

**SYMBOLIC ANALYSIS OF SEASON SYMBOLS IN ARCHITECTURAL DECORATIONS AND ITS EDUCATIONAL SIGNIFICANCE***Khoshimova Umida Talat**Independent Researcher Of Tdpu Named After Nizami, Uzbekistan  
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**Abstract:** If we talk about Indian architecture, the examples of architecture built in India are distinguished from other cultures by their beauty, uniqueness, rich philosophical ideas in terms of color and symbols.

**Key words:** India, architecture, Jaipur, copper gates, Indian gods, symbols, decorations, Pritam Niwas Chowk courtyard, seasons.

The issue of educating our educated youth is currently one of the most important issues. In this regard, Shavkat Mirziyoyev, in his speech at the conference "Ensuring social stability, preserving the purity of our sacred religion - the demand of the time" held in Tashkent on June 15, specifically touched upon the education of the younger generation. "Another important issue that always worries us is the morality, behavior, in a word, worldview of our youth. Today, times are changing rapidly. Who feels these changes more than anyone else - the youth. Let the youth be in harmony with the requirements of their time. But at the same time, let them not forget their identity. Let the call to who we are, what great people we are, always resonate in their hearts and encourage them to remain true to their identity. At the expense of what will we achieve this? At the expense of education, upbringing, and only upbringing" [1], our President emphasized. Indeed, the role of education in cultivating individuals who are aware of their identity and have a broad worldview is incomparable. The philosophical idea that is reflected in the decoration of architectural monuments in the educational process will certainly have an impact on the education of our students.

So, how can we influence the education of our students through symbols? In this regard, let's analyze symbolically the decorations of the copper gates of the "City Palace" in Jaipur, India, representing the seasons.

In the process of spiritual development of each nation, its own unique characteristics and forms of art, principles and styles of artistic creativity, and its favorite types are created [4; 6-p]. India stands out among many other countries with its nature, traditions, art, and culture. In particular, Indian architecture is unique in its diversity, complex elements, and beauty created from a mixture of Buddhism and Islam.

As a result of the introduction of Islam into India, various new devices began to appear in architecture. In particular, mosques, palaces, mausoleums, and madrasas began to be built. Innovations in Indian architecture are arches and domes. A minaret and a porch were added to the construction, and in many places ornaments were used instead of statues [3; 71-p].

It is no coincidence that Professor Bulatov S.S., as part of his study of the symbols in the decorations of the Taj Mahal, one of the seven wonders of the world, noted that the decorations of this architectural monument symbolized the "Paradise on Earth".

If we talk about the history of Jaipur architecture, Shamsuddin Ibrahim (1402-1436) showed himself as one of the most enlightened rulers of his time. He carried out major reforms in architecture and art. Therefore, in a short time he built many magnificent buildings - palaces,

mosques, tombs and all the monuments of his capital, which showed a mixture of Islamic culture with external decorations [5; 42-p].

As a continuation of these constructions, a new city plan for Jaipur was developed by Maharaja Sawai Jai Singh II in 1728. New constructions began to rise in the city [6; 28-47-p]. The Austrian Jesuit Father Joseph Tiffenthaler visited the city soon after its completion and said: “This city, although certainly new, is the most beautiful of all the ancient cities of India. For the streets are wide and long, and they have a modern and elegant appearance” [7].

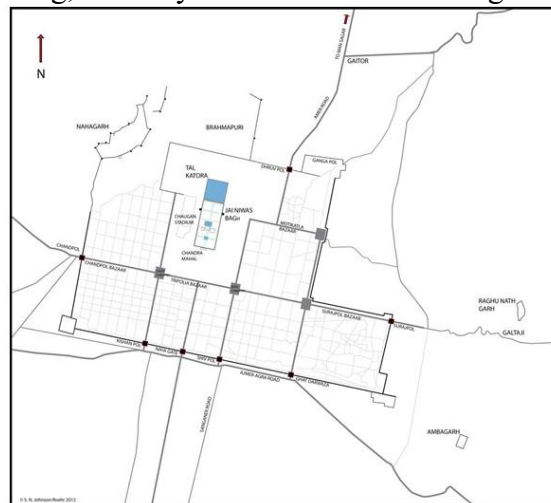


Figure 1. New city plan of Jaipur.

Located in the heart of Jaipur city, the City Palace is surrounded by a boundary wall, and the oldest building and the center of the complex were built in 1724-1734 [8; 21-p]. The City Palace can be said to be covered with elegant and charming decorations. It is an aesthetically pleasing blend of luxury, beauty and magnificent Rajput and Mughal architecture. The palace is built of red and pink sandstone, gleaming white marble, and is filled with ancient artwork, intricate details and kaleidoscopic patterns. The City Palace includes a charming seven-story fort, an antique museum, spacious courtyards, luxurious rooms, perfectly arranged gardens and charming arches - all carefully designed to perfection. The lavish design of the palace is attributed to two talented architects: Bengali Vidyadhar Bhattacharya and British Samuel Swinton Jacob [14].

The most prominent and most visited structures in the complex are the Chandra Mahal, Mubarak Mahal, Shri Govind Dev Temple, Pritam Niwas Chowk Courtyard, and the City Palace Museum [15].

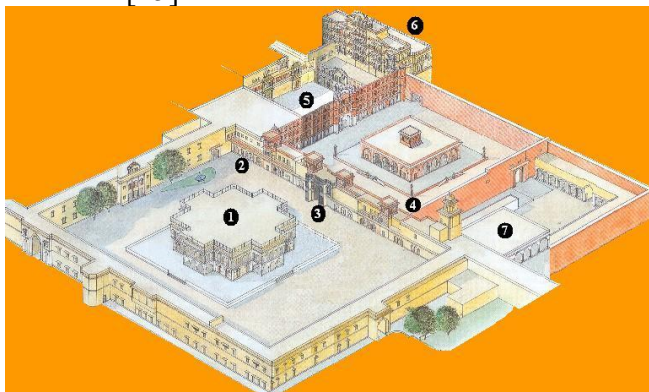


Figure 2. Plan of the City Palace: 1. Mubarak Mahal; 2. Gun Hall; 3. Rajendra Pal; 4. Diwan-i-Has; 5. Pritam Niwas Chowk; 6. Chandra Mahal; 7. Diwani-Am.

The world-famous seasonal gates that we are going to explore are located in the Pritam Niwas Chowk courtyard of the City Palace. This courtyard is entered through the Ridhi Sidhi Paul gate. The Pritam Niwas Chowk courtyard is also popularly known as the “Court of Love”. As you enter this unique gated courtyard, you are greeted by four intricately crafted copper gates that are sure to dazzle the eye. Filled with vibrant colors and adorned with precious patterns, this gate is truly magnificent. The Pritam Niwas Chowk courtyard was originally used for festivals for the royal family.



Figure 3. Pritam Niwas Chowk Courtyard.

The gates represent the four seasons and honor the Hindu gods. Lotus Gate: represents summer and is dedicated to Shiva. Peacock Gate: autumn and Vishnu. This gate is the most popular among tourists. Pink Gate: winter and Devi. Laheriya Gate: spring and Ganesha. Laheriya Gate is marked with wave patterns. This gate is green and represents the seasons of change [14].

The first gate is called the “Lotus Gate” (Figure 4-a). Lotus is a symbol of perfection, a symbol of peace, a symbol of purity. In Buddhism, the lotus is a symbol of victory over eternal enemies and the path to a state of perfection [16]. The lotus flower is equated with the symbol of perfection, as it breaks through the darkness of the swamp and emerges into the light.

Shiva is one of the sacred gods of Hinduism. In the Shiva tradition, Shiva is the Supreme God who creates, protects and transforms the universe [15]. In the image, we can witness God Shiva sitting on a lotus flower. Those who reach the glorious feet of Shiva, seated on this 1,000-petalled lotus, will live a long life on earth.

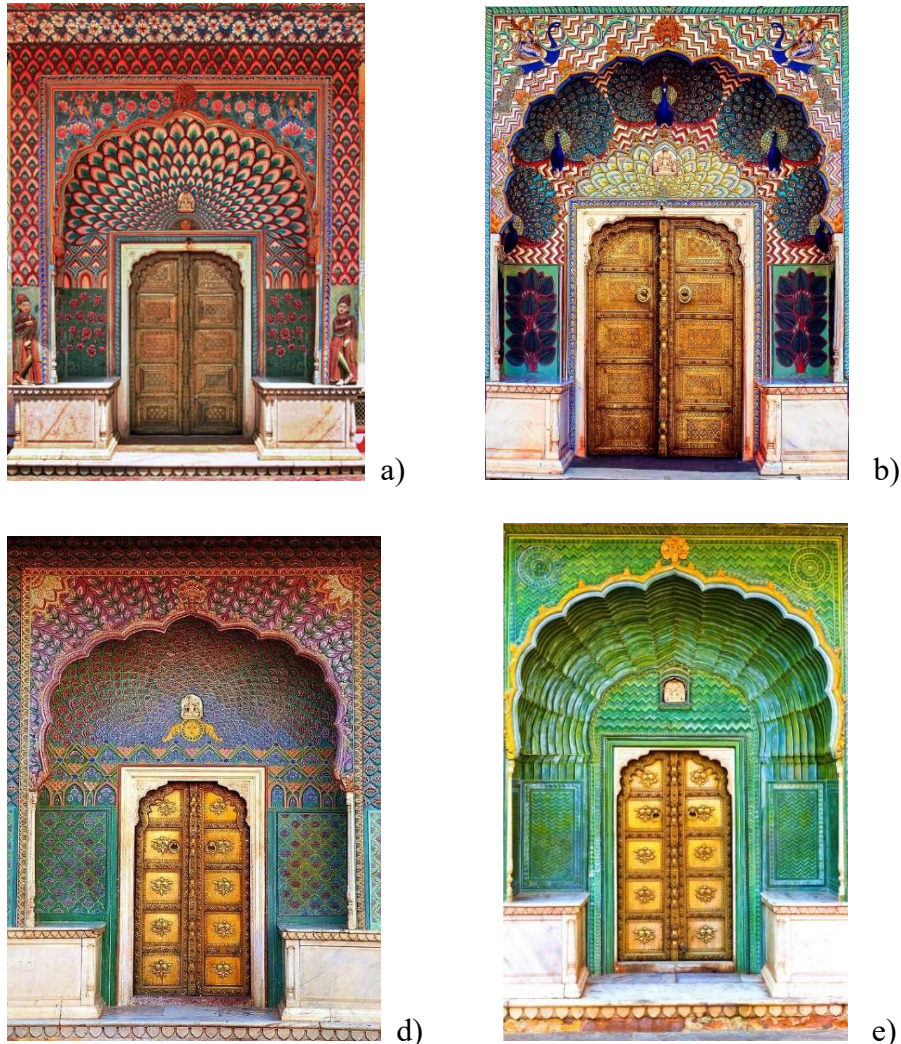


Figure 4. Copper gates of Pritam Nivas Chowk courtyard: a) Lotus Gate; b) Peacock Gate; d) Pink Gate; e) Laheriya Gate.

Flowering period: from mid-July to mid-August. The plant is very large, reaching a height of 2 meters, the diameter of the leaves is up to 1 meter, and the open flowers are about 30 centimeters. For this reason, this gate represents the summer season.

The next gate is known as the “Peacock Gate” (Figure 4-b). If we look closely at the Peacock Gate, we can see that it is not for nothing that the Peacock image is elegantly carved in relief, which is why this gate was given the name “Peacock” gate. The peacock is a symbol of beauty. Since the peacock is a beautiful bird, it has found its place in such applied arts as ganchkor, painting, coppersmithing, embroidery, kandakar and goldsmithing. When a peacock spreads its feathers, one can see the beauty of the world. The symmetrical presentation of peacocks indicates the beauty of the tongue and heart. The peacock is a symbol of beauty. Since the peacock is a beautiful bird, it has found its place in such applied arts as ganchkar, painting, coppersmithing, embroidery, kandakar and goldsmithing. When a peacock spreads its feathers, one can see the beauty of the world. The symmetrical presentation of peacocks indicates the beauty of the tongue and heart [2; 319-p].

In addition, the image of a peacock is represented by a woman sitting on a peacock symmetrically on both sides of the door. Research has shown that the fact that the Peacock Gate was built in honor of the god Vishnu was not reflected in the symbolic analysis. The reason is that the image of a woman is depicted on the peacock.

As part of the research, we witnessed the popularity of the legend associated with the Peacock and the Hindu goddess Saraswati among the people. The goddess Saraswati is represented as the goddess of wisdom, art and knowledge [17]. The musical instrument in the hands of the goddess Saraswati and the musical instrument in the hands of the woman in the image of the roof have been revealed (Figure 5). This musical instrument is called the Vina [15]. The colors of the yellow, red, and white wavy lines depicted on the roof refer to the autumn season.



Figure 5. Goddess Saraswati.

Figure 4-d shows the Pink Gate. The Pink Gate At first glance, the pink color used in the gate is a proof of the name given to the gate. The image of the sun is depicted above the door. Below the image of the sun, a five-pointed star is used as a symbol of a snowflake. The decorations behind the image of the sun seem to hint at the elegance of the winter season. The leaves depicted on the pink background on the gate represent the end of the harsh winter and the arrival of a charming spring.

Laheriya Gate - from the name of the gate, which at first glance represents waves, in Hindi " " means "wave" (Figure 4-e). Wave - represents the unevenness, irregularity, vibrancy and changeability of life. Green - represents prosperity and new beginnings, brings peace and tranquility, helps to eliminate negative emotions, concentrate and make decisions. The green color is a symbol of renewal, which is reflected in its comparison with the spring season. The Laheriya Gate is also built in honor of the Buddhist god Ganesha. Ganesha or Ganapati is the elephant-headed Hindu god of wisdom and prosperity. One of the most popular and revered gods among the Hindu pantheons [15].

From the above analysis, the philosophical idea behind the decorations and its educational value for students is presented below:

- The philosophical idea behind the Lotus Gate decoration in Figure 4-a is as follows: If a person overcomes the hardships of life like a lotus flower bursts through the swamp and blooms in summer, then bright days await him in life.

- The Peacock Gate decoration in Figure 4-b emphasizes that “Autumn is an inspiring season for artists who are familiar with beauty, like the symbol of the Peacock.”
- The symbolic analysis of the Pink Gate decoration in Figure 4-d shows that: “While winter brings cold to the human body with its bitter cold, the human heart, feeling the warmth and calmness of pink from the mixture of winter’s calm and excitement, should live striving for goodness like white snow.”
- The decoration of the last Laheriya gate reflects the philosophical idea that “Like wavy lines, a person can face difficulties in life, and if he overcomes the difficulties and draws the right conclusions, he can reach maturity like the spring season.”

Speaking of its educational significance, it is pointed out that a student should not give up on difficulties, strive forward and move towards his goal, constantly work on himself, embody the virtues of wisdom and hard work, and develop logical thinking and worldview.

In conclusion, it should be noted that Indian architecture not only attracts people with its beauty and color, but also attracts people with its symbolic decorations. With the philosophical idea in the decorations, it has an impact on the human psyche, worldview, and educational qualities. We must reflect deeply on this decorative skill, not forgetting the spiritual and cultural heritage left to us by master painters, and study, analyze, and appreciate their humble work.

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