

CONDITIONS AND RULES OF NAMAAZ ACCORDING TO SUNNAH

- [Conditions for Namaaz \(Sharaait\)](#)
- [Namaaz Chart](#)
- [Times for Namaaz](#)
- [Faraaidh \(compulsory acts\) in Namaaz](#)
- [Waajib \(necessary acts\) in Namaaz](#)
- [Sunnats in Namaaz](#)
- [Mustahabaat \(preferable acts\) in Namaaz](#)
- [Makruhat \(disliked acts\) of Namaaz](#)
- [Mufsidaat \(breakers\) of Namaaz](#)
- [When is it permissible to break one's Namaaz](#)
- [Salaat with Jamaat and Imamat](#)
- [Reasons when a person is excused from attending Jamaat in a Masjid](#)
- [The manner in which people should stand in Jamaat](#)
- [Who deserves to be an Imam](#)
- [Persons whose Imamat is not accepted](#)
- [What is a Masbooq](#)
- [Qazaa Salaat](#)
- [Niyyat of Qazaa Salaat](#)
- [The Musafir's \(travellers\) Namaaz](#)

NAMAAZ is a special type of prayer that has been taught by ALLAH and the HOLY PROPHET MUHAMMAD ﷺ.

EIGHT conditions are to be observed before one performs Namaaz. Without them Namaaz cannot be performed. These EIGHT conditions are called SHARAA'IT.

CONDITIONS FOR NAMAAZ (SHARAA'IT)

EIGHT CONDITIONS THAT MUST BE OBSERVED BEFORE ONE PERFORMS NAMAAZ.

1. To make Wudhu if necessary.
2. To make Ghusl if necessary.
3. Taharah (cleanliness) of body and dress.
4. Taharah (cleanliness) of place.
5. Facing towards the QIBLAH.
6. Covering of the Satr (private parts).
7. Niyyah (intention) for Namaaz.
8. Performing Salaat at the prescribed times.

If any one of these conditions is omitted, Salaat will not be accepted.

N.B. A MALE'S satr is from the NAVEL to the KNEE (including knee.)

A FEMALE'S satr is her ENTIRE BODY except her FACE and HANDS to the WRIST.

TAHARAH (cleanliness) means one be free from all NAJAASAT (Filth and Impurities).

There are TWO types of NAJAASAT. One, HAQEEQI, the other HUKMI.

NAJAASATE HAQEEQI is that NAJAASAT that CAN BE SEEN (External blood) e.g. stool and wine.

NAJAASATE HUKMI is that Najaasat (impurity and filth) which cannot be seen, e.g.

(a) HADATH

(b) JANABAH.

HADATH: to be without WUDHU.

JANABAH: state of a person on whom GHUSL or bath has become COMPULSORY. It is necessary that one's body should be free from both types of NAJAASAT before perform Namaaz.

One should face towards the KA'BAH when performing Namaaz.

We are ordered to face KA'BAH SHARIF because the KA'BA is the House of Allah, which is in the city of MECCA. One must always keep one's chest towards the KA'BA while performing Namaaz.

The direction of the HOLY KA'BAH SHARIF is called the QIBLAH.

Namaaz is COMPULSORY FIVE TIMES daily.

No Nafl Salaat is to be performed after the Farz of Fajr up to about 10-15 minutes after sunrise.

No Salaat is to be performed at Zawaal (when the sun has reached the highest point).

No Nafl Salaat is to be performed between Asr and Maghrib except the Qaza and Janaaza.

NAMA AZ CHART

Names of five daily Namaz						No. of Rakats	Sunnat	Farz	Sunnat	NafI	Witr Waajib	NafI
Fajr						4	2 Ghair Muakkada	2				
Zohar						12	4 Muakkada	4	2	2		
Asr						8	4 Ghair Muakkada	4				
Maghrib						7		3	2	2		
Esha						17	4 Ghair Muakkada	4	2	2	3	2
Jumuah 14 Rakats		4	2	4	2	2 (Optional)		There is no Zohar Salaat after Friday (Jumuah) Salaat.				
Eid - 2 Rakats			No Azaan or Iqaamat for Eidul-Fitr or Eidul-Adha Salaat. No NafI Salaat before and after Eid Salaat.							2 Rakaats Wajib with six extra TAKBEERS.		
Janaazah Namaaz					4 Takbirs only			No Azaan, Iqaamat or Rakaats				

TARAWIH – 20 RAKAATS

Taraawih namaaz is Sunnat-e-Muakkada for MEN and WOMEN during the month of RAMADAAN only.

The twenty Rakaats of Taraawih Namaaz are performed after the FARZ and SUNNAT of ESHA Namaaz. The 20 Rakaats with 10 salaams are masnoon i.e. one should make niyyat for two rakaats of Taraawih each time and WITR namaaz thereafter.

TIMES OF NAMA AZ VARY ACCORDING TO SEASON

FAJR

Q. When does the time for Fajr begin and when does it end?

A. From SUBHA SADIQ (early dawn) up to a little before SUNRISE.

ZOHAR

Q. When does the time for Zohar begin and when does it end?

A. From after ZAWAAL (past noon) up to the time that the shadow of any object becomes twice the length of the object plus the original shadow that was there at MID-DAY (ZAWAAL).

ASR

Q. When does the time for Asr begin and when does it end?

A. It begins when Zohar time finishes and ends at a little before SUNSET. To delay the Asr Namaaz until the colour of the sun has turned PALE (yellow) is MAKRUH.

MAGHRIB

Q. What is the time for Maghrib Namaaz?

A. From SUNSET up to the time the REDNESS fades on the horizon.

ESHA

Q. When does Esha begin?

A. Esha time begins after the REDNESS on the horizon disappears (about an hour and hour after sunset) and lasts up to a little before SUBHA SADIQ (dawn). It is MUSTAHAB to read Esha Namaaz before one third of the night has passed and it is MAKRUH to delay Esha Namaaz until after MIDNIGHT.

FARZ (Compulsory) IN NAMAAZ

There are six Farz in namaaz.

1. TAKBEERE TAHRIMA.
2. QIYAAM (standing position).
3. QIRAAT (reciting of at least three aayats or one long aayat of the Quraan).
4. RUKU (to bow down).
5. Both the SAJDAHS (prostrate).
6. QAA'DAH AKHEERAH (to sit so long at the end of the last Rakaat that one can read the TASHAHHUD).

WAAJIB (Necessary) IN NAMAAZ

Q. What does WAAJIBBATE NAMAAZ mean?

A. WAAJIBAAT are those items that are necessary to complete the Namaaz. If one misses any one of them unknowingly, this mistake can be compensated by performing SAJDA SAHW (sajda done for mistakes made unknowingly).

If one does not perform SAJDA SAHW or if one misses a WAAJIB knowingly, it is necessary to perform that Namaaz all over again.

There are fourteen WAAJIBAAT in Namaaz

1. Fixing the first Rakaats of the Farz Namaaz for QIRAAT.
2. It is Waajib to recite Surah Faatiha in all the Rakaat of every Namaaz. However, in the third and fourth Rakaat of any Farz Namaaz, it is Sunnat and not Waajib.
3. To recite a Surah or a lengthy Aayat or three small Aayats after SURAH FAATIHA in the first two Rakaats of FARZ Namaaz and in all the Rakaats of WAAJIB, SUNNAT and NAFL Namaaz.

4. To read SURAH FATIHA before any other Surah or Aayat
5. To maintain order between QIRAAT, RUKU, SAJDA and RAKAAT.
6. QAUMA (Standing up erect after RUKU).
7. JALSA (Sitting between the two SAJDAS).
8. TA'DEELE ARKAAN, i.e. performing RUKU, SAJDA, etc with contentment and in a good way.
9. QAADAH-OOLAA or sitting to the extent of saying TASHAHHUD after two Rakaats in Namaaz of three or four Rakaats.
10. To read TASHAHHUD in the two QAI'DAAS.
11. To recite QIRAAT aloud in Fajr, Maghrib, Esha, Jumuah, Eidain and Taraweeh Salaat in Ramadaan by the Imam. The Imam should recite Zohar and Asr Namaaz silently.
12. To end the Namaaz by saying 'SALAAM'
13. To say TAKBEER (Allahu-Akbar) for QUNOOT in Witr Namaaz and also recite DUA-E-QUNOOT.
14. To say six additional TAKBEERS in both Eid Namaaz.

Sunnats in Namaaz

Q. What is meant by SUNNAT in NAMAAZ?

A. Things which have been proven to be done in Namaaz by the Holy Prophet but not so much stress has been laid upon them as is laid upon things FARZ and WAJIB are known as SUNNAT. If any of these are missed unknowingly, neither does it invalidate the Namaaz nor does Sajda Sahw become necessary. If these are left knowingly, the Namaaz is valid and there is no need for Sajda Sahw. However, such a person is condemned.

There are 21 Sunnats in Namaaz

1. To raise the hands upto the EARS before saying TAKBEERE TAHREEMA.
2. While raising the hands for Takbeer, keep the fingers of both the hands RAISED and facing the QIBLAH.
3. Not to BEND the HEAD when saying Takbeer.
4. Saying Takbeere Tahreema and other Takbeers ALOUD by the IMAAM according to the NEED, while going from one RUKN (posture) to the other.
5. To fold the RIGHT hand around the LEFT below the NAVEL.
6. Saying SANAA.
7. To recite TA'AWWUZ.
8. To recite the complete BISMILLAH.
9. To recite only SURAH FATIHA in the THIRD and FOURTH Rakaats of FARDH Namaaz.
10. To say AAMEEN (softly).
11. To recite Sanaa , Ta'awwuz and Aameen SOFTLY.
12. To recite as much QIRAAT as is SUNNAT for every Namaaz.
13. To say TASBIH at least in RUKU and SAJDAH.
14. To keep the BACK and the HEAD in SAME LEVEL while holding the KNEES FINGERS of both the hands in RUKU.
15. Saying by Imaam SAMIALLAHU LIMAN HAMIDAH in Qawmah followed by RABBANA LAKAL HAMD by Muqtadi. The MUNFARID should say both TASMI and

TAHMEED.

16. While going into SAJDAH, FIRST place the KNEES, then the HANDS and, lastly the FOREHEAD on the GROUND.

17. In QA'IDAH or JALSA, placing the LEFT FOOT on the ground HORIZONTALLY and sitting upon it and RAISING the RIGHT FOOT VERTICALLY so that the TOES are facing the QIBLAH and resting both the HANDS on the THIGHS.

18. To RAISE the INDEX FINGER of the RIGHT HAND as one says "ASH HADU ALLA ILAHA" in TASHAHHUD.

19. To recite DUROOD SHARIF in QA'IDAH AKHEERA after TASHAHHUD.

20. To read DUA after DUROOD SHARIF.

21. To turn the FACE for SALAAM .towards the RIGHT FIRST and then to the LEFT.

Mustahabbat-e-Namaaz

There are 5 Mustahabs (preferable) in Namaaz

1. To pull the PALMS out of the SLEEVE while saying TAKBEERE TAHREEMA.
2. Saying TASBIH more than THREE times in RUKU and SAJDAH by MUNFARID.
3. To keep the EYES towards the place of SAJDAH in QIYAAM at the TOES in RUKU towards the LAP in QA'IDAH and JALSA, and at the SHOULDERS while turning for SALAAM.
4. To try best NOT to COUGH.
5. To try and keep the MOUTH CLOSED when YAWNING, but if it is OPENED, to COVER it by the UPPER portion of the RIGHT HAND in QIYAAM and by the LEFT HAND in all other postures.

Makruhaat-e-Namaaz (acts disliked in Namaaz)

(Doing of a MAKRUH act in Namaaz causes the full blessing of the Namaaz to be lost although the Namaaz will not have to be repeated.)

Some MAKROOH ACTS in NAMAAZ are:

1. Saying NAMAAZ BARE-HEADED due to LAZINESS or CARELESSNESS and to EXPOSE the ARMS ABOVE the ELBOWS.
2. PLAYING with CLOTHES or the BODY.
3. Performing Namaaz in CLOTHES in which people do NOT ORDINARILY LIKE to go OUT.
4. To dust the floor with one's hands to prevent the soiling of clothes.
5. Performing Namaaz when one has the URGE to URINATE or PASS STOOL.
6. To CRACK one's FINGERS or PUTTING of FINGERS of one hand into FINGERS of the other HAND.
7. TURNING the FACE away from QIBLA and LOOKING AROUND.
8. It is MAKROOH for MEN to REST BOTH the ARMS and WRISTS on the GROUND in SAJDAH.
9. Performing Namaaz when another person FACING him sits AHEAD.
10. YAWNING INTENTIONALLY and NOT PREVENTING it if one CAN do so.
11. CLOSING the EYES, but if it is done to CONCENTRATE in Namaaz, it is ALLOWED.

12. It is Makrooh for a Baalig (mature) person to stand alone behind a Saff (row) when there is place in the Saff before him.
13. Performing Namaaz in CLOTHES with PICTURES of LIVING OBJECTS on them.
14. Performing Namaaz at a place where there is a PICTURE of a LIVING (animate) object ABOVE or on the RIGHT or LEFT side of the NAMAASI or on the place where he makes SAJDAH.
15. To COUNT Aayats, Suras or Tasbihs on FINGERS in Namaaz.
16. Performing Namaaz with a SHEET or CLOTHES WRAPPED on the BODY in such a way that it makes it DIFFICULT to FREE the HANDS QUICKLY.
17. To YAWN and STRETCH ARMS to REMOVE LAZINESS.
18. Doing something AGAINST SUNNAT in Namaaz.

Mufsidaat-e-Namaaz (breakers in Namaaz)

(Mufsidaat-e-Namaaz are factors which nullify the prayers (Namaaz) and make it necessary to be repeated.)

The following are some of the MUFSIDAAT:

1. To TALK in Namaaz KNOWINGLY or UNKNOWINGLY, a FEW WORDS or MANY will NULLIFY the Namaaz.
2. To GREET a person by Assalamu Alaikum, or by any other method while performing Namaaz.
3. To REPLY to GREETINGS or saying Yarhamukallah to one who SNEEZES and saying Ameen to a DUA NOT CONNECTED to his Namaaz.
4. To say inna Lil Lahi Wa Inna Ilaihi Raajioon on some SAD NEWS or Alhamdulillah or Subhanallah on hearing some GOOD or STRANGE NEWS.
5. To make NOISE or say "OH!" or "AAH!" due to PAIN etc.
6. Correcting the Qiraat of a person other than his own Imaam.
7. To RECITE the QURAAN by LOOKING at the TEXT.
8. To do such an act which gives the IMPRESSION to ONLOOKERS that he is doing something else rather than PERFORMING Namaaz. This, is called AMALE KATHEER.
9. EATING or DRINKING KNOWINGLY or UNKNOWINGLY.
10. To TURN the CHEST away from the QIBLA without an EXCUSE.
11. Doing SAJDA at a NAJIS place.
12. DELAY in COVERING the SATR (private parts) when uncovered to the extent of performing ONE RUKN in Namaaz.
13. UTTERANCES in PAIN or TROUBLE.
14. An ADULT'S LAUGHING ALOUD.
15. To STEP AHEAD of the Imaam DURING the Namaaz.
16. Making some GREAT ERROR in the QIRAAT of the HOLY QURAAN.

IT IS PERMISSIBLE TO BREAK ONE'S NAMAAS IN THE FOLLOWING CASES:

1. When there is an URGE to PASS URINE or STOOL.
2. When a SNAKE, SCORPION or some other HARMFUL CREATURE or ANIMAL makes it's APPEARANCE.
3. When one FEARS that a TRAIN on which one is to TRAVEL would DEPART and thus cause GREAT INCONVENIENCE.
4. When one FEARS that a THIEF would away with his SHOES or any c PROPERTY.

It is WAJIB to BREAK one's NAMAAZ in order to ANSWER a PARENT or a GRANDPARENT who has CALLED out in DISTRESS. Nevertheless, it is NOT NECESSARY when someone is AROUND to ASSIST.

It is FARZ to BREAK one's Namaaz when it FEARED that a BLIND PERSON would FALL in a PIT or a WELL if he is NOT STOPPED. It is FARZ to BREAK one's Namaaz when some person, has caught on FIRE and requires ASSISTANCE.

SALAAT WITH JAMAAT AND IMAMAT

JAMAAT is the PERFORMING of SALAAT by MANY persons COLLECTIVELY, in which the IMAAM (leader) conducts the SALAAT and those following him are called MUQTADIS.

To perform the FIVE DAILY SALAAT with JAMAAT is WAAJIB and to NEGLECT the JAMAAT is very SINFUL.

Performing SALAAT with JAMAAT has MANY BENEFITS e.g.:

1. The THAWAAB (reward) of performing Salaat with JAMAAT in the MASJID is TWENTY SEVEN times GREATER than performing SALAAT ALONE.
2. Muslims MEET FIVE times a day and this creates LOVE and UNITY.
3. The Salaat of the sinful become more acceptable by joining and performing Salaat with other pious persons, etc.

NB. It is NOT WAJIB upon WOMEN CHILDREN, SICK PERSONS, those NURSING the SICK, VERY OLD persons and the BLIND to ATTEND the JAMAAT.

REASONS WHEN A PERSON IS EXCUSED FROM ATTENDING THE JAMA'AT IN A MASJID:

1. HEAVY RAINS.
2. DIRTY and MUDDY ROADS.
3. Very COLD WEATHER.
4. STORMY NIGHT.
5. When a person is a MUSAFIR and the time for DEPARTURE of TRAIN, PLANE or SHIP is NEAR.
6. When one is in NEED to visit the toilet.
7. When one is very HUNGRY and FOOD is being SERVED.

A JAMAAT consists of AT LEAST TWO persons: the IMAM and the MUQTADI. The MUQTADI should STAND at the RIGHT of the Imaam in such a manner that the TOES of the Muqtadi should be PARALLEL to the ANKLE of the IMAAM. If there are TWO or MORE Muqtadis the Imaam should STAND AHEAD and the Muqtadis BEHIND.

THE MANNER IN WHICH PEOPLE SHOULD STAND IN JAMAAT

The Muqtadis should STAND CLOSE to each other and in a STRAIGHT ROW. NO SPACE should be LEFT in between, CHILDREN should STAND in the BACK ROW. It is MAKRUH to INCLUDE CHILDREN in the MEN'S ROW.

If the Imaam's Salaat becomes FAASID (void) then the Muqtadis Salaat will ALSO become FAASID. It will be NECESSARY for the Muqtadis to REPEAT the Salaat.

WHO DESERVES TO BE AN IMAM

1. That person who knows the MASAA'IL (rules) of Salaat WELL provided he is NOT a FAASIQ (an open sinner.)
2. Then a person who can RECITE the HOLY QURAAN WELL.
3. Thereafter a person who is PIOUS.
4. Then the OLDEST person.
5. Then the GOOD-MANNERED and KIND. However, if there is a FIXED Imam in Masjid, then he will still DESERVE the HONOUR to be the Imam.

It is MAKRUH to make a FAASIQ, an IGNORANT person or one who indulges in BID'AT or one who is NOT very CAREFUL in OBSERVING the RULES of SHARI'AT, an IMAAM.

PERSON WHOSE IMAAMAT IS NOT ACCEPTED

SALAAT of any person will not be ACCEPTED if the IMAAM is:

1. Insane (mad)
2. Drunk.
3. Kaafir (disbeliever).
4. Mushrik.
5. If the IMAAM is not BAALIGH (mature) then the Salaat of the BAALIGH will NOT be accepted.
6. If the IMAAM is a WOMAN, Salaat of MALES will NOT be accepted.

MASBOOQ

A person who has joined the Imam whilst the Imam is in RUKU, will be regarded as one who has performed the complete Rak'at. Once the Imam has completed the Ruku and a person then joins the Imam, he has missed a Rak'at. Such a person is known as a MASBOOQ.

A person who has missed any Rak'at and then joined the Jama'at, he should continue the Salaat with the Imam to the end. Once the Imam turns to say the SECOND SALAAM, the Musbooq should stand up and complete the missed number of RAK'AATS.

If the Musbooq has missed only ONE Rak'at he should stand up, read the TASMIYAH, SURAH FAATIHA and thereafter complete the Salaat.

If the Musbooq has missed TWO Rak'aats in FAJR, ZOHAR, ASR or ESHA, he should complete both the Rak'aats by reciting Surah Fatiha and another Surah in both the Rak'aats.

If a person has missed TWO Rak'aats in Maghrib Salaat, then after completing the first Rak'at make QAIDAH read TASHAHHUD and then stand up for the SECOND Rak'at. After reciting Surah Faatiha and another Surah, complete the Salaat.

If THREE Rak'aats were missed in ZOHAR, ASR or ESHA, the Musbooq should stand up and read Surah Faatiha and a Surah in the FIRST Rak'at, thereafter make Ruku and Sajdah but BEFORE standing up for the SECOND Rak'at, make QAIDAH (sit down), read Tashahhud and then stand up for the SECOND Rak'at.

In the second Rak'at recite Surah Faatiha and another Surah, complete the second Rak'at and WITHOUT sitting for Tashahhud, stand up for the THIRD Rak'at. In the third Rak'at read ONLY Surah Faatiha and complete the Namaaz.

If a person has missed all the Rak'aats of any Namaaz, then he should REPEAT the whole Namaaz after the Imam has said the Salaam except that he should NOT raise his hands to say ALLAHU AKBAR (Takbir) in the FIRST Rak'at.

N.B. For a person who joins the Jama'at when the Imam is in RUKU, it is FARZ to stand and recite TAKBEERE TAHREEMA and thereafter to stand at least for the duration long enough in which SUBHANALLAH could be recited once and then go into Ruku.

Reciting Takbeer and going into Ruku without PAUSE is not permissible. The Namaaz performed in such a way will not be VALID and should be REPEATED.

One should NOT join the Jama'at as soon as the Imam recites the FIRST SALAAM to complete the Namaaz.

N.B. A PERSON SHOULD NOT RUN IN THE MASJID TO JOIN THE JAMAAT IF HE IS AFRAID OF MISSING ANY RAKA'AT. IT IS NOT PROPER TO RUN IN THE MASJID

THE QAZAA SALAAT

Any Salaat performed in it's TIME is called ADAA.

FARZ and WAAJIB Salaat performed AFTER it's time has EXPIRED will be called QAZAA.

E.G. If ASR Salaat is performed at MAGHRIB time, it will be QAZAA.

To DELAY any FARZ, WAJIB or SUNNATE MUAKKADAH Salaat INTENTIONALLY and cause them to become QAZAA is very SINFUL.

It is COMPULSORY upon every MUSLIM to perform the missed number of Farz and Waajib Salaat since the time one has become baaligh (reached the age of PUBERTY).

If a person has missed less than SIX Salaat and no other Salaat besides these are QAZAA, then BEFORE beginning the performance of the SIXTH Salaat in its time, QAZAA of the missed number of Salaat will have to be performed in ORDER, e.g. If a person has missed the Fajr, Zohar and Asr Salaat and no other Salaat besides these are Qazaa and the time of Maghrib has begun, in this case FIRST the Fajr, Zohar and Asr must be performed in order and thereafter the Maghrib Salaat should be performed.

If there is FEAR that by performing the Qazaa Salaat, the time for the Adaa Salaat will EXPIRE, then the ADA Salaat must be performed FIRST.

For a person who has missed more than FIVE Salaat, it is NOT necessary upon him to perform the Qazaa Salaat in ORDER.

He may perform the ADAA Salaah first and then the QAZAA Salaat.

THE NIYYAT OF QAZAA NAMAAZ

When making the NIYYAT for QAZAA, It is necessary to make Niyyah for the particular Namaaz missed.

If one has missed a number of Salaat, then one should make Niyyat (intention) thus:
"I am performing such and such day's Fajr or Zohar."

If a person has missed MORE than ONE Fajr or Zohar, it will NOT be sufficient to say:
"I am performing Qazaa for Fajr or Zohar." One should say: "I am performing such and such day's Fajr."

If one has missed so many Farz Salaat that one does NOT remember the exact number of days when the Salaat was missed, then the Niyyat should be made as follows:

"Oh Allah! I am performing the FIRST or the FIRST Zohar Farz from those which I have missed."

Continue doing this until satisfied that all the missed number of Salaat are performed.

THE MUSAAFIR'S (Traveller's) NAMAAZ

In SHARI'AT a person who intends to TRAVEL a distance of 77 kms (48 miles) or more, is called a MUSAAFIR.

A person who travels 77 kms or more and intends to REMAIN at one's destination for LESS than 15 days, is also a MUSAAFIR.

A Musaafir who intends remaining at his destination for 15 days or more will only be a Musaafir during his journey. Once he reaches his destination, he will not be a Musaafir.

A Musaafir should make QASR of the ZOHAR, ASR and ESHA (FARZ only), i.e. one must perform TWO Farz only instead of FOUR rak'aats.

There is no Qasr in the Farz of Fajr and Maghrib. Similarly there is no Qasr of Witr, Sunnat or Nafl Salaat.

A Musaafir who performs his Namaaz behind a MUQEEM IMAAM (who is not a musaafir) should perform the full four rakaats in the Zohar ,Asr and Esha Farz.

If the IMAAM is a musaafir and muktadi a muqem, the Musaafir Imaam should complete his Namaaz after two rakaats and there after he must ask the muqem muktadis to complete their Namaaz by saying: "Complete your Namaaz, I am a Musaafir" The muqem muktadis should then stand up and complete the remaining two rakaats without reciting Surah Faatiha or any other.