None of you should wish for death. Either he is a doer of good, so he may do more good; or he is an evildoer, so he may give up evil deeds

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "None of you should wish for death. Either he is a doer of good, so he may do more good; or he is an evildoer, so he may give up evil deeds." In a narration, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "None of you should wish for death, nor ask for it before it comes to him; for when any of you dies, his deeds stop, and the believer's life span only adds good to him."

[Authentic hadith] [Narrated by Bukhari & Muslim]

In the Prophet's statement "None of you should wish for death", the prohibition here indicates unlawfulness, because in wishing for death there is a kind of displeasure with the decree of Allah, and the believer must be patient when a calamity befalls him. When he is patient during hardships, he will achieve two important things: 1. Expiation of sins- because no worry, grief or annoyance befalls a person except that Allah expiates his sins for it - even the prick of a thorn expiates his sins; 2. If he succeeds in anticipating reward from Allah, and is patient for the sake of Allah, then he will be rewarded. Regarding his wish for death, this is an indication of lack of patience and content with what Allah, Exalted and Glorified, has decreed. The Messenger of Allah (may Allah's peace and blessings be upon him) explained that if he is of the doers of good, he will increase in good deeds while still alive, since the believer may still increase in good deeds as long as he is living, even if he is afflicted with a calamity. On the other hand, if he is an evildoer who committed sins, he may give up his evil ways, i.e. seek the pleasure and pardon of Allah, so then he will die after having repented of his sins. So do not wish for death, because the matter in its entirety is decreed. So one should be patient and anticipate reward from Allah, because nothing lasts forever. In the Hadīth, there is also an indication that the meaning behind the prohibition of wishing for death is that death is the end of deeds. Life is the time of performing deeds, and deeds achieve an increase in reward, and even if there was nothing except continuous monotheism, then indeed it is the most virtuous of deeds. This is not refuted by claiming that apostasy is possible after having faith, because that is rare, and after the heart mixes with the purity of true faith, no one can reject it – taking into consideration that this may happen, but it is rare. Whoever is predestined to have a bad end, it must happen, whether his lifespan is long or short. So it does a person no good in hastening it by wishing for death. In the Hadīth there is also a sign of glad tidings for the doer of good because of His benevolence; and a warning to the evildoer for his evil deeds. It is as if it is saying: "Whoever is a doer of good should avoid wishing for death in order to continue to do good and increase in it; and whoever is an evildoer should avoid wishing for death in order to desist from his evil deeds and not die

upon it, putting himself in danger."

http://www.sunnah.global/hadeeth/en/show/5652