

الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ
 مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَى
 كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ
 خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾ (سورة البقرة: ١٠٨-١١٠)

- 2:108. Do you want to question your Messenger just as Moosâ was questioned before? Whoever exchanges faith for disbelief has strayed from the right path.
- 2:109. Many among the People of the Book wish they could turn you back to disbelief after you have believed, out of the envy they have in their hearts, after the truth has become clear to them. But forgive and overlook until Allah gives His command; for Allah has power over all things.
- 2:110. And establish prayer and give zakâh, and whatever good you send forth for your souls, you will find it with Allah, for Allah sees well all that you do.

Here Allah forbids the believers, or the Jews, to question their Messenger ﴿as Moosâ was questioned before﴾. What is referred to here is questioning by way of causing annoyance or raising objections, as Allah (ﷻ) says elsewhere:

﴿The People of the Book ask you to bring down for them a book from heaven. Indeed, they asked Moosâ for something even greater than that, when they said: Let us see Allah with our own eyes...﴾
 (an-Nisâ' 4: 153)

﴿O you who believe, do not ask questions about matters which, if they were made known to you, would only cause you hardship...﴾
 (al-Mā'idah 5: 101)

This and similar matters are forbidden.