

Jesus Christ was crucified on the outskirts of Czar-Grad

1. MOUNT GOLGOTHA OF THE GOSPELS JERUSALEM IS MOUNT BEYKOZ IN ISTANBUL

In *CHRON2*, Chapter 2, it has already been said that Christ was most likely crucified on the outskirts of Czar-Grad. In view of the importance of this fact, let us dwell on it in more detail.

According to the Gospels, Mount Golgotha, where Christ was crucified, was somewhere in Jerusalem or near it. When in the XVII-XVIII century, Jerusalem was mistakenly identified with the small Palestinian village of Al-Quds, they tried to “find” a suitable mountain here. However, the attempts were unsuccessful. Since what is offered to us today as the Gospels Calvary is a small hill, which, if desired, can be found almost anywhere.

Is there a place near Istanbul that could be identified with the Gospels Calvary? It turns out there is. According to our results, Mount Beykoz is the famous Gospel Golgotha. It is partially described in *CHRON2*, Chapter 2. It is the highest mountain in the Upper Bosphorus called *Beykoz*. At the top is a giant symbolic tomb called “the tomb of Jesus.” In Turkish, *Yûsâ Aleyhisselâmin kabri*. Note that, in Turkish, the name of Jesus sounds “*Yusha*.” Figure 13.1 shows a general view of the structures at the top of Mount Beykoz. The diagram was drawn by T. N. Fomenko and A.T.

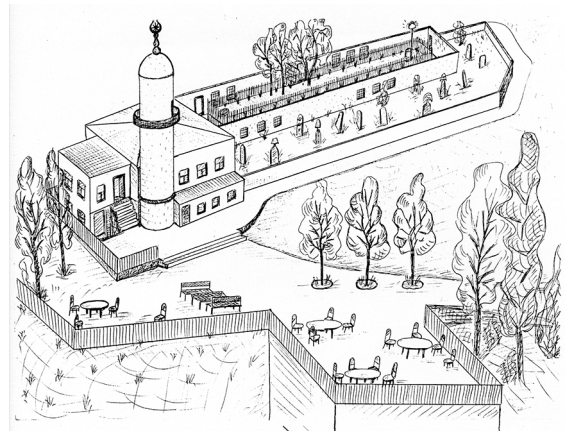


Fig. 13.1. A complex of structures on the top of Mount Beykoz near the Bosphorus, near Istanbul. Temple, minaret, and on the right, a space fenced off with a lattice and a double wall, called the “tomb” of Jesus (Yusha). A spear pole is visible next to the first stone, as well as the second stone. The plan was drawn by T. N. Fomenko during a visit to Mount Beykoz in October 1995.

Fomenko during a visit to this place in 1995. Since today the “tomb of Yusha-Jesus” is little known outside Turkey, we will briefly tell you about it.

To quote Djelal Essad again. He writes: “Following along the Asian coast of the Bosphorus, we reach a small pier called Syutludzhe, from where the path leads to the *highest mountain* of the Upper Bosphorus [to Golgotha?—*Auth.*]. At the top of this moun-



Fig. 13.2. The symbolic grave of “Saint Jesus” on the top of Mount Beykoz in the suburbs of Istanbul. This “grave” is 17 meters long. According to our reconstruction, this is the place of the crucifixion of Jesus Christ. At the edge of the “grave” stands a tall pole with a disc at the top. The disc has a golden Arabic inscription. Photo by A.T. Fomenko, October 1995.



Fig. 13.3. View of the symbolic grave of Yusha-Jesus from the inside. A large area is fenced off with a grid. Several tall trees grow inside. Video from October 1995.

tain (180 meters above sea level) is the tomb of *Jesus Navin (Yusha)* ... All kinds of superstitions dating back to different times are associated with this gigantic grave, which is four meters long and half a meter wide. According to some, this was the bed of Hercules; according to others, the grave of Amik, who was killed by Polideukos [Pilate?—*Auth.*]. Muslims believe that this is the tomb of Joshua. Many sick people go there ... hoping in this way to receive healing from their ailments.

On this mountain you can see some Byzantine ruins, perhaps the remains of the church of St. Panteleimon, as well as *ayazma* (sacred source) ... In the Byzantine era this place was called ... the bed of Hercules ... At the foot of this mountain is the *famous* village of Beykoz, where the Argonauts stocked up on food and where *King Amik was killed*” ([240], pp. 76-77).

According to Djelal Essad, the grave of Jesus = Yusha was identified in some mediaeval versions as the *bed of Hercules*. The identification of Hercules with Jesus Christ was suggested by Arthur Drews and other specialists in the history of religion. They found that in some mediaeval and “antique” images Hercules is represented in the form of Christ and, conversely, Christ in the form of Hercules (q.v. in CHRON1, 7:6.4). The fact that Hercules is one of the reflections of Christ is finally shown in our book *Hercules*.

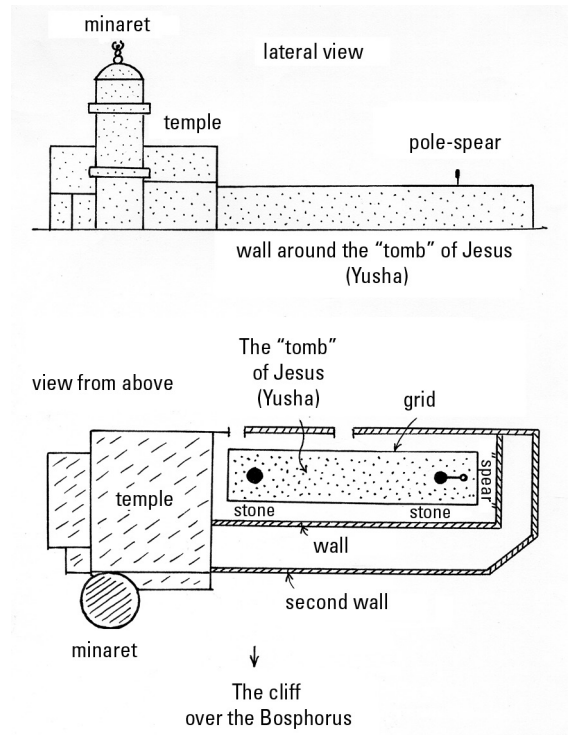


Fig. 13.4. Schematic view of the “tomb” of Jesus from the side and from above. One can see, in particular, two stones and a pole-spear stuck into the ground near the first stone. This “spear” appears to mark the site of Jesus’ crucifixion. Here, next to the first stone, there was a cross. The second stone marks the place where the body of Christ was laid after being taken down from the cross. The plan was drawn up by T. N. Fomenko.



Fig. 13.5. A large stone on the “grave” of Yusha, probably marking the place of the crucifixion of Jesus Christ. A spear pole is stuck in the ground next to the stone. Photo of 2006.



Fig. 13.6. The second stone on the opposite side of Yusha’s “grave”, away from the spear-pole and the first stone. They probably marked the place where the body of Jesus was laid after being taken down from the cross. Video made by A.T. Fomenko in October 1995.



Fig. 13.7. The symbolic “tomb” of Saint Jesus on the top of Mount Beykoz, near Istanbul. The pole-spear with a disc at the top is clearly visible. Photo taken by G.V. Nosovsky in 1996.

The huge “tomb” of Jesus on the Mount Beykoz still exists today. It is a place of worship. Locals call it the tomb of Saint Yusha, or Iusha. That is, Jesus. Today there is a flat rectangular earthen elevation 17 meters long and about 2 meters wide (q.v. in fig. 13.2). Surrounded by a high cast-iron grate. It is covered with an iron net so that numerous pilgrims do not touch the sacred ground inside the fence. A trellis surrounds an area of dense grass (q.v. in fig. 13.3). There are several tall trees inside the fence. At the opposite ends of the “grave” there are two round cylindrical stones resembling small millstones (q.v. in fig. 13.4, 13.5 and 13.6). In the center of one of them, at the top of the stone, you can see a quadrangular hole (q.v. in fig. 13.5). A crack is clearly visible on the second stone (q.v. in fig. 13.6 and 13.6a).

The entire structure is surrounded by a high stone wall with two doors and several windows. Pilgrims enter one of the doors, walk around the “grave” and go out through the second door.

Let’s take the already familiar *Pilgrimage of the Hegumen Daniel* [928] with a description of the Gospels of Jerusalem. In a modern Russian translation, a fragment of the text reads like this: “The Crucifixion of the Lord is on the east side on a stone. It was higher than a spear. The stone was round, like a small hill. And in the middle of that stone, at the very top, a hole was carved about an elbow deep, and less than an inch wide in a circle (in the perimeter). *There was erected the cross of the Lord.* In the ground under that stone lies the head of the primordial Adam ... And that stone cracked upon the head of Adam ... *The crack on that*



Fig. 13.8. A high pole-spear, stuck in the ground near the first stone inside the “tomb of Jesus”, fenced off with a lattice. At the top of the spear-pole is a disc with an Arabic inscription, with a crescent and a star. Photo taken by T. N. Fomenko in 1995.



Fig. 13.9. An Ottoman crescent, a five-pointed star and an inscription in golden Arabic letters on the disk crowning the pole-spear on the symbolic tomb of “Saint Jesus” on Mount Beykoz. That is, at the Gospel Calvary, according to our reconstruction. From the video recording of A.T. Fomenko in 1995.

stone has survived to this day ... The cross of the Lord and that holy stone are surrounded by a wall ... The doors (in the wall) are two” ([928], p. 36). (See Church Slavonic quotation 209 in Annex 4.)

Daniel’s description of the site of Christ’s crucifixion perfectly matches what we see today on Mount Beykoz. Namely, a tall round stone, like a small hill, with a hole at the very top, in the center. This first stone stands right next to the spear pole (q.v. in fig. 13.5). On the second stone, located far from the pole, a crack is visible (q.v. in fig. 13.6). The very name of the monument is “tomb of Jesus.” A wall around this shrine. Even the number of doors on the wall coincides - two. Next to the first stone, a high pole is stuck into the ground and tied to it (q.v. in fig. 13.7). At the top of the pole is a gold, or gilded, disc with Arabic inscription (q.v. in fig. 13.8 and 13.9). A pole, approximately the length of a spear, may symbolize the spear mentioned by Daniel. Which, as is known from the Gospels, was struck in the rib of Jesus on the cross. Thus, the first stone on Mount Beykoz most likely marks the *Place of the crucifixion of Christ*. It was here that the cross on which Jesus was crucified stood.

Apparently, a stone with a crack, lying today on the symbolic grave of Jesus = Yusha (q.v. in fig. 13.6), was laid here in memory of that original stone with a crack that was here in the XII century and about which Daniel spoke.

Daniel continues: “*And from the crucifixion of the Lord to the removal there are five fathoms*” ([928], p. 38). We look at the monument on Mount Beykoz. Indeed, at the other end of the “grave” lies a second stone, approximately the same diameter as the first, and approximately the same shape. It is located about 10-15 meters from the first stone, the higher one. There are no other stones inside the fenced area, measuring 17 meters by 2 meters. An approximate plan of Yusha’s “grave” is shown in fig. 13.4. It is difficult to get rid of the impression that the second, smaller, stone marks the place of “being taken down from the cross,” that is, where the body of Jesus was laid.

Most likely, the “place among the earth where Christ was crucified” described by Daniel ([928], p. 37), and the “grave” of Saint Jesus = Yusha on the Mount Beykoz near Istanbul are the same.

Note that Daniel is not talking about the actual grave of Jesus but only about the “scene of action.”

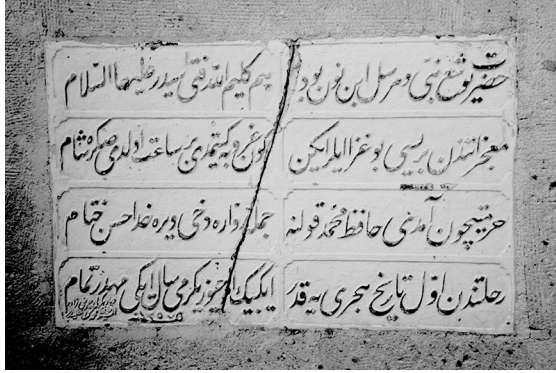


Fig. 13.10. Arabic inscription on the stone wall surrounding the “tomb” of Jesus (Yusha) on the top of Mount Beykoz. Photo of 1995.



Fig. 13.12. General view of the “grave” of Jesus from the side of the cliff facing the Bosphorus. Photo of 1995.



Fig. 13.11. Another inscription on the wall surrounding the “tomb” of Jesus on the top of Mount Beykoz. Photo of 1995.

That is what he calls it: *crucifixion place*. Thus, on the Mount Beykoz, by a miracle, a monument has been preserved, possibly in a rebuilt form, telling about the crucifixion of Jesus Christ here. This explains the exorbitantly large size of the “grave,” which clearly does not correspond to the size of the real grave. Everything falls into place. They enclosed the grating not on the burial of Jesus but on the holy place where He was crucified. Then the size of a plot of land of 17 meters by 2 meters is quite understandable. It was here that the Cross was erected, and here, a few meters from it, they laid the body of Jesus on the ground, taking it down from the Cross. These two holy places were marked with two large stones.

In fig.13.10 and fig.13.11 are the inscriptions at the entrance to the territory of the “tomb” of Jesus.



Fig. 13.13. View of the “grave” of Jesus from the side of the Bosphorus. Photo of 1996.



Fig. 13.14. General view from the top of Mount Beykoz, from the “tomb” of Jesus, on the Bosphorus and the central part of Istanbul located on the European coast. Mount Beykoz is located on the Asian coast of the Bosphorus. Photo of 1996.



Fig. 13.15. View of the “tomb” of Jesus on Mount Calvary = Mount Beykoz. A small cemetery adjoins the wall that encloses this place on both sides. Photo taken by G. V. Nosovskiy in 1996.



Fig. 13.16. Tombstone on the grave of one of Jesus’ relatives, located outside his “grave”. All the graves of relatives are located on the side facing the Bosphorus. Photo taken by T. N. Fomenko in 1995.

Figure 13.12 shows a general view of the “tomb” of Jesus from the side of the cliff, that is, from the side of the Bosphorus. At the top of the Mount Beykoz, i.e., the evangelical Golgotha, there is a platform, in the center of which there is another elevation, a hill. Where, in fact, the “tomb” of Jesus is located (q.v. in fig. 13.13). The hill is visible in fig. 13.12. Figure 13.14 is a general view from the top of the Mount Beykoz to the Bosphorus Strait and the central part of Istanbul, located on the opposite, European coast of the Bosphorus.

As for the famous Holy Sepulcher on the Mount Sepulkoz, most likely, today it is no longer there. Daniel describes this Coffin as a *sarcophagus*,” that is, “a small cave, carved out of stone.” Moreover, with small doors: “The doors are small” ([928], p. 34). This

is either a sarcophagus or a small stone tomb where you can “climb on your knees” ([928], p. 34). According to Daniel and other mediaeval sources, the Holy Sepulcher stood in a special Church of the Resurrection. At present, a small building is really attached to the fence around the “grave” of Jesus = Yusha (q.v. in fig. 13.1 and 13.4). In addition, as Djelal Essad notes, there were ruins of some old Byzantine buildings in his time, “perhaps the remains of a *church*” ([240], pp. 76-77). However, at present, no old Byzantine structures are visible on Beykoz. The question of the location of the Holy Sepulcher requires a separate study. It is probably in Egypt.



Figure 13.17. Interior view of the tomb-mausoleum of Kırklar Sultan Türbesi at the foot of Mount Beykoz. A huge tomb, several meters long, entirely covered with green cloth. Photo of 1995.