allah wills."

The next morning, the Prophet (S) finished his morning prayers, and ordered 'Ali (as) to follow him and Fatima az–Zahra (sa), in turn, holding Al–Hasan (as) and Al–Husayn (as) to follow 'Ali (as).

The Prophet (S) then told them: "When I supplicate you should say: Amen."

When the delegation saw the holy family and that the Prophet (S) had spread a mat for himself and family, they said to each other:

"By Allah, he is a true Prophet; and if he curses us, surely Allah will answer his prayer and destroy us. The only thing that can save us, is to ask him to relieve us from this meeting."

Razi, in his interpretation of the Holy Qur'an states:

The Archbishop said: "O Christians, I surely see faces of men, who if they were to ask Allah to move a mountain, He would surely do it. Do not hold this meeting, or you shall be destroyed and no Christian will remain on Earth until the Day of Resurrection."

The delegation proceeded toward the Messenger (as) and said: "Abu Al-Qasim, relieve us (from this) solemn meeting."

The Prophet (S) said: "Indeed I will; but the One who sent me with righteousness is my witness that had I cursed you, Allah would not have left a Christian on the face of the earth."

This has been a summary of the story. What matters to us here, is Allah's (SwT) saying in the verse:

"Our women and your women."

All Muslims have agreed that the Prophet (S) took 'Ali (as) with him to represent "ourselves,"

Al-Hasan (as) and Al-Husayn (as) to represent "Our Sons," and Fatima az-Zahra (sa) to represent "Our Women," It is also a given fact that he did not accompany any other woman including his wives, his aunts, or, any other Muslim women.

This proves that there was not a woman as excellent, great, holy, and chaste as Fatima az–Zahra (sa) was. The Prophet called Fatima az–Zahra (sa) alone to join him, because she was the only woman capable of fulfilling the qualifications of the verse.

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