



History of the Parmar Rajput Dynasty

Dr. Pratapsinh Ranaji Venziya

Assistant Professor, Department of History, Shri Anand Arts College, Eta (Gujarat – India)

DOI : <https://doi.org/10.5281/zenodo.17896750>

ARTICLE DETAILS

Research Paper

Accepted: 17-11-2025

Published: 10-12-2025

Keywords:

Parmar Dynasty;
Paramara Origins;
Agnikula Theory; King
Bhoja; Rise and Decline of
the Parmars.

ABSTRACT

The Parmar (Paramara) dynasty occupies an important and prominent place in the history of India. Numerous references, genealogies, and historical notes related to the Parmars are found in a wide range of sources. A critical historical study of these materials provides deeper insight into the origins and development of the Paramara lineage. Based on ancient relics, inscriptions, and corroborated historical evidence, the Parmars are traditionally regarded as belonging to the Agnikula (fire-born) lineage. The narrative of their emergence from the sacrificial fire pit (yajna-kunda) performed by sage Vashishta appears consistently in inscriptions and literary traditions. According to Dr. Dasharatha Sharma, “No dynasty other than the Paramaras should be regarded as an Agnikula lineage; only the Parmars can be identified as the true Agnikula clan.” Archaeological findings from Vasantgarh, Udaipur, Nagpur, Harthal, Delwara, Patnarayan, Achaleshwar, and other sites further support this view. Through this research paper, I seek to present the historical facts concerning the origin, growth, and lineage of the Paramara dynasty based on available archaeological and literary evidence.

Introduction

In the accounts of the origin of the Parmar dynasty, a common feature is found in all the writings basically. A large number of Parmar branch are found to be of Agni dynasty. Furthermore, it is noted that most of the historical event of origin of Rishi Vashishta from the fire pit is found mostly. The origin of



the Parmara dynasty is described in the “Navasahasankacharitra” composed by the contemporary poet Padmagupta during the time of Sindhuraja, the father of the Paramara king Bhoja. Kavishri Padmagupta describing in “Navasahasa Charitra” says, “Mount Arbudachala (present day Mount Abu) is similar to the pillars of the mandalas of the universe. On this holy land is the tapo land of sage Vashishtha, a royal priest of the Ishvaku dynasty. After that an idea is also given about Paramara.

Ancient and historical tools for the production of Paramaras are found in Vasantgarh, Achleswar, Udaipur, Nagpur, Patnarayan, etc. In Akbarnama and Aine-Akbari, the famous Muslim writer Abul Fazl also describes the origin of paramaras. Even in Abul Fazl's description the Paramaras are considered to be of Agnivamsa. According to Abul Fazl, a sage named Mahabahu (In Ain-e-Akbari, Abul Fazl has mentioned a sage named Mahabahu. Elsewhere, sage Vashishtha is mentioned everywhere. Based on this, it can be meaningfully said that Abul Fazl must have named Vashishtha as Mahabahu Rishi) was doing penance by giving offerings in the fire place of his ashram in 818 AD (762 AD) 2350 years ago in Elahi Samvat. The followers of Buddhism created obstacles in this penance through the contact of the king. As a result people prayed to God and God was pleased and a great powerful man was born from Agnikund. which put an end to the disturbances and restarted fire worship.

In many translations of Prithvirajraso, the above point is also found valid. Prithvirajraso's text in Nagari script mentions Akbari in some contexts and ancient inscriptions in some contexts. Based on all these references, it can be said that the Parmara dynasty must have originated with Agni Kund on Mount Abu. Mainly all places and historical studies and instruments are also found to point towards the same direction. Sages used to perform sacrifices on Mount Arbudachal (present day Mount Abu). The number of heathens creating obstacles in the yajnas started increasing day by day. To destroy all these heathens, Rishi Vashishta by his fervor made offerings to the Agni Kund and produced the Chauhans, Pariharas, Parmaras, and Solankis (Cholukyas). But specific information is not available about these four dynasties, all four are fire dynasties. The inscriptions do not reveal the four Agni dynasty. Mentioned in inscriptions, there is a separate mention in the Barot text by the Barot poet Chand. No one should consider anyone else as Agnivamsa but one should consider Parmar Vamsa as Agnivamsa. Because, contemporary writers like Abul Fazal in Aine-Akbari, Pahmagupta in Navasahsika Charitra etc. find the Parmar dynasty to be Agni dynasty.

Apart from the above, there are many mentions and statements describing the origin of Paramaras. Among them, in Ramayana, an ancient and important epic of Hinduism, Vishwamitra takes the cow named Kamadhenu from sage Vashishtha in Chapter 54 and 55 of Balkand. Sage Vashishtha gets angry



over this and starts making offerings in the fire pit. By the influence of his austerities, four heroic men were born from the fire pit, in which successively Chauhan, Parihara, Parmar and Solanki (Cholukaya) are mentioned in more than historical fact. In other words, Parmar dynasty is also seen in the above statement.

Rulers of the Early Parmar Dynasty:

Here I am trying to give brief information about the rulers of Parmar dynasty. I will try to present here the great kings of Paramara dynasty and the deeds they did. The original residence of the Parmaras is Malwa. And the branch there is believed to be the main branch of the Parmaras. The Parmar rulers of Malwa played an important part in the historical events of ancient India. Sometimes the Parmaras were called 'Malvapati' and sometimes they were honored with the title of 'Avanti Nares'hi'. Their capitals mainly included Ujjain and Dharnagari. As far as the boundaries of their kingdoms are concerned, the empire extends to the present-day states of Kota and Bundi in the north, parts of Bilhisa, Hoshangabad and Sagar Janapada in the east, up to the Godavari river and the territory of Khandesh in the south, and up to the Mahi river in the west. (Ganguly, 2013, p. 11)

Upendra (AD 800 to 818):

Among the names of the first kings in the Paramara dynasty, the origin of the Paramara dynasty can be seen beginning with a king named Upendra. Both 'Udaipur Prashasti' (*Udaipur Prasasti* - Sanskrit inscription) and 'Navasahasankacharitra' (Shastri, 1867, Sarga 11, Śloka 14) mention King Upendra as the first great king. He also had a prominent place in doing home havan. And these words were found in Sita's song. According to the narration of "Prabhandhchintamani", there was a poetess named Sita in the court of King Bhoja. It may also be that, in 'Navasahasankacharitra' (Shastri, 1867), the poet may have created the reputation of King Upendra in the form of songs. (Shastri, 1867, p.20)

The 'Udaipur reference' of the Malwa rulers makes us afraid that after Upendra, Verisingh first, Siyak first and Vakpati Munj came to the throne. And the names of Padmagupta, Vairisingha, Siyaka Pratham, are not found clearly recorded. And in the time between Upendra and Vakpati many rulers may have ruled.

Vairi Singh I (AD 836 to 843):

After the end of King Upendra's rule Vairisingh comes to the throne. Vairi Singh I appears to have ascended the throne in about AD 936. This king played a prominent role in tax collection and protection of borders. Specific information about Verisih is not available.

**Siyaka I (843 to 893 AD):**

Historical information is not available about Siyak Pratham, but it is said that he achieved many victories. (Shastri, 1867, p.22)

Vakpati I (AD 893 to 918):

About Vakpati Pratham, it is said in verse no.10 of the Udaipur Prashasati that the eyes of the princesses of Avanti were equal to the sun. From which it can be said that Vakpati Pratham should have dominion over this area. And it is said by the poets that his army drank the waters of the Ganges and the sea. Which may be seen to be said in praise of his army and him. (Shastri, 1867, pp.22-23)

Vairi Singh II (918 to 948 AD):

There is evidence that Vakpati I's reign took place around 917-19 AD. When his son Vairisingh II took over the reign which is known as Vajrat. The Parmar kingdoms fell at the hands of the Pratiharas of Kanoja. Vairisingh won the trust of the people by his prowess. (Shastri, 1867, pp.23-24)

Parmar dynasty Great kings: Vakpati II, Sindhuraj and Bhoj

The Parmar dynasty is the original Indian dynasty among the Rajput dynasties of India. I am going to present the Parmar lineage here in my own words. And the description given here is brief. So, these are some of the things that have been highlighted in my research article.

Vakpati II and Sindhuraj:

Vakpati Munj A.D. From 973 to 995, Parmar reigned supreme. Vakpati Munje was the adopted son and successor of Raja Siyak. Vakpati Munj defeated the Kalachuri ruler Yuvraj II and the Choluty king Tailap in battle. Tailap was defeated by Vakpati Manj approximately 16 (sixteen) times. And for the seventeenth time he was captured and killed in battle. Which is mentioned in Abhilekho and Aine Akbari. Vakpati II made the Parmara dynasty proud. Srivallabh', "Prithvi Vallabh', Amodhavarsha etc. are found honored with titles. Based on the Kauthem Donation we know that he also defeated the Hunas. Vakapati was a successful king as well as a patron of poets and scholars. During the time of Vakpati, the author of "Yashorupavlik", the great writer of "Navasahasancharitra", the poet Padmagupta, the author of "Dasarupaka", Dhananjaya etc. lived in the state. And we find all these scholars in their literature also portraying the glorious journey of the Parmar dynasty. (Ganguly, 2013, p. 23)



Vakpati Munj is succeeded by his younger brother Sindhuraj on the throne of the kingdom. And Sidhuraj Kumar assumes the titles of “Narayan” and “Sahasank”. Vakpati builds a lake named Munj Sagar after himself in Munje Dhar. Sindhuraj was an Indian king of the Parmara dynasty in the 10th century and father of the great Parmara ruler Bhoja. A historical account of the subject of Sindhuraja is found in the “Navasahasankachachitra” by Padmagupta. Also the information is found from the stone inscriptions of Raja Bhoja. (Jain, 1972, p. 341)

War with Huns:

During the Parmar reign, the Siyak started a campaign in the north-west against the Hun princes. Balavarman, the father of Yogaraja of Saurashtra, defeated the Hun prince Jajapa in battle and killed him during the battle. According to the description of “Navasahasankachachitra” Siyaka killed the prince and made a place for widows to stay. The wars with the Huns did not end until the end of the tenth century. According to the excavated inscriptions of Khajuraho, the Chandelo kingdom extended to the banks of Malvandi. The Siyak invaded Chandelo. But the mention of Chandel Yeshovarma fighting and winning is seen in the extract of Khajuraho (925-950 AD). (Shastri, 1867, Sarga 11, Śloka 90 & Ganguly, 2013, p. 21)

Studying all the above historical facts, we come to know that Siyake was the king who ranked among the most glorious and Chakravarti kings of the Paramara kingdom. And according to the text of Padmagupta, the Siyaka is described as handing over his kingdom to his successor Vakapati and becoming a sage and doing penance. (Shastri, 1867, Sarga 11, Śloka 99)

Great King Bhoj:

Sindhuraj's son Bhoj ascends the throne of Malwa immediately after the death of Vakpati II. (Dwivedi, 1930/1986, p. 22) After the birth of Raja Bhoja, a birth chart was prepared by his Raj Gurus in which it is mentioned that Raja Bhoja will rule the southern part for fifty-five years, seven months and three days. Seeing this birth certificate, Vakpati Munje ordered to kill Bhoja. Because if Bhoj comes to the throne, his son will lose the throne. At the king's command, the officials take the Bhoj to a fixed place but do not kill it, and write a prayer letter to the king.

"King Madhata, who is the ornament of Satyuga has gone away. Where is Lord Ramachandra, the enemy of Ravana who built a bridge over the ocean? And by your time Pandu's son Dharmaraj Yudhishtira etc became many kings, where did they go? All these great men have left the world,



But this earth is here. Did not go with anyone. But I believe that, Must go with you." (Dwivedi, 1930/1986, pp. 22-23)

This matter is also described in Aine-Akbari. It is narrated that Raja Bhoja was abandoned by his relatives because his birth certificate was impure. But all of them realized their mistake and immediately adopted the child. The great King Bhoja is seen to have received (six) Abhikles so far.

When Raja Bhoj was alive, it was said that,

अद्य धारा सदाधारा सदालम्बा सरस्वती।

पण्डिता मण्डिताः सर्वे भोजराजे भुवि स्थिते ॥

Meaning : today when Raja Bhoj is on this earth. So the basis of Dharanagari can be seen. And Pandits and scholars are respected in the court of Raja Bhoja. (Ganguly, 2013, pp. 60-65)

When Raja Bhoja died, it was said,

अद्य धारा निराधारा निरालम्बा सरस्वती।

पण्डिताः खण्डिताः सर्वे भोजराजे दिवं गते ॥

Meaning : Today, when Raja Bhoja died, Dharanagari became an orphan. The shelter of Maa Saraswati's worshipers is lost. And all the Pandits and scholars are divided on this point. Raja Bhoja was the ninth king of Parmar dynasty. (Mathur, 1969, p. 319) There is historical evidence that the Parmar dynasty ruled from the eighth century to the first half of the fourteenth century. Raja Bhoj fought many wars and achieved a prominent position in the glory of the Parmara dynasty. He is known to have built many temples in Malwa.

Raja Bhoj himself was a scholar but it is said that he wrote books on religion, geography, art, cell design, building construction, poetry, medicine, etc. which are still seen today. During the reign of King Bhoja (1000 to 1055 AD) he was patron of scholars and scholars. And a proverb has also become popular for him that, "Kahan Raja Bhoj Kahan Gangu Taili" Raja Bhoje wrote books on each subject which includes about 84 books.



- Abhilekh from Banswara : An annual festival is celebrated in Abhilekh after the conquest of Konkan. A gift of land to a Brahmin is then described. Which is published in Samvat 1076 and 7 January 1020.
- Abhilekh of Betama: Samvat 1076 and E.S. In this inscription of 1020, the information of Bhoja Raja's employees, Brahmins and other villagers is recorded. There is mention of King Bhoja donating on the death anniversary of his parents and in the joy of Konkan victory.
- Ujain Abhilekh: Samvat 1079 AD. In this inscription of 1021, it is mentioned that Veeranaka donated the village to Dhanpati, the son of Rigvadi Brahmin, an emigrant from Parmar Raja Bhoje.
- Abhilekh of Saraswati Pratima: This image of Samvat 1011 is in the British Museum. Also this image is engraved on the stone statue of Mother Saraswati. In which, in Samvat 1011, it is mentioned that the statue of Raja Bhoj Mata Saraswati was made by Manthal, the son of sculptor Seehar.
- Tilakwada Copperplate: In this copperplate of Samvat 1103, the land of Viluhaj and Ghantipalli village was donated for the expenses and construction purposes of Gareshwar temple. This land was given by Rajpal Jashoraj of Raja Bhoja. It is found that mention is drawn.
- Kallavan Abhilekh: In this Abhilekh, at the time of solar eclipse, King Bhoje AD. S. Conquered Konkan kingdom around 1019-20. And information about six towns has been recorded. Sadar Abhilekh is found in Nashik city of Maharashtra.

Information about Rajabhoja is available in the above-mentioned websites. All the scenes are not described in detail only the details are briefly described. This information is presented from the book History of Parmar Dynasty.

- Battle with Indraratha: According to the Udaipur Prashasti, when the Bhoja king was fighting with Solanki Jaisingh, at the same time a battle took place with a prince named Indraratha and King Bhoja won a decisive victory over Indraratha.
- War with Lat: Apart from the wars with Indraratha and Jaisinha, Lat fought over the territory and gained control over this vast region. King Bhoja's mighty army won many kingdoms.
- War with Muslims: When Raja Bhoja came to power, at the same time, Muhammad Ghazni started a campaign against India. At this time, there is evidence that Muhammad Ghazni made preparations for war with Anandpal and the Paramars fought to help Anandpal out of trouble. Thus, the war with Muslims is also seen somewhere in the pages of history.

Thus, a historical observation of Raja Bhoja reveals that he was the most beloved emperor of the people. He tried to include every corner of India within his boundaries. Facing extreme hardships in life, he gave a prominent direction to the Parmar dynasty and made Dhara Nagari the capital.



Fall of Parmar Dynasty:

The Cholutukaya rule in Gujarat ended with the death of Kumarpal in AD 1172. His successor Ajaypal had no knowledge of state administration. Ajaypal's atrocities started the downfall. In a short reign of four years, Ajaypal was killed in a battle against the Pratiharas in 1176 AD. (Dwivedi, 1930/1986, p. 164)

In the war with the Chalukyas of Gujarat, Arjunavarman and Jaisinha were defeated by the Paramaras (Paramaras of Malwa). And finally a treaty is made between the two kings. At this time the Yadavas invade Malwa from the south and the Yadavas are victorious. So now, the fall of Paramara was coming. The internal wars did not end. Then the Muslim invasions gained momentum.

At this time Devpal was busy destroying the Gujarat Empire. At that time, Muslims invaded the lower eastern border of Malwa and gained control over this part of Malwa. All these difficulties were not over. And Virdhavan's son Visaldev in AD. In 1243 Gadi came and invaded Malwa. According to the Dabhoi Utkirna article, Visaldev achieved success by defeating the rulers of Malwa and Dakshina. Thus, as a result of frequent wars with neighboring kings, the empire of the Parmara dynasty was destroyed. The Parmar dynasty is seen to have played a very important role in the history of India.

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