



ARCHITECTURAL CONSERVATION: A CASE STUDY OF MULTAN JAIN SWAMBER TEMPLE

Muhammad Rehan Sharif¹, Ghulam Habib², Salman Mahfooz³, Rashid Ali⁴, Muhammad Kaleem Ullah⁵

Master in Architecture, Punjab University, Lahore, Pakistan¹

Allama Iqbal Open University, Islamabad, Pakistan²

Department of City & Regional Planning UET, Lahore, Pakistan³

Master in Architecture, Punjab University, Lahore, Pakistan^{4,5}

rehansharif333@gmail.com¹, engrhabib8@gmail.com², sahil.planner@hotmail.com³

rashid.sheikh08@gmail.com⁴, kaleemullah808@outlook.com⁵

KEYWORDS

architectural, multan jain swamber, historical.

ABSTRACT

Historical and architectural preservation need to be focused on in the planning of cities. National development policies and agendas should inculcate historic preservation. Architectural conservation phenomena should involve government representatives and local communities, public service providers and the private sector to collaborate with each other. This study examines the cultural heritage, showing some limitations and significant advances. The study discusses the case of the Jain Swamber temple in Multan's inner city. The study describes the temple's architecture and architectural aspects to underline the importance of architectural heritage conservation and protection in Multan, Pakistan. Temples and monasteries are the only places where Jain architecture may be found. Jain Swamber temple was built in the dominant style of the time and place it was created. The Mru-Gurjara style is characterized by elaborate carving, particularly on columns, enormous and delicately carved rosettes on mandap ceilings, and a distinctive "flying arch" between columns with no structural purpose is simply artistic. The temple is made of diverse local colors of pink, buff, and brown sandstone, which lightens the style and makes it appealing. Policymakers and architects can devise different conservation concepts and tactics to preserve architecture. As a result, buildings may not lose or change their appearance considerably.

DOI: 10.58860/ijsh.v2i5.42

Corresponding Author: Muhammad Rehan Sharif

Email: rehansharif333@gmail.com

INTRODUCTION

The physical restoration or regeneration processes are not the same as building conservation and preservation (Dişli & Ankaralıgil, 2023). It is a mental attitude, a philosophical approach that seeks first to understand what people value about a historic building or place beyond its practical utility (Wells & Baldwin, 2012). It must be ensured that any restoration or conservation work does not harm the existing features and characteristics of the buildings. Historic centers face challenges today, as they can be affected by natural calamities while also being impacted by human activity (Acharya et al., 2017).

Today, it is vital to maintain heritage components while also employing participatory and 'bottom-up' techniques to develop sustainable settings that meet cities' evolving demands (Ferraro et al., 2020). It is critical to concentrate on historic centers' unique characteristics and examine the developments that led to their current position (Bernabeu-Bautista et al., 2023). Conservation plans provide a chance to increase risk mitigation while also promoting environmental management and sustainability concepts.

Today's urban legacy is undergoing transformations reflected in its physical shape, social organization, and practical use (Czerner et al., 2019). Most scholars and practitioners think that community fragmentation is a risk, weakening the capacity to regenerate values. Historic areas must be considered at first. Although there have been several industry initiatives and practical endeavors throughout the years, there are no specific guidelines or ideas that may be used to guide the renovation of historic regions. The conservation principles should be founded on a method that emphasizes the importance of the inherited urban fabric as a component of sustainable urban development (Malik et al., 2018).

All the above concepts have been modified to conform to the requirements of international organizations that conserve historic areas. In 2008, the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites (International Council on Monuments and Sites) set seven criteria based on modern conservation pillars. Years later, in 2013, ICOMOS issued the Managing Cultural World Heritage Resource Manual, which provides specific guidance to heritage protection authorities, local governments, site managers, and local communities associated with World Heritage (Mumtaz, 2017). Conservation and protection are the responsibility of UNESCO-led programs in Pakistan and government ministries such as Archaeology, Cultural Departments, and the Walled City Authority. This article aims to assess current conservation policies and how they are implemented in the historic temple. Because the city is listed in the United Nations Educational, Scientific, and Cultural Organization, it was picked as a case study (UNESCO). The report goes into great length on the design aspects of a temple in Multan city that is unique in its design and architecture and must be preserved and restored to defend minority rights and encourage tourism in Pakistan.

METHOD

A (Jaina temple) is selected as a case study area in located in Multan City. The design features were captured by photography and observatory surveys. To be more specific, the temple is called a "Jaina mandir." It is part of the Suembra sect of the religion of the Jain religion. In the Inner Walled City of Multan, it is near Chowk Bazar and the Mosque of Phool Nathan. In Multan, 52 places should be restored, and this one is one of the through a narrow street in front of the mosque. Locals call the structure Jain Mandar, but there is not a single mention of it in any written work on Multan, except Ikram-ul-citation Haq's of its name (p. 128).

Even now, there is no indication of a Jain community residing in Multan, either now or in the past, in the vast literature accessible on the city's history and inhabitants. The Non-Christian Religions of Multan (118-127) are given about ten pages in the 1923-24 edition of Multan Gazetteer. However, there is no mention of the presence of the Jain community in Multan. The existence of this community is only mentioned obliquely in the District Gazetteer of Multan (Extracts p. 109) in the 1901-02 edition. The Compiler notes the existence of a sort of writing known as "Bhabra Akhar" – "alphabet of the Bhabras" – among the different characters of writing styles among the inhabitants of Multan. In Punjab, a Bhabra is always equated to a Jain businessman. Fortunately, Ikram-ulHuq also Digambra informs us that this JainaMandir is associated with the Suembra Sect of the Jain Religion — the other sect being

RESULT AND DISCUSSION

The structure is currently being used as a religious school called Jamia Hamidia Taalim-ul-Quran. The main temple hall is reached via high white marble steps. The front of the roof has a fake ceiling over wooden battens. The front door is carved from solid wood. The Main Hall is in better shape, but the building has developed severe structural fissures in walls and vaults, posing a severe threat to the structure's stability.

Interior

If no quick action is taken, the building may collapse at any time, causing significant damage to life and property. The inside floor appears to be original, and it is laid in white and black marble. However, it is in terrible condition. The columns are octagonal, with a lousy plaster finish. Similarly, the plaster on the roof ceiling is in disrepair. Taksim Bandi is used on the roofs, while Hindu patterns are used on the walls and niches.



Figure 2. Interior carving of Temple

The roof structures are afflicted with dangerous and profound fissures that traverse the length of the ceiling vaults and all walls. "All holes on the exterior walls have fractures." The temples outside walls have been designed with an increasing number of projections and recesses to accommodate highly carved statues in niches. The overall condition is dreadful, and there is a high risk of collapse. The temple's interiors contain intricately carved marble pillars. The canopy that serves as the temple's entryway is adorned with artwork depicting Jain mythology.

Walls and doors

A typical temple Jain sakhara with melon-shaped capping (dome) and a pinnacle or kalas is located above the main hall. The door frames are beautifully carved and, in some instances, are adorned with magnificent jallis. The wood carving on the main entry door reads "ShiriVishwanath Jain Shwetambar Mandir," the temple's original name. A big wall painting on a massive marble slab depicts what looks to be a road plan giving entrance to some religious site in one location. This temple somehow resembles with Jaina Temple (Bhabra Mandar) in Gujranwala which is presently on exhibit in the Lahore Museum. The walls of temple are partially carved and partially painted map on two marble slabs. On the two extreme wings, there are two staircases leading to a basement/lower ground level. A chamber on the first level looks down over the main hall in the center.



Figure 3. Door and windows designs of Temple

Vehicular Access / Parking

The temple is reached by a short street in front of the Phool Hattan Mosque. The façade, which is totally hidden below shopkeepers' awnings, consists primarily of a central entrance and a number of chambers on the first storey level. The entrance is through the Bohar Gate. Parking is not available; access is via the bazaar street.

Space Utilization

The Mandar serves as a school and madrassah for 100 students, while nearby temple halls are used for commercial storage. Toilets and restrooms have been installed. A KWH metre is used to measure electricity usage. Electric poles are located near to the entrance, and the surrounding area is commercial, therefore the area is well lit.

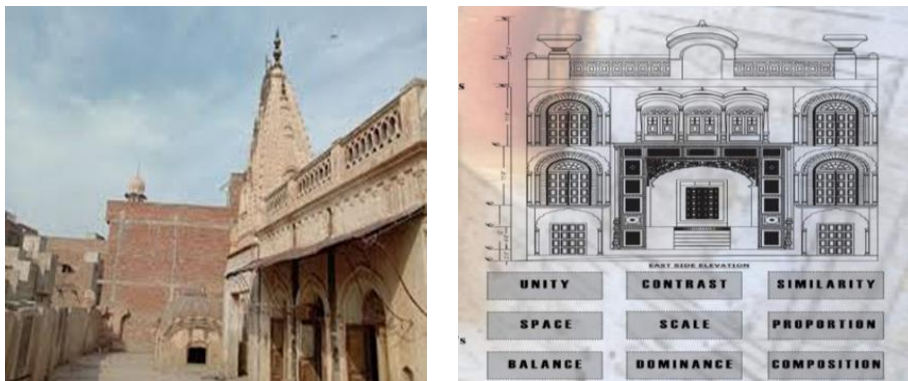


Figure 4. Entrance of Temple

Sewerage and Drainage

Open drains run along Coti-Sirai Bazaar, eroding the stonework as they deteriorate. The drainage runs from the temple's main entrance (which is now closed) to the bazaar road.

Waste Management

The madrassah's solid waste is dumped in the neighboring streets. There are stacks of construction debris on the building's roof, as well as waste in the Mandar's chamber. Garbage has accumulated at the building's main door, which is now closed.

Surfaces and pavement

The floors and windows of the temple are beautifully designed, keeping in view the all characteristics of design and its elements. Most of the courtyard and verandah are marble tiled, while some of the terrace floors are made of PCC concrete. Vandalism has resulted from the attachment of a nearby building's air conditioning unit to the fabric of the Mandar.



Figure 5. Surface design and pavement of Temple

Material used

The central area of the temple is supported by pillars made of bricks whose bases have been eroded by humidity. Walking on the leading site of the first floor creates vibrations due to deflection. Severe separation fractures may be seen in the walls of the side chambers, as well as multiple cracks were observed on the openings of all rooms and in the recessed arches and walls. Dampness is rising in the walls, which is exacerbated by an ablution area. Most of the walls and the ceiling vaults are infested with dangerous and severe cracks in the roof, destroying its minor components. Above all entrances, the external walls contain fractures. Overall, the situation is dire, with a high risk of collapse.



Figure 6. Material used in Temple

Defects in building



Figure 7. Existing defects in Temple building

For many years, Pakistan has been developing building conservation to preserve cultural-historical assets and utility value. The most rapid changes in scope thought about purpose and goals and technological capabilities, not to mention the revival of traditional skills, have occurred in the last half-century. Within and beyond official bodies, there has been progressing toward integrating conservation thought and practice created by various professional groups under different legislative or policy frameworks. However, every one of us has a conservation philosophy influenced by our professional experiences, personal value scales, and sensitivity. Official and ethical guidelines may eventually be essential in providing common frameworks for considering, evaluating, and debating specific initiatives (Del & Tabrizi, 2020).

Even though a madrasa operates within the premises, the Jain Swamber temple is in reasonable original condition, with a significant number of original decorative features retained. Structural flaws result from poor care, and the structure needs rapid stabilization. Since its construction, no significant changes appear to have been made to this structure. Construction of a partition wall, a blackboard

supporting wall, or a tiny water tank is only a few of the interventions that have been found so far. The structure is being harmed by leaks from the water taps and sewage lines, presumably constructed recently by the Madrassa regime (Mahajan, 2007).

Various philosophies have guided urban conservation over the years. Today's ideas for historic area conservation necessitate that bottom-up techniques, aided by synergies, be used (Ataöv et al., 2022). Its primary goals should be to increase the quality of life of its citizens while also attracting tourists and assisting in their economic development. The primary goals will be met through collaborations between the public and private sectors and meticulously organized to maximize each historic site's potential. The idea that planning is attempting to create habitable zones that operate as city cells in a dynamic conversation between the old and the modern is of great interest (Escobar Castrillon, 2020).

The current study looked at how modern conservation concepts were applied in Multan; a city developed using modern urban conservation principles. The city was picked because it has implemented plans based on current conservation concepts in recent years.

Multan's goals should prioritize infrastructure, social cohesion, economic development, and tourism attractiveness. They adhere to bottom-up practices and promote collaboration between the business and public sectors. In terms of the planning process, officials used participatory approaches in current plans to secure public acceptance of planning decisions. By modern conservation principles, detailed plans that have been legislated for and are frequently changed include the demands of stakeholders. EPTB should seize ownership of this monument right away and attempt to restore it to its former state. The structure could be used as a small museum devoted to local crafts or to represent Multan's Hindu culture.

The city has managed to proceed with regeneration projects critical for the city's development concerning the existing historic urban fabric using funding from European, national, and local funds combined with private financing through the partnerships developed between the public and private sectors. The concept and implementation of this project followed modern urban conservation guidelines and resulted in the revival of the historic center's zones (Shua, 2018).

Although there is a growing demand for the renovation of previously unoccupied buildings, this fact is viewed as unfavorable because immigrants have a higher economic class than existing residents. So, what Multan is dealing with now is gentrification, a process that should be avoided according to modern conservation standards (Salman et al., 2018).

Due to a lack of economic mechanisms to control social cohesion. Although the newcomers provide an excellent opportunity to preserve vacant buildings and, as a result, keep the historical center, the fact that social changes are occurring indicates that urban conservation principles are not being followed, as gentrification is the result of market forces. Although the population has remained steady, the composition of the population has changed. Authorities must prevent this situation, leading to social division and turning the historical center into a high-income neighborhood (Li et al., 2016).

Today, achieving a balance between the interests of inhabitants and economic actors, preservation of history and development, and management systems aimed at maintaining values within sustainable processes is critical for urban conservation. Urban planners should manage ancient cities to preserve the continuity of their built-up, economic, and social features in a world where the primary sources of change are tied to economic factors.

CONCLUSION

This section should emphasize the significant interpretations and conclusions of the paper as. Well, the decision contains the main points of this article, presented briefly, narratively, non-bulleted,

and conceptually. This section should emphasize the main interpretations and conclusions of the paper and their significance. Findings should be consistent with the research objectives, and the impact of the research should be stated.

REFERENCES

- Acharya, A., Archroy, S., & Gokhale, V. A. (2017). Role of additives in mortars: historic precedents. *Int. j. Eng. Res. Appl.*, 7, 7–12.
- Ataöv, A., Kahraman, Z. E. H., & Osmay, S. (2022). Empowering the community through participation and action in historic neighbourhood conservation planning. *Frontiers of Architectural Research*, 11(3), 492–508. <https://doi.org/https://doi.org/10.1016/j.foar.2021.12.001>
- Bernabeu-Bautista, Á., Serrano-Estrada, L., & Martí, P. (2023). The role of successful public spaces in historic centres. Insights from social media data. *Cities*, 137, 104337. <https://doi.org/https://doi.org/10.1016/j.cities.2023.104337>
- Czerner, R., Bąkowska-Czerner, G., & Grzegorek, W. (2019). Research and architectural conservation in Marina el-Alamein in 2017 (Polish–Egyptian Conservation Mission). *Polish Archaeology in the Mediterranean*, 27, 67–83.
- Del, M. S. T. T., & Tabrizi, S. K. (2020). A methodological assessment of the importance of physical values in architectural conservation using Shannon entropy method. *Journal of Cultural Heritage*, 44, 135–151. <https://doi.org/10.1016/j.culher.2019.12.012>
- Dişli, G., & Ankaralıgil, B. (2023). Circular economy in the heritage conservation sector: An analysis of circularity degree in existing buildings. *Sustainable Energy Technologies and Assessments*, 56, 103126. <https://doi.org/https://doi.org/10.1016/j.seta.2023.103126>
- Escobar Castrillon, N. (2020). *Reframing the Architectural Conservation Field: The Critical Conservation Works of David Chipperfield Architects, Amateur Architecture Studio (Lu Wengyu and Wang Shu), and Lina Bo*.
- Ferraro, F. X., Schilling, M. E., Baeza, S., Oms, O., & Sá, A. A. (2020). Bottom-up strategy for the use of geological heritage by local communities: Approach in the “Litoral del Biobío” Mining Geopark project (Chile). *Proceedings of the Geologists’ Association*, 131(5), 500–510. <https://doi.org/https://doi.org/10.1016/j.pgeola.2020.06.001>
- Li, Y., Xiao, L., Ye, Y., Xu, W., & Law, A. (2016). Understanding tourist space at a historic site through space syntax analysis: The case of Gulangyu, China. *Tourism Management*, 52, 30–43. <https://doi.org/https://doi.org/10.1016/j.tourman.2015.06.008>
- Mahajan, V. D. (2007). *History of medieval India*. S. Chand Publishing.
- Malik, A. M., Rashid, M., Haider, S. S., & Jalil, A. (2018). A Study Of The Conservation Significance Of Pirzada Mansion, Lahore, Pakistan. *Department of Architecture & Planning, NED University of Engineering & Technology, City Campus Maulana Din Muhammad Wafai Road, Karachi*, 34.
- Mumtaz, S. N. (2017). Community based urban area conservation lessons from Pakistan. *Journal of Research in Architecture and Planning*, 22(1), 26–33.
- Salman, M., Malik, S., Tariq, F., & Khilat, F. (2018). Conservation analysis of Gali Surjan Singh: a study of architectural and social aspects. *Journal of Architectural Conservation*, 24(2), 134–151. <https://doi.org/10.1080/13556207.2018.1488203>
- Shua, Y. K. (2018). Bridging positivist and relativist approaches in recent community-managed architectural conservation projects in Singapore. *Sojourn: Journal of Social Issues in Southeast Asia*, 33(3), 647–676.
- Wells, J. C., & Baldwin, E. D. (2012). Historic preservation, significance, and age value: A comparative phenomenology of historic Charleston and the nearby new-urbanist community of I’On. *Journal of Environmental Psychology*, 32(4), 384–400. <https://doi.org/https://doi.org/10.1016/j.jenvp.2012.06.002>



© 2023 by the authors. It was submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).