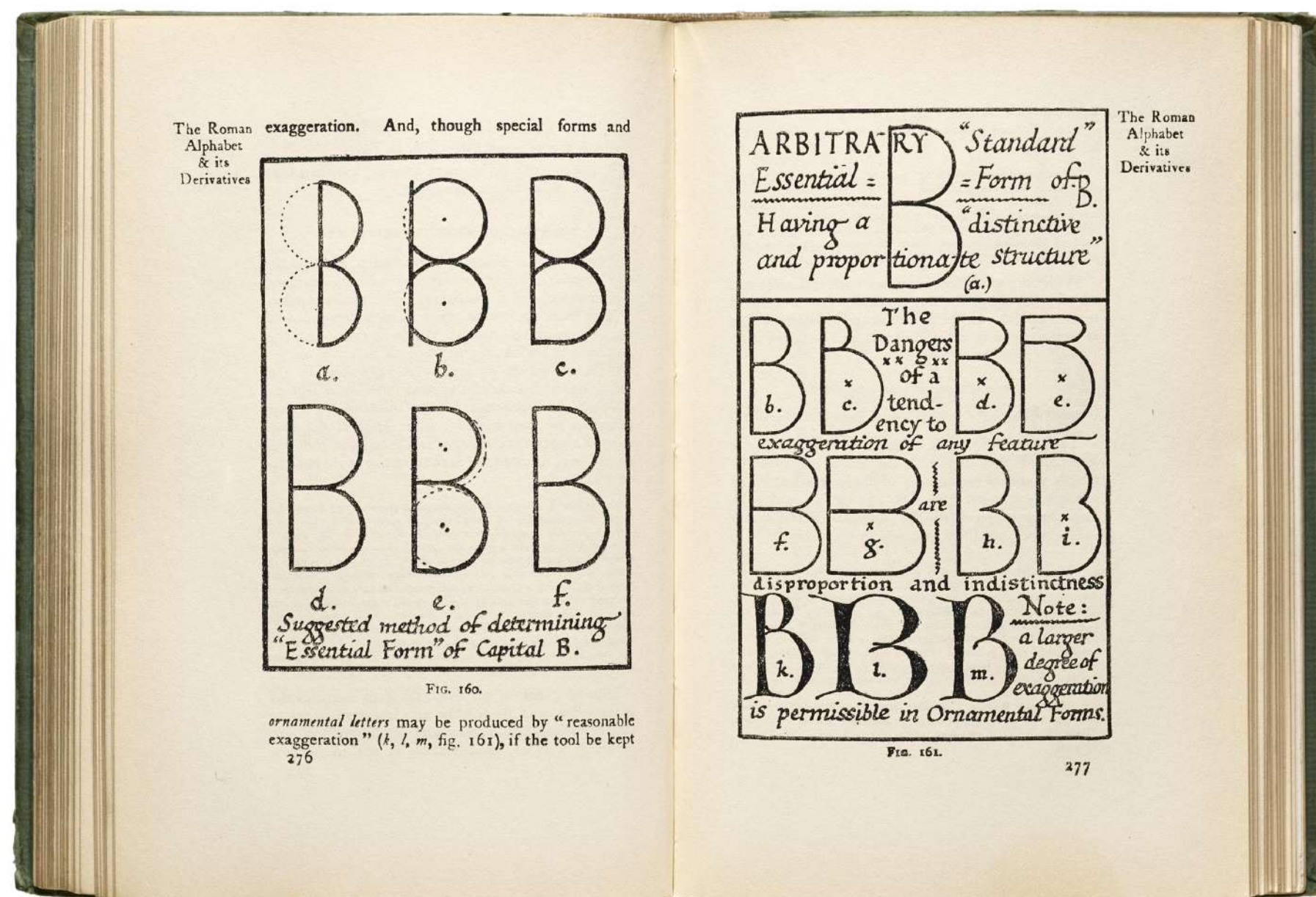
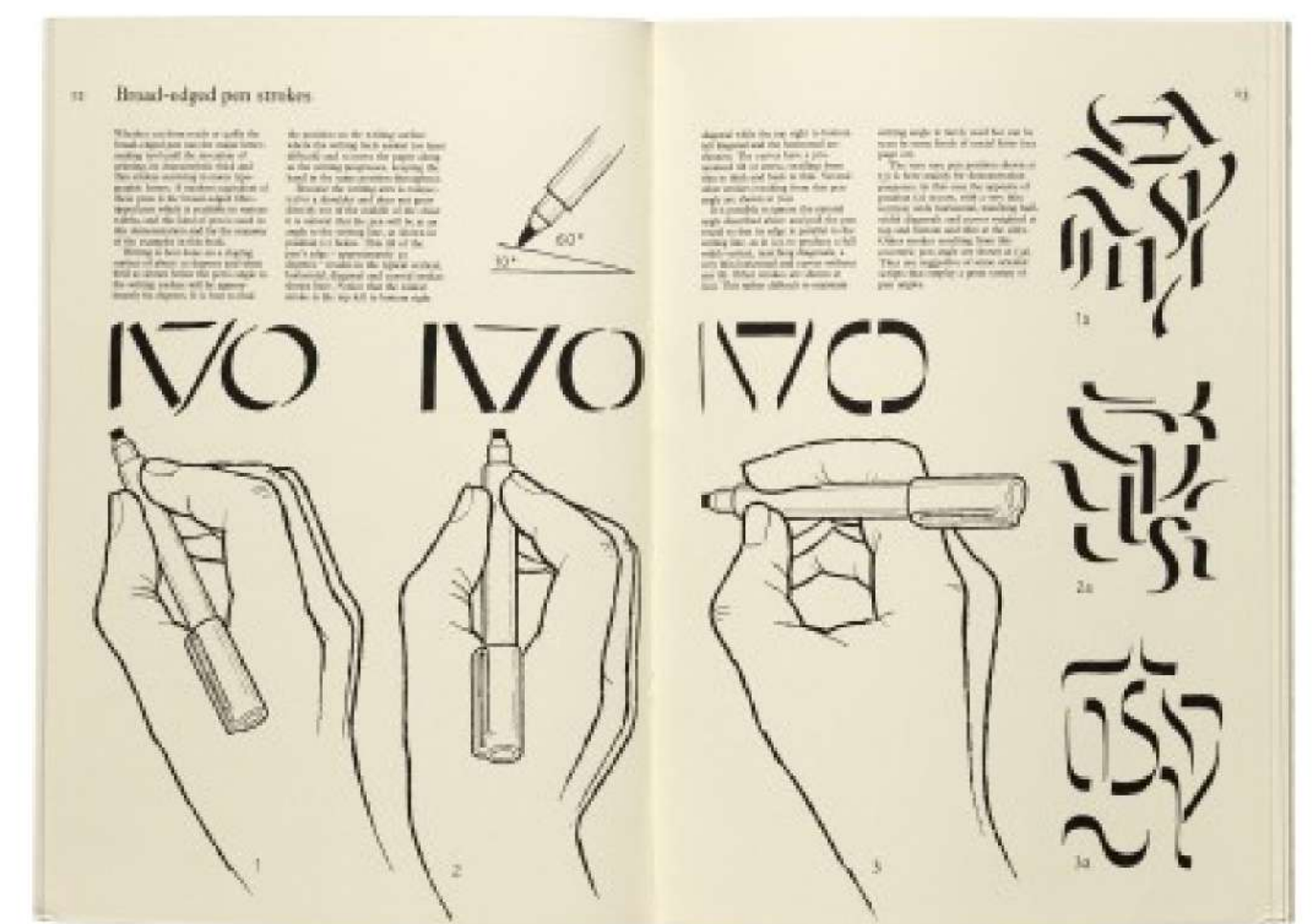
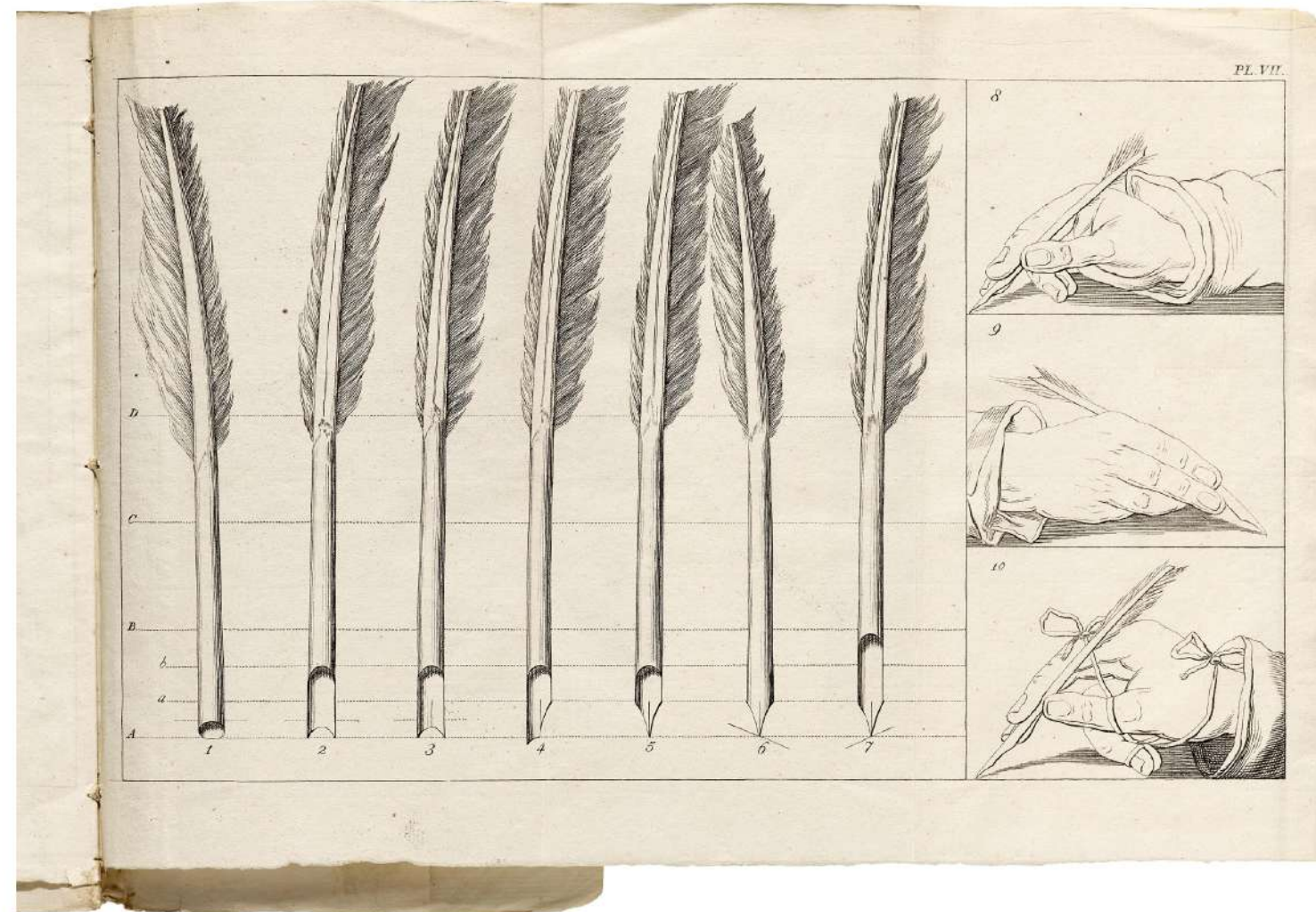
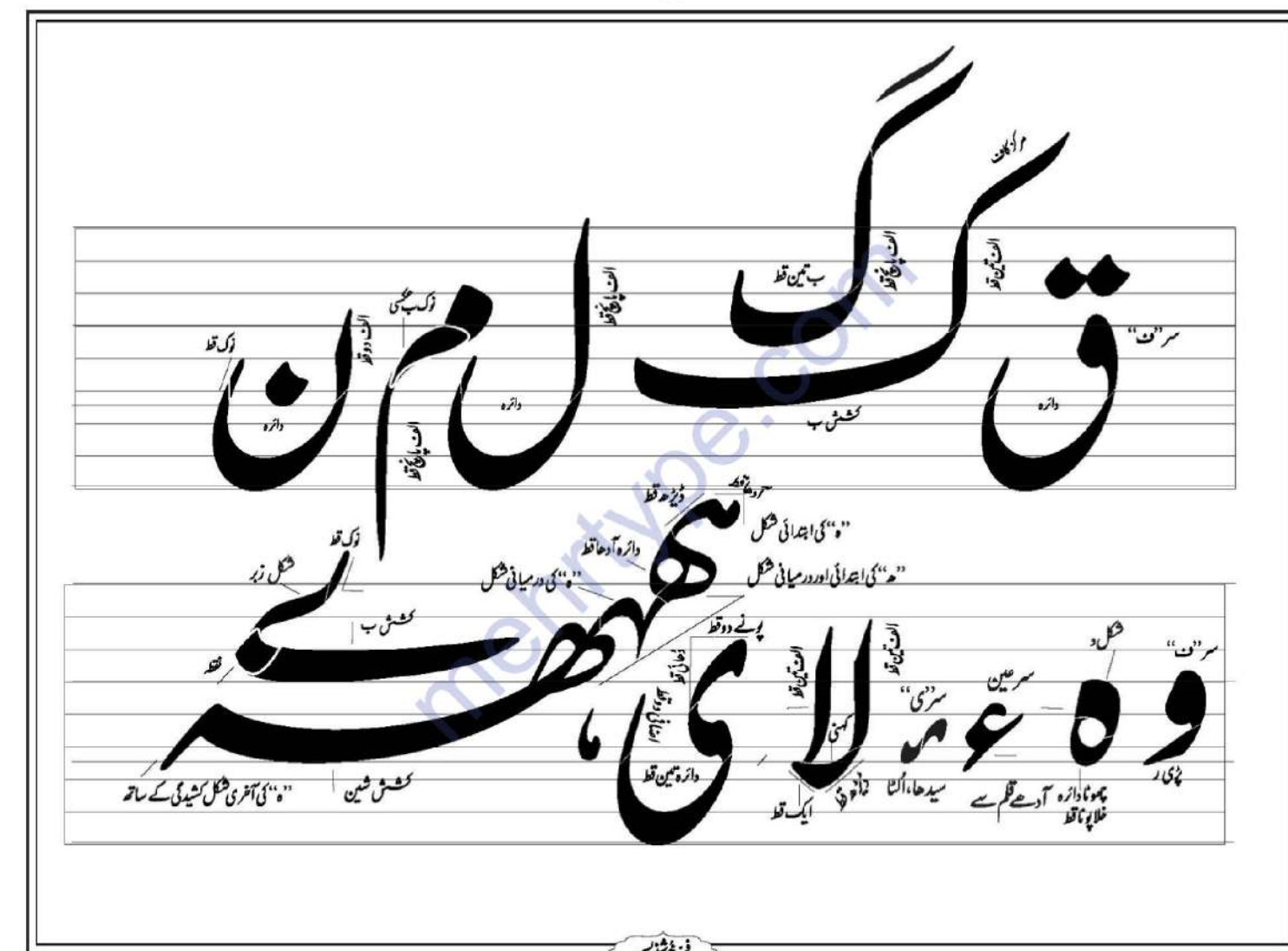
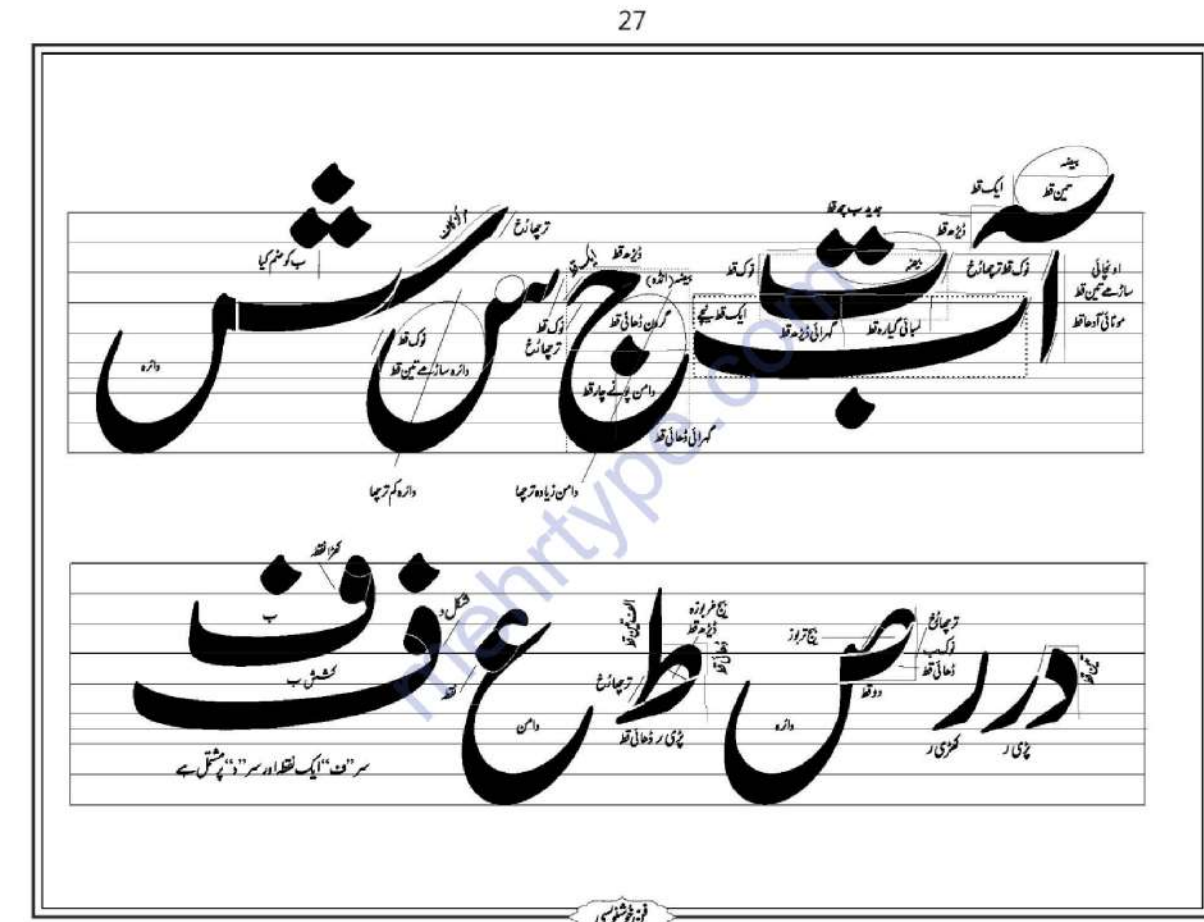
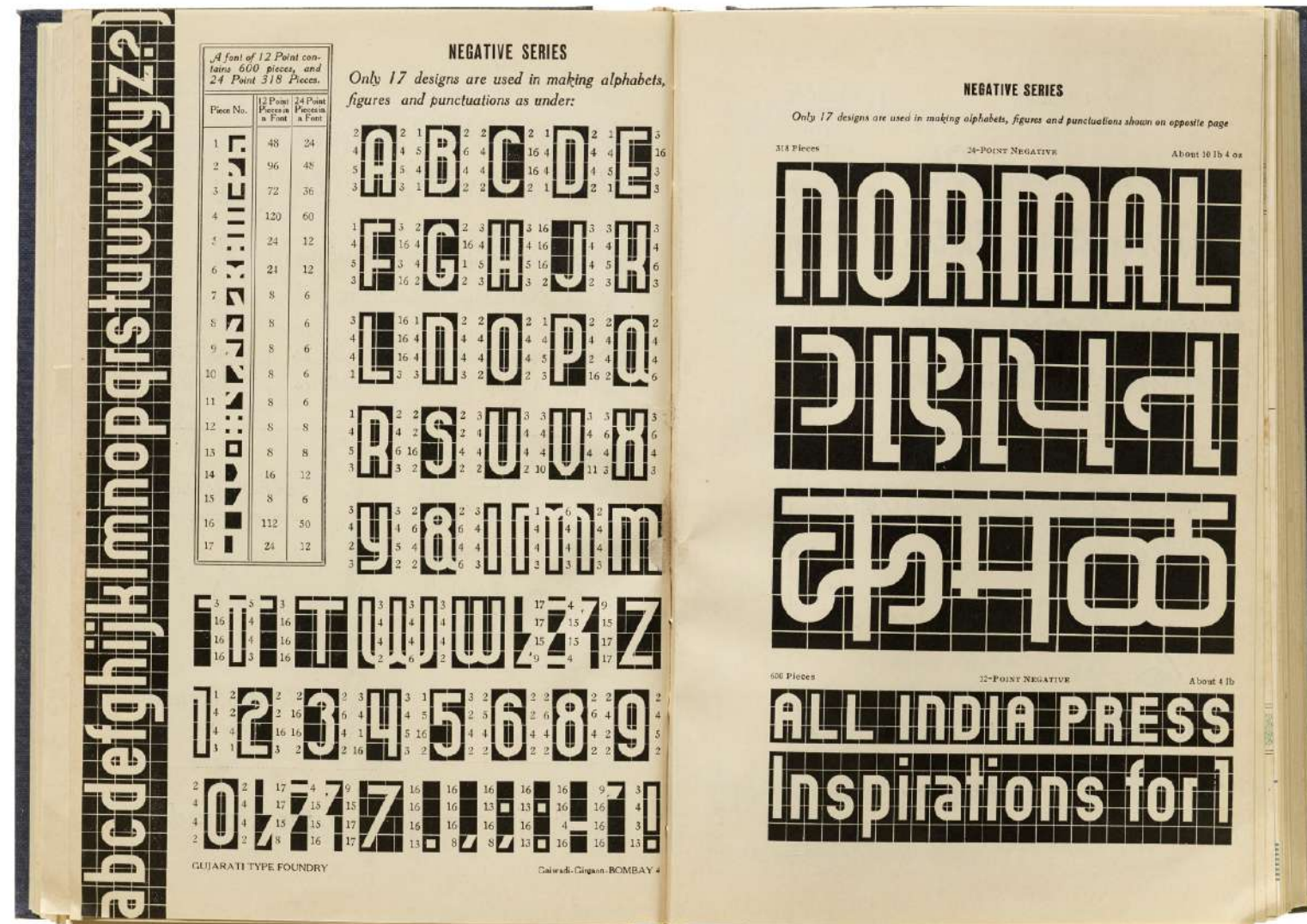
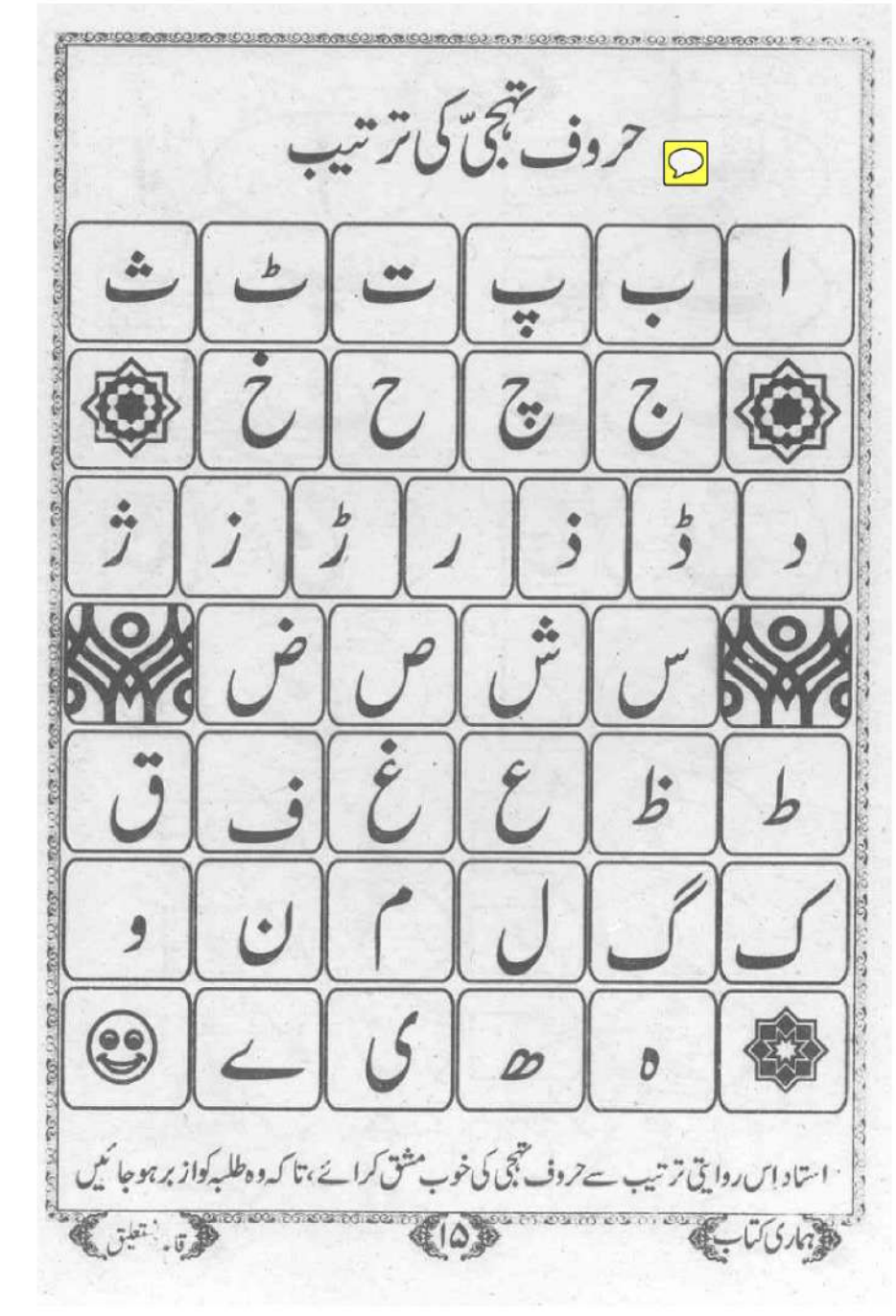
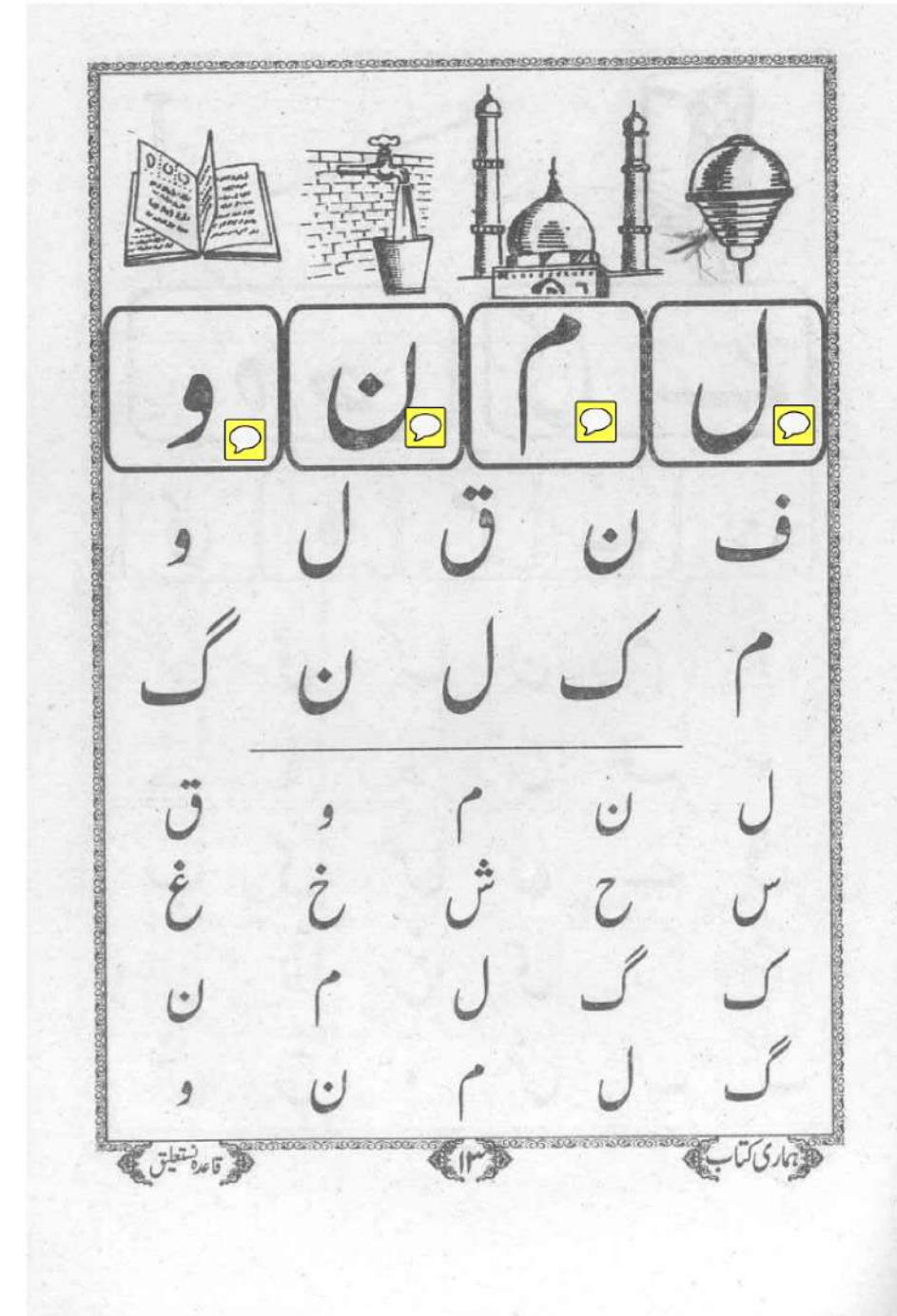
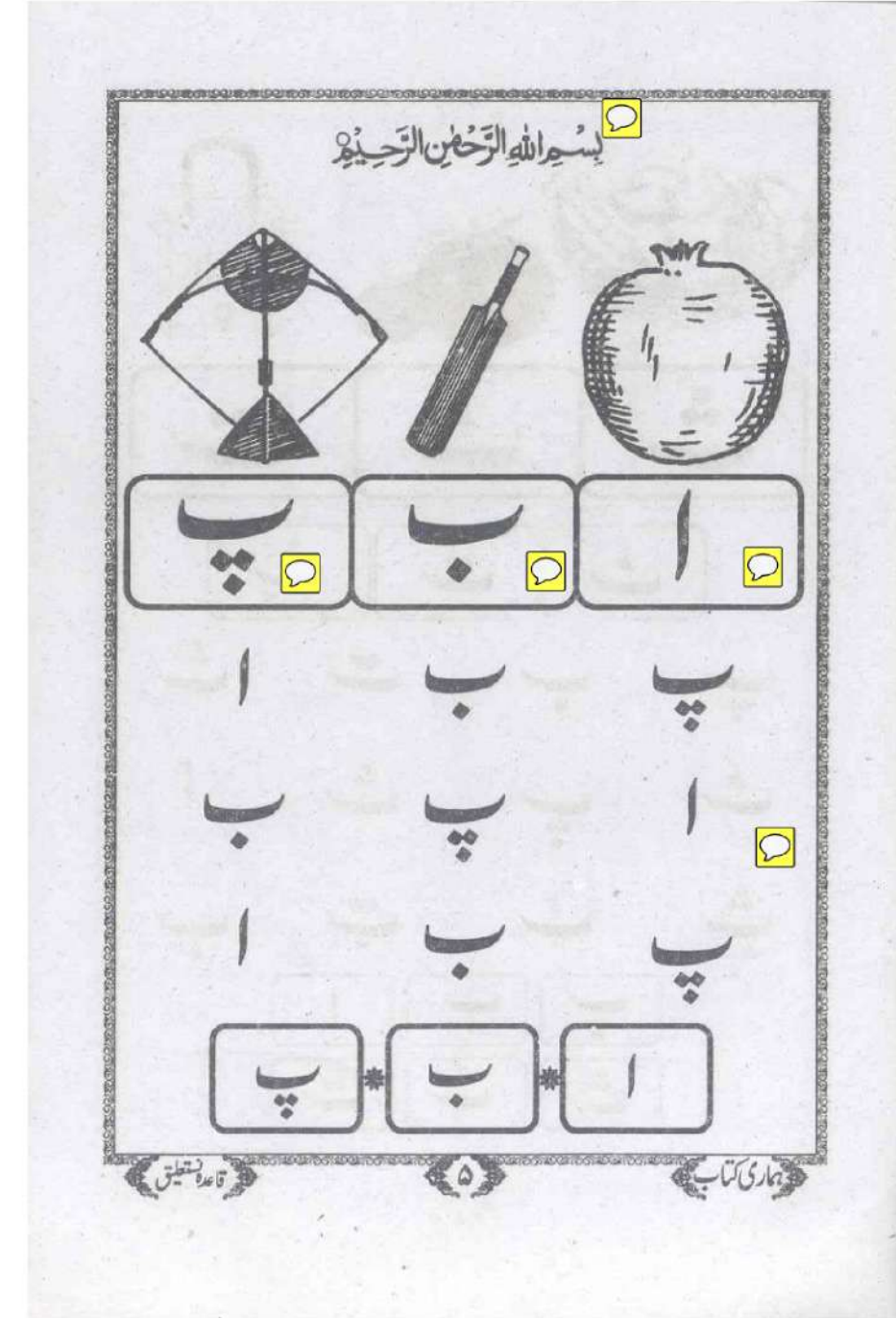
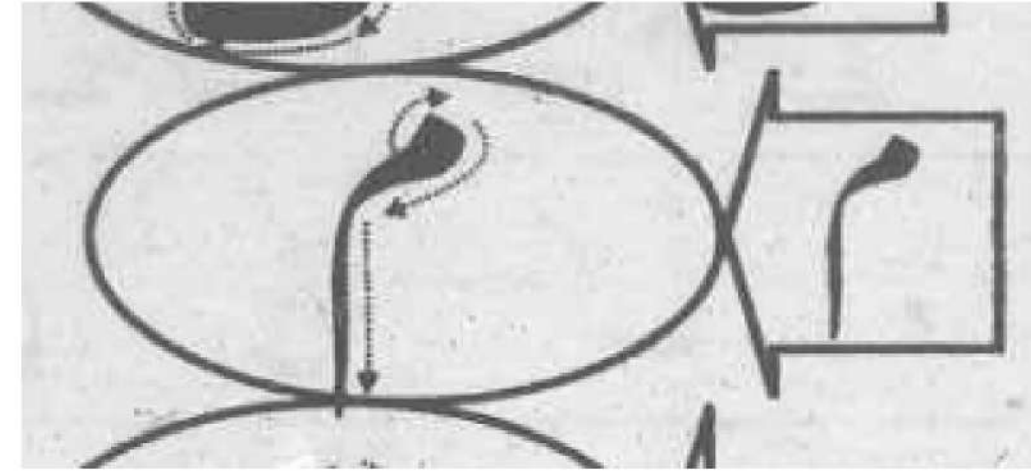
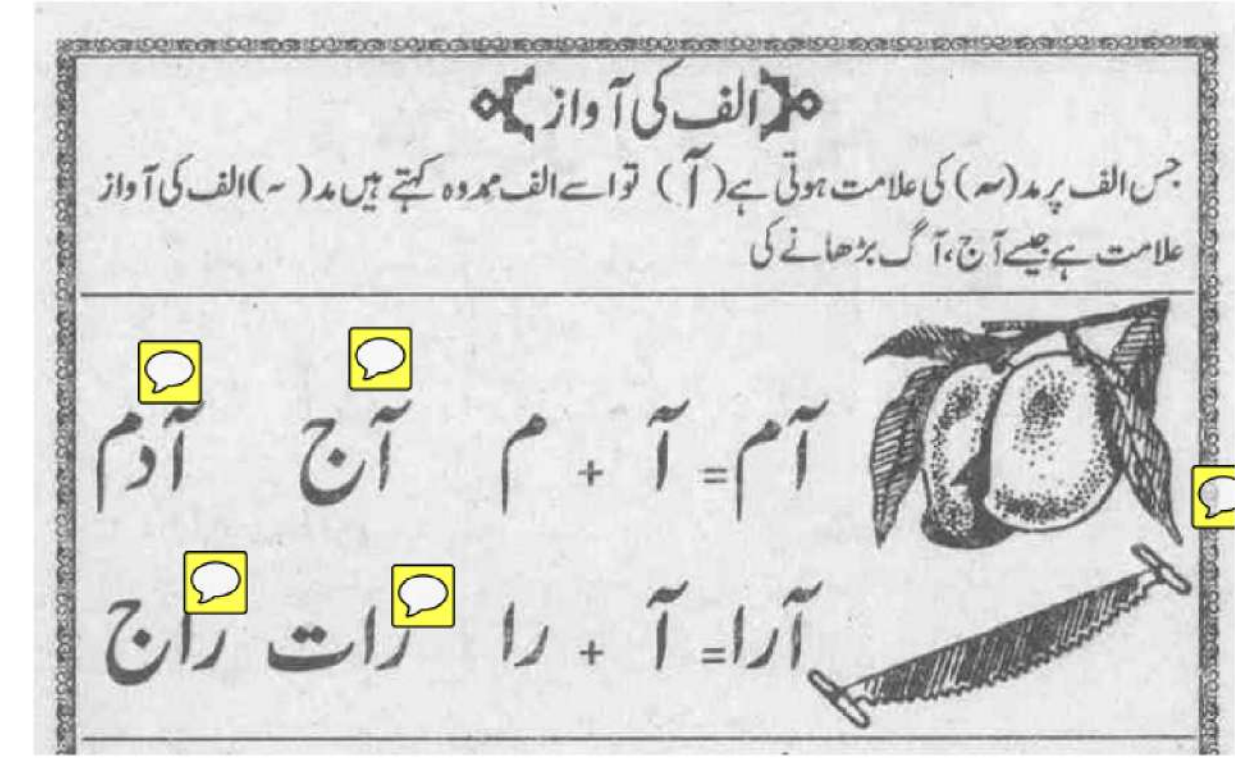
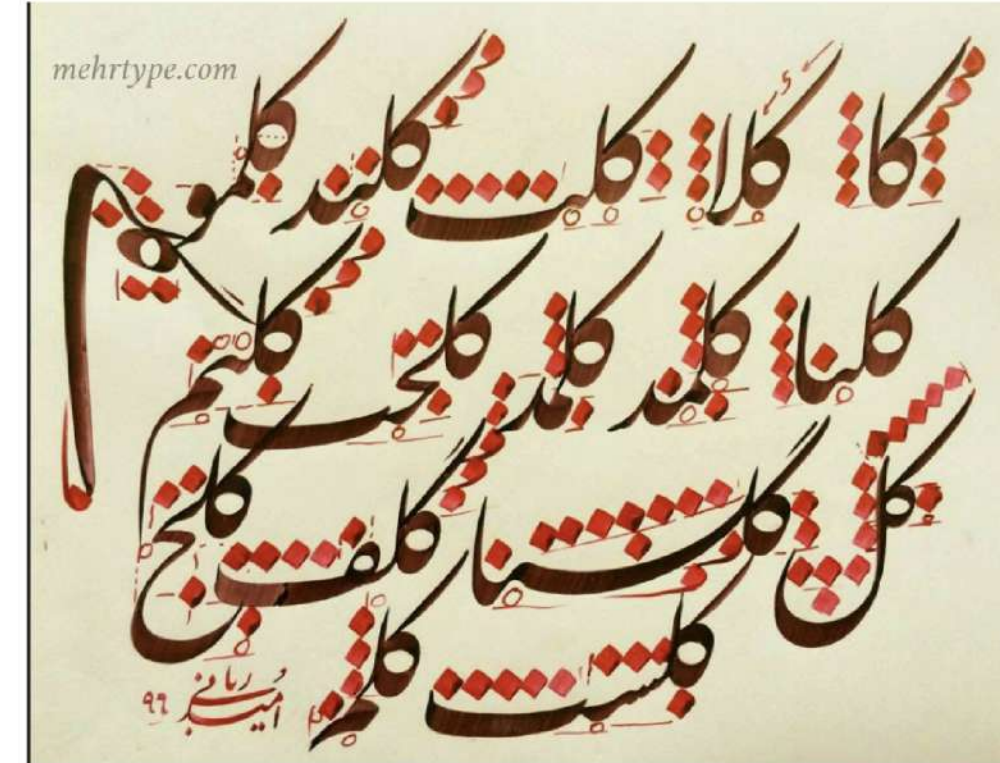
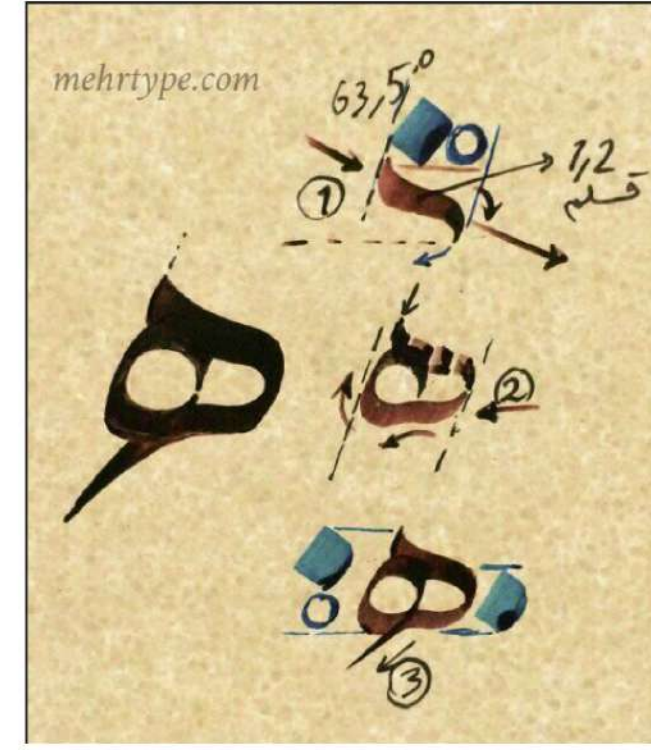
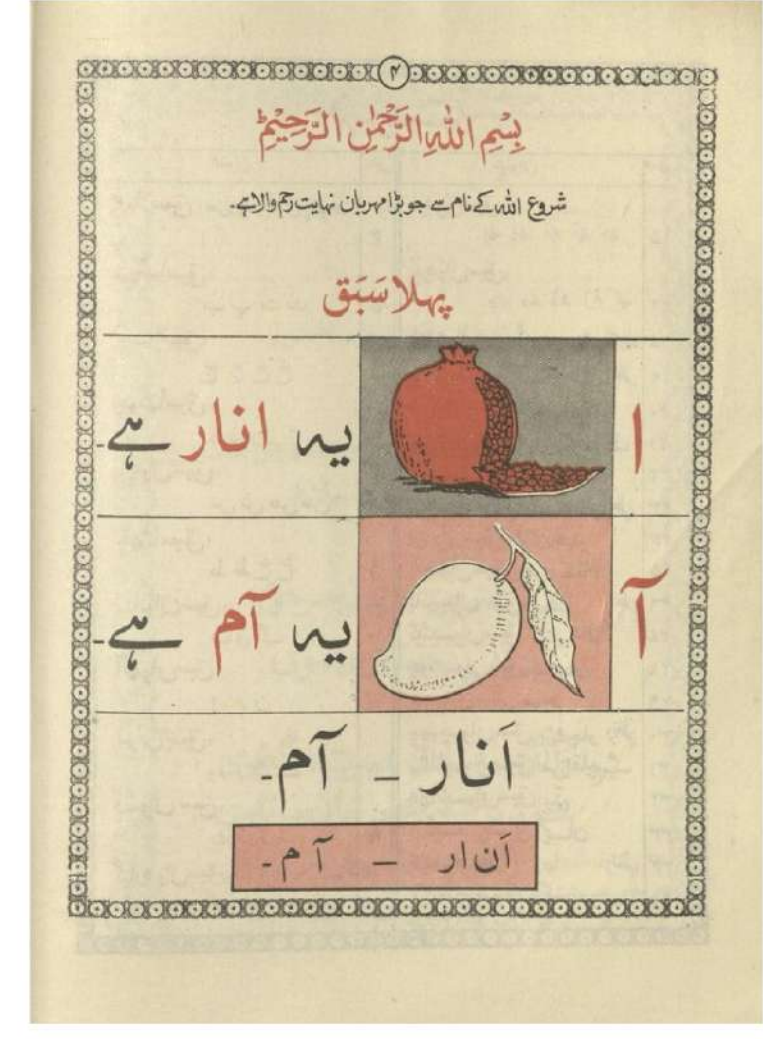
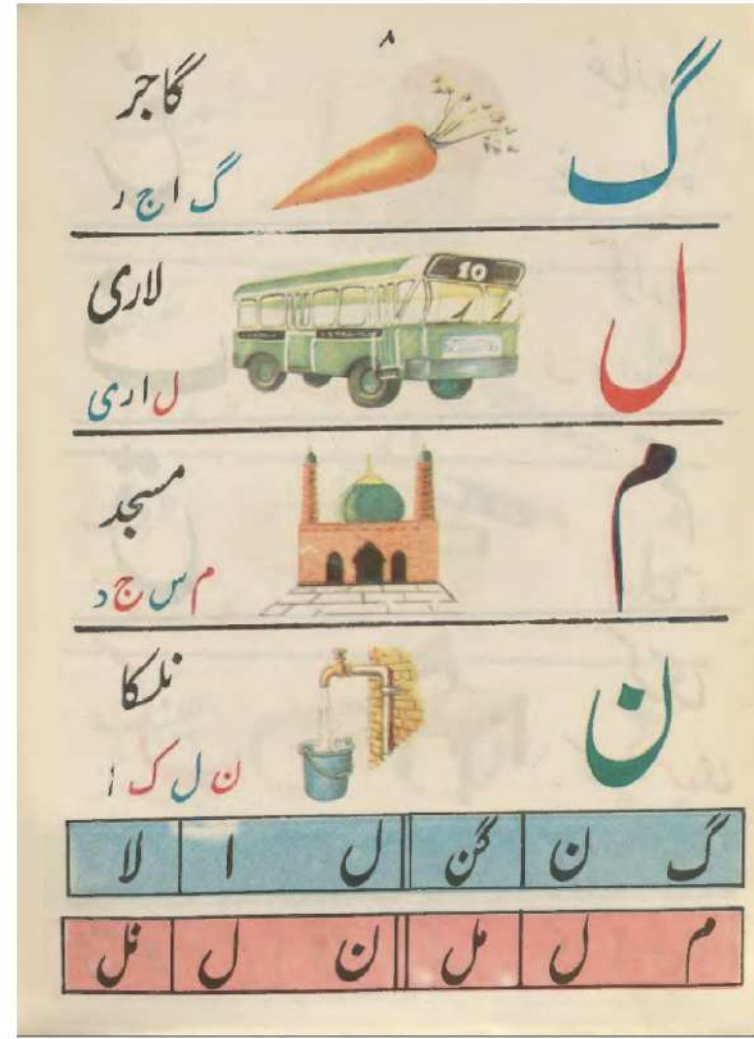
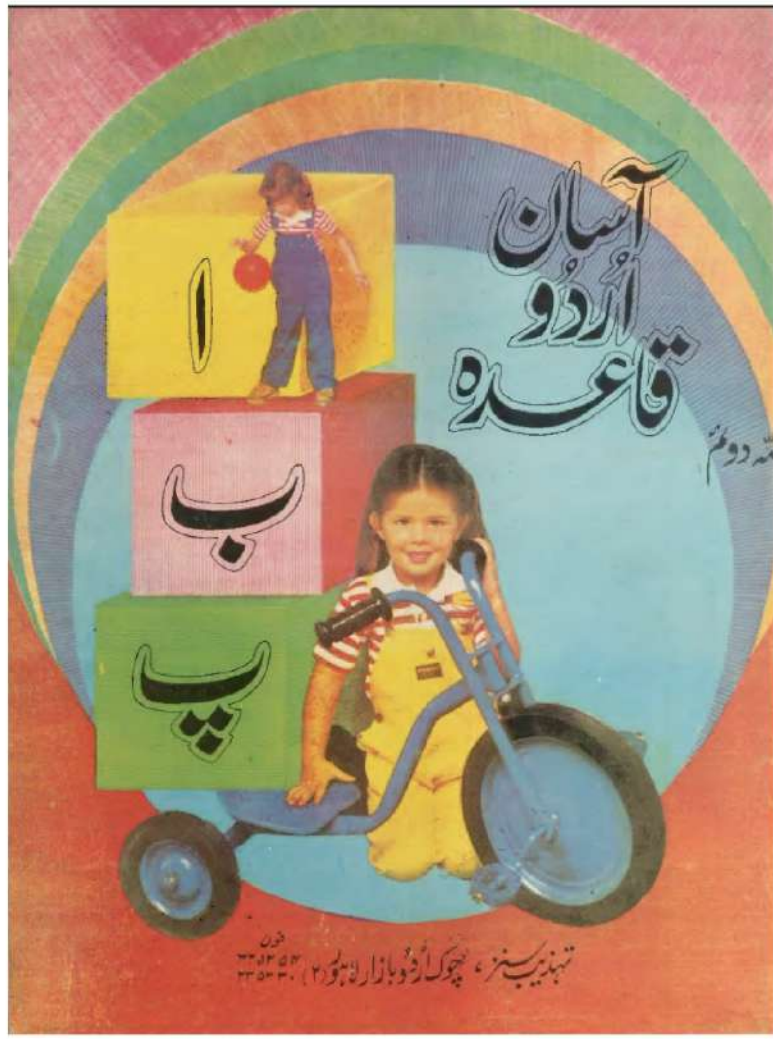


# Positions through Iterating

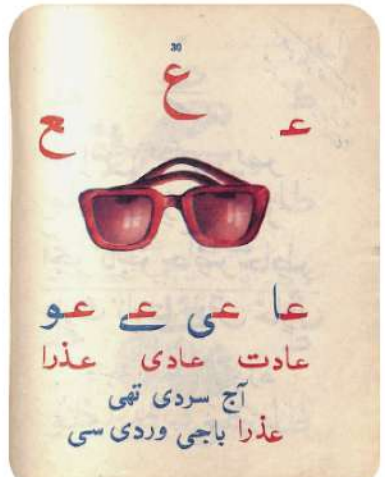
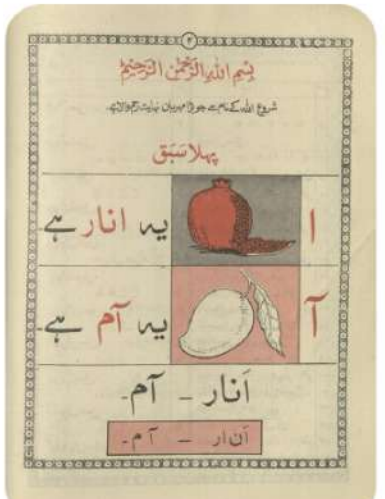
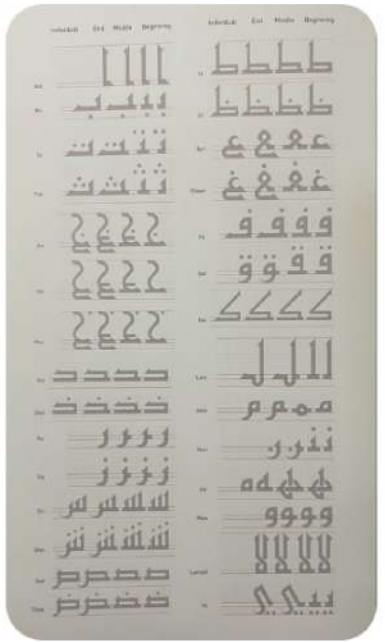
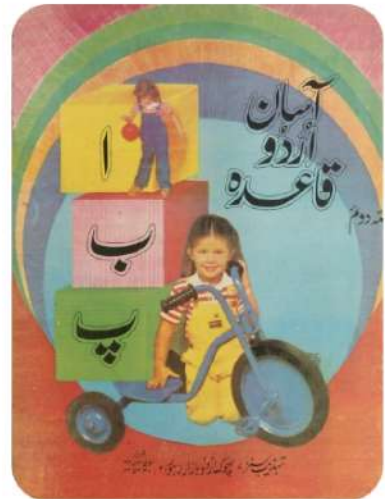
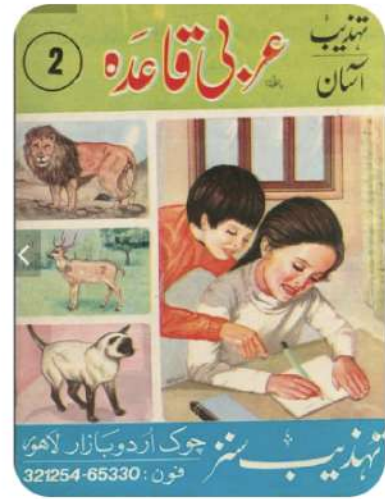


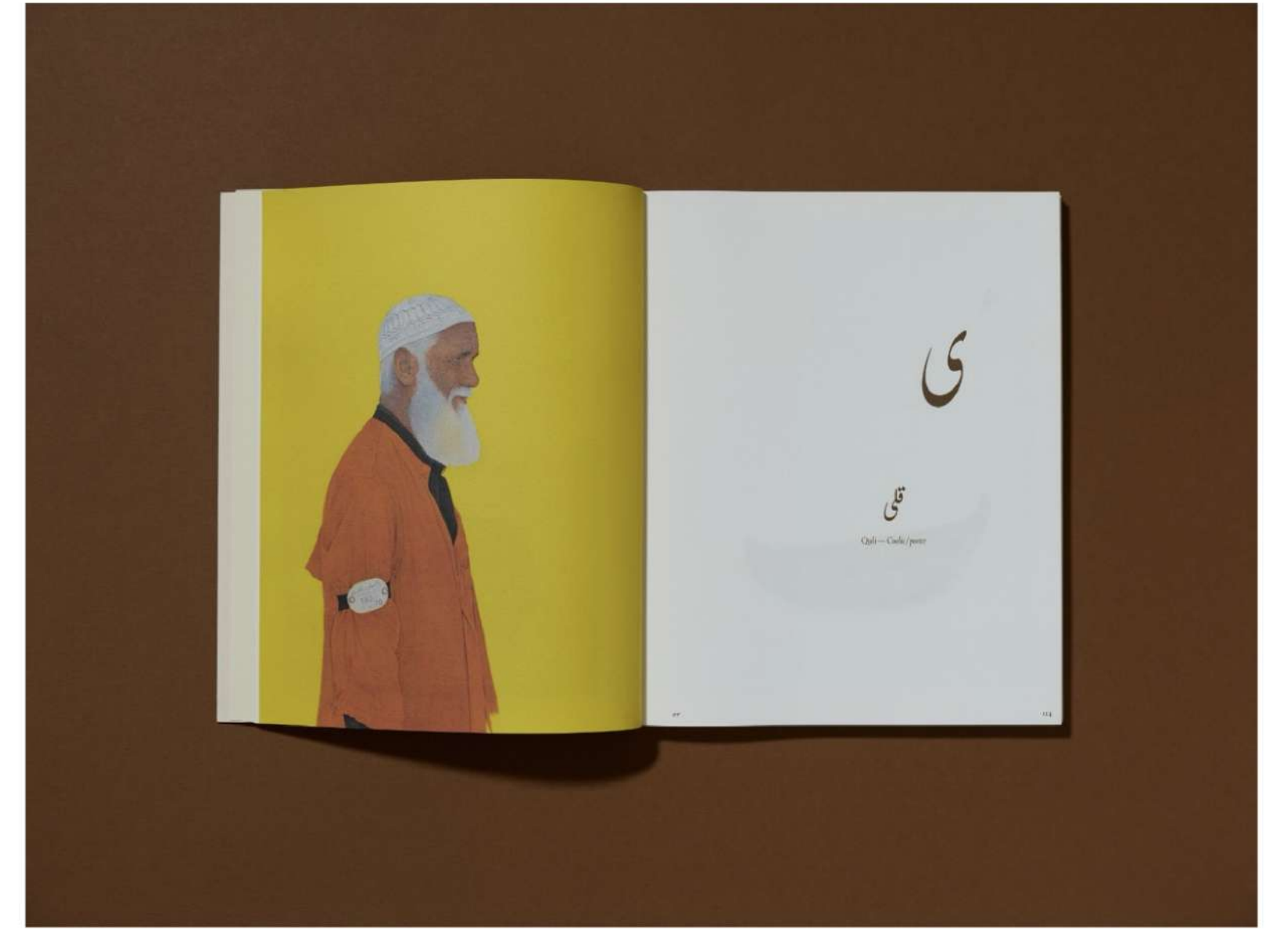
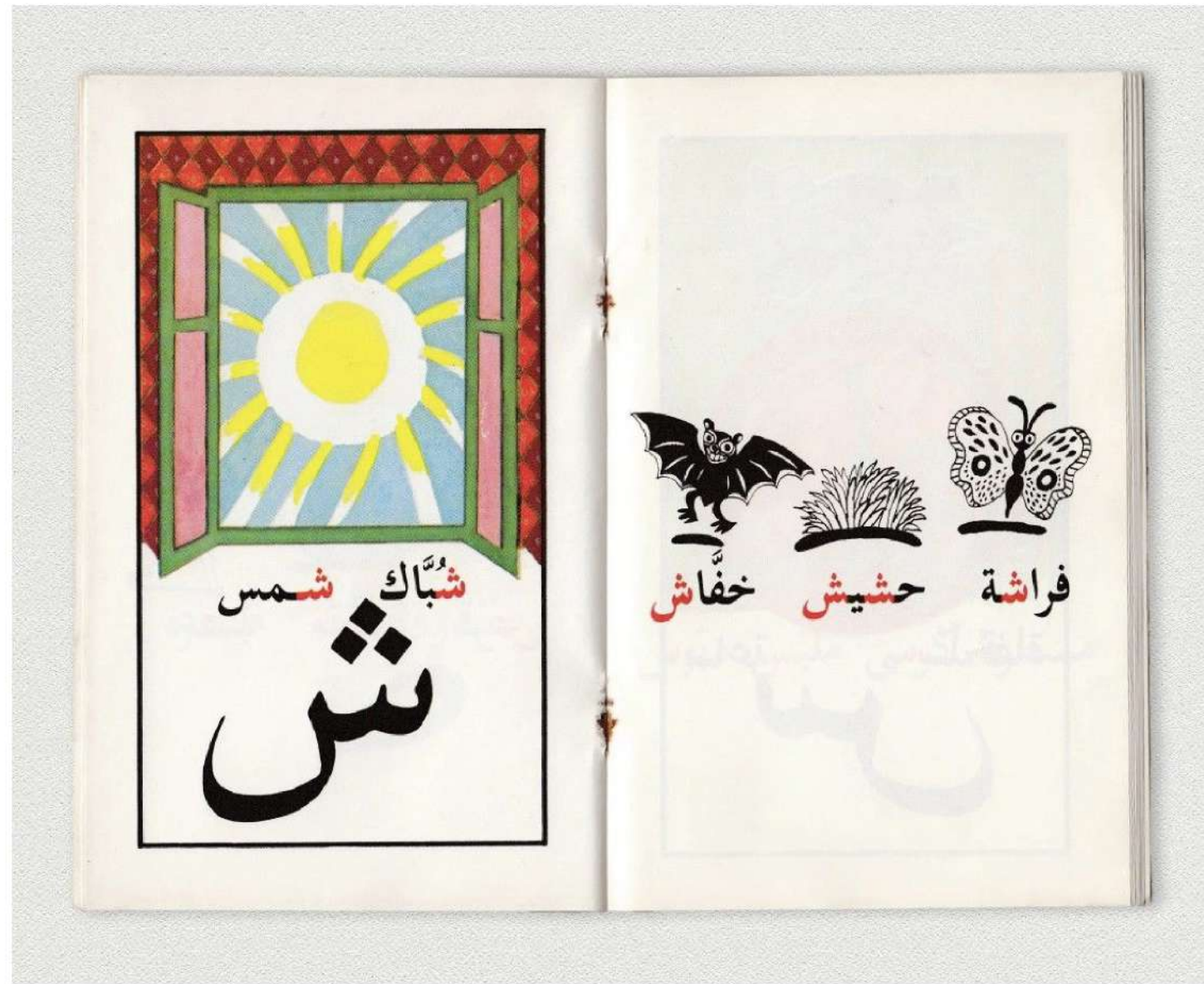


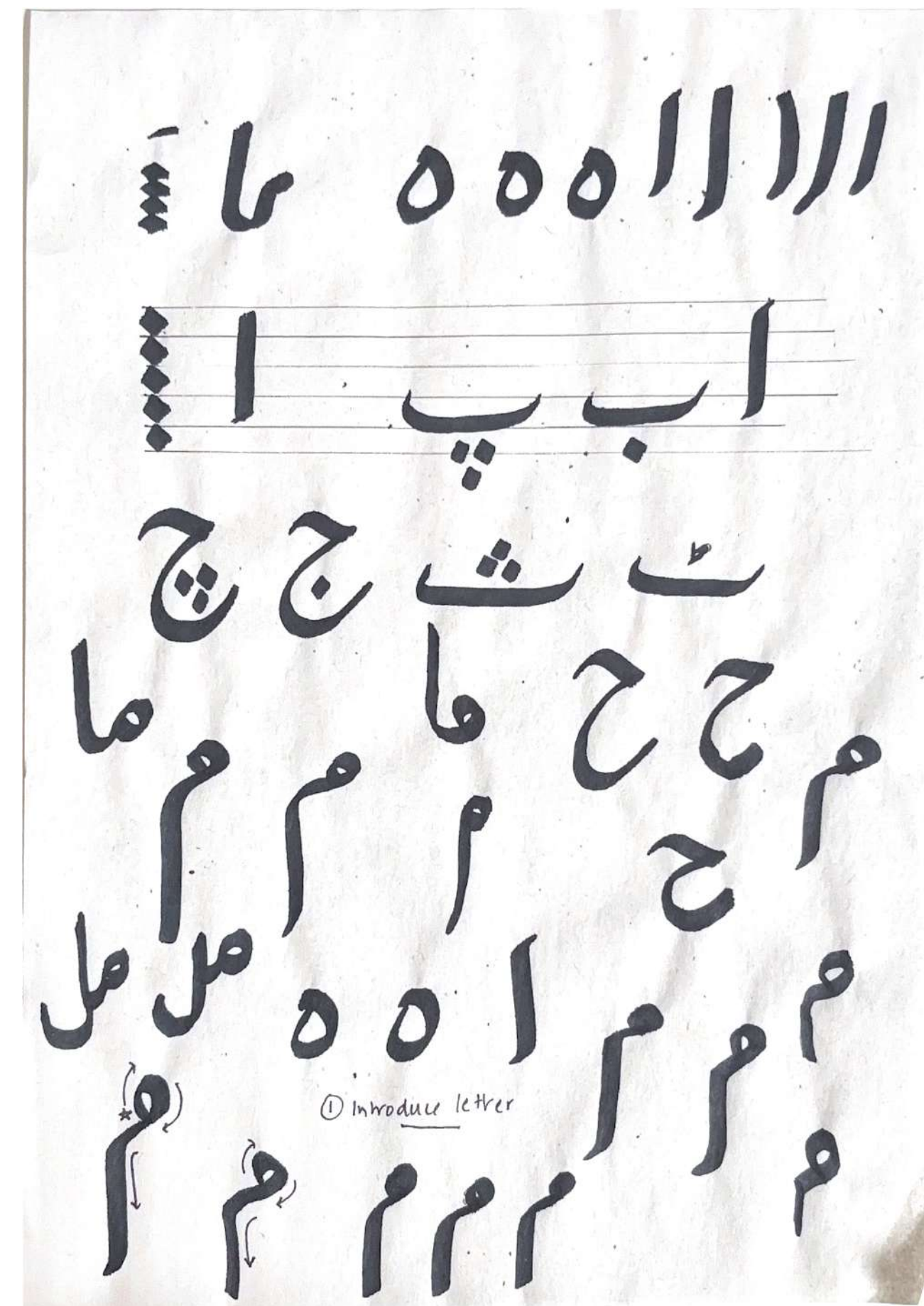
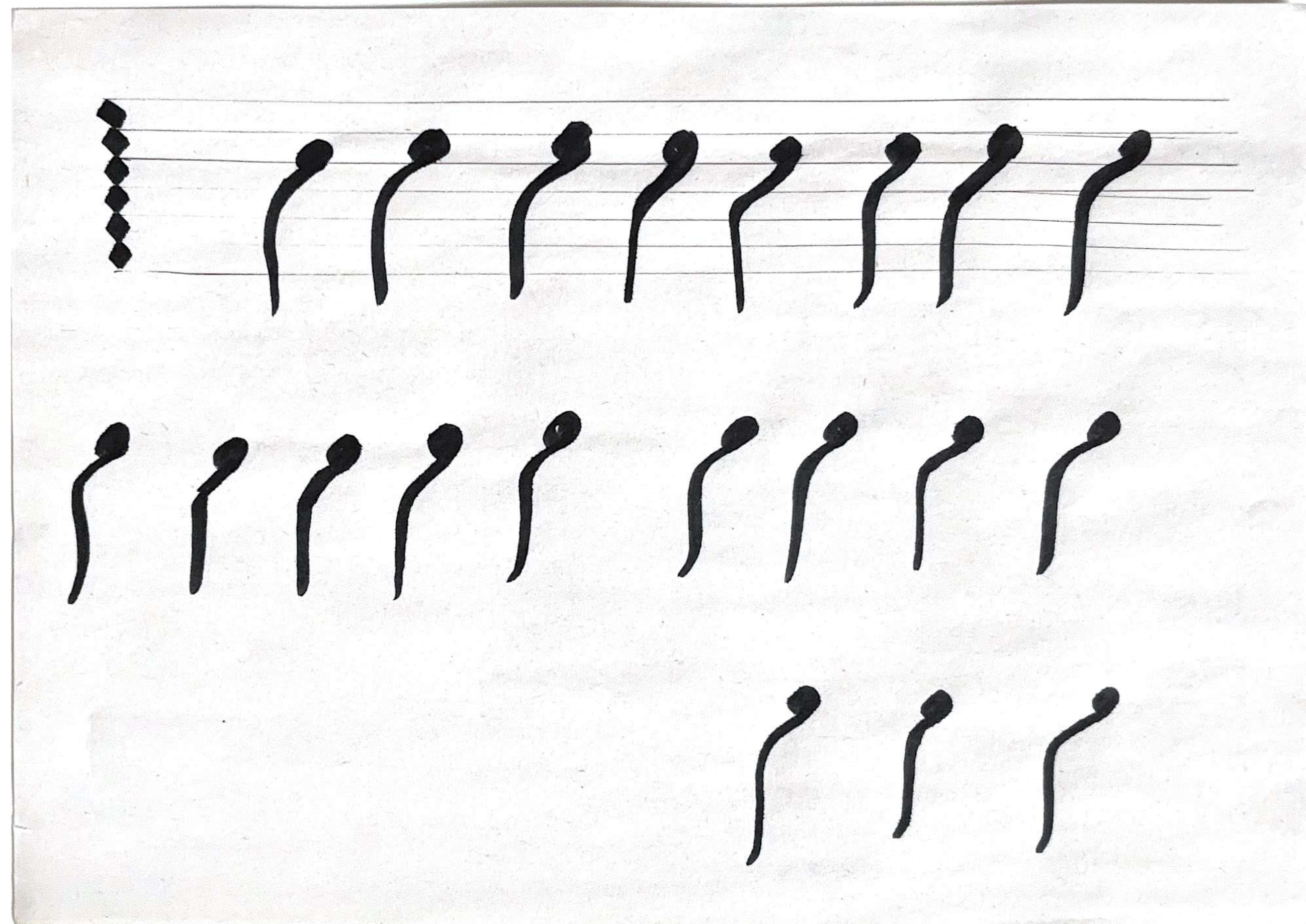




15 Pins











Final	Medial	Initial	Isolated

A single letter has many different forms; the form of *meem* changes depending on its position within a word.

Medial Form  
meem & alif  
mā

machli • مچھلی  
fish

masjid • مسجد  
mosque

Meem (م) is the twenty-fourth letter of the Urdu alphabet. It represents the *m* sound.



مسجد

masjid • مسجد  
mosque

م س ج ر

meem • m se • s jeem • j Daal • d

۶




مور

mor • मोर  
peacock

م و ر

meem • m wao • o ray • r

۵



پھلی

machli • मछली  
fish

م چ ہ ل ی

meem • m chay • ch choti he • h lam • l Yai • y

۴

علم (ilm)	education + beautiful medial/final meem
قلم (qalam)	writing itself
جماعت (jamaat)	community/religion/politics
حکومت (hukumat)	authority/governance
محبت (mohabbat)	emotional familiarity
مشق (mashq)	repetition/practice
رحمت (rehmat)	moral/religious language
تعمیر (tameer)	construction/formation
مرہم (marham)	healing/body imagery

- مسجد (masjid)
- مدرسہ (madrasa)
- ماں (maa)
- محبت (mohabbat)
- ملک (mulk)
- مسلمان (musalman)
- مشق (mashq)
- معاشرہ (muashra)
- ملت (millat)

Let's Learn Urdu

سارے جہاں سے اچھا ہندوستان ہمارا  
ہم بلبلیں ہیں اس کی یہ گلستاں ہمارا  
پریت وہ سب سے اونچا ہمارا  
وہ سنتری ہمارا وہ پاپہاں ہمارا  
مذہب نہیں سکھاتا آجکل میں ہر رکھتا  
ہندی ملک ہم وطن ہے ہندوستان ہمارا

❖ Vocabulary:

gul-sitā	- garden
jahā	- world
hamsāya	- neighbour
pāsba	- protection, guard
bulbul	- nightingale
mazhab	- religion
Hindi	- Indian
man	- country
chiri	- sentinel, watchman

This project uses the Urdu letter *meem* (م) to examine the visual and cultural systems within Urdu learning materials, particularly qaidas used to teach children how to read and write. While qaidas function as instructional tools for letter recognition and pronunciation, they also introduce specific vocabularies, images and associations that shape ideas around religion, morality and identity.

Through typographic compositions and word-image pairings, the project investigates how meaning is constructed not only through language itself, but through the methods used to teach it. The booklet draws from the visual structure of traditional Urdu primers, while recontextualizing these formats as tools for typographic and cultural analysis.

By focusing on a single letter across multiple forms and contexts, the project explores how Urdu shifts through connection, position and use, while also shaping cultural memory and linguistic identity.