

# Мусульмане в советском Петрограде – Ленинграде (1917-1991)



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**МУСУЛЬМАНЕ В СОВЕТСКОМ ПЕТРОГРАДЕ – ЛЕНИНГРАДЕ**

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Уникальный фотоальбом представляет собой иллюстрированную историю мусульманской общины советского Петрограда – Ленинграда. Особого внимания заслуживают снимки, сделанные в пригородах Ленинграда и в Ленинградской области. Включенные в альбом фотоматериалы из государственных и частных архивов органично дополняют друг друга, позволяя взглянуть на историю мусульманской общины не только глазами фотографа-исследователя, но и самих верующих. Большая часть фотографий публикуется впервые.

**На обложке.** Прихожане Соборной мечети (1955 г.).

Автор съемки неизвестен (из семейного архива М.Х. Махмутовой).

Congregation of the Cathedral Mosque (1955). Photographer unknown  
(M.H. Mahmutova's family archive).

**На титуле.** Семья Урусовых. Слева направо: Утешева (дев. фам. Урусова) Махера Зайнулловна; Урусов Ариф Изятуллович; Урусова Асьма Усмановна; Урусова Фаизя Зайнулловна (1930 г.). Автор фото: неизвестен (из семейного архива Р.И. Беккина).

The Urusov family. From the left to the right: Mahera Zainullovna Utesheva (maiden name Urusova); Urusov Arif Izyatullovich; Asma Usmanovna Urusova; Faizya Zainullovna Urusova (1930). Photographer unknown (R. I. Bekkin's family archive).

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*Muslims in Soviet  
Petrograd - Leningrad  
(1917-1991)*



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Ренат Беккин

## Материалы частных и государственных фотоархивов как источник по истории татаро-мусульманской общины советского Петрограда – Ленинграда 1917–1991 гг.

Тема ислама в Советском Союзе в последнее время все чаще привлекает внимание исследователей. При этом объектом изучения становится не только политика государства по отношению к исламу и мусульманам<sup>1</sup>, но и специфика функционирования исламских институтов, в т.ч. неофициальных, в отдельных регионах страны<sup>2</sup>. Изучение истории и форм бытования ислама в СССР важно, помимо прочего, еще и потому, что эта эпоха не так далеко отстоит от нас, и многие мусульманские духовные лидеры, возглавляющие в наши дни приходы и религиозные организации в разных городах, сформировались и получили образование в советское время. Однако эта близость времен оказывается мнимой, когда сталкиваешься с тем, что большинство свидетелей эпохи, которые обладали непосредственным опытом участия в религиозной жизни в разных регионах Советского Союза (в т.ч. в Ленинграде) в 1920–1970-х гг., уже покинули этот мир.

До наших дней дошло не так много источников, созданных в среде самих мусульман и зафиксировавших отдельные моменты повседневной религиозной жизни в Ленинграде. Прежде всего, это немногочисленные письма. Дневники в те

<sup>1</sup> Ro'i Y. Islam in the Soviet Union: From the Second World War to Gorbachev. New York: Columbia University Press, 2000; Ислам и советское государство / Сост., авт. предисл. и примеч. Д.Ю. Арапов. Вып. 1. М.: ИД Марджани, 2010; Ислам и советское государство / Сост., авт. предисл. и примеч. Д.Ю. Арапов. Вып. 2: (1917–1936). М.: ИД Марджани, 2010; Ислам и советское государство / Сост., авт. предисл. и примеч. Д.Ю. Арапов. Вып. 3: (1944–1990). М.: ИД Марджани, 2011; Салахбекова З.А. Власть и мусульманское духовенство Дагестана: история взаимоотношений (1920–1940 гг.). Автореф. дис. на соиск. учен. степ. к. ист. н. Махачкала, 2003 и др.

<sup>2</sup> Сенюткин С.Б., Идрисов У.Ю., Сенюткина О.Н., Гусева Ю.Н. История исламских общин Нижегородской области: Монография. Н. Новгород: Изд-во ННГУ, 1998; Гусева Ю.Н. Ишанизм как суфийская традиция Средней Волги в XX веке: формы, смыслы, значение. М.: Медина, 2013; Сафаров М.А. Повседневная жизнь московских мусульман в 1960–1980-х годах // Неприкосновенный запас. 2012. № 4 (84). С. 139–148 и др.

## Summary

In recent years, the topic of Islam in the Soviet Union has been increasingly attracting researchers' attention. Besides state policy towards Islam and Muslims, research is conducted on Islamic institutions, including informal ones, that had functioned in some of the country's regions during Soviet times.

As regards Islam in Leningrad, unfortunately, very few sources of information capturing moments of everyday religious life created by Muslims themselves have survived. First of all, there are a few letters. Keeping a diary was a rare practice among Leningrad Muslims and those that have survived can be counted on the fingers of one hand. A considerable amount of primary sources is made up by various materials, dossiers and cases produced by Soviet governmental bodies whose task was to monitor the activity of believers. Not coincidentally, these materials continue to inspire both Russian and Western researchers studying Islam in the USSR.

In view of the above, materials (primarily from Leningrad citizens' personal archives) that captured everyday life of Muslims in the Soviet Union were the most important and in some cases the exclusive source of information for my research. It is necessary to note here that any photograph that has come down to me from a personal archive needed a competent narrator, without which the image imprinted on the film would be a dead artifact of the past, a fragment of a strange destiny. However, in most cases, the owners of photo albums (children and grandchildren of Muslim Petrograd – Leningrad citizens) were not able to give me a substantial explanation to the photos – either because they did not have the information or because, for various reasons, did not want to do that. The latter can be said about those whose relatives were victims of Stalin's repressions. My interest in the bygone cases of their relatives caused apprehension and even fear.

Fortunately, though, a large number of images contain inscription on the back side. However, those explanatory notes often failed to provide sufficient information necessary to reconstruct the history which the picture hid.

Speaking about state archives (primarily The Central State Archive of Cinema and Photo Documents of Saint-Petersburg

(TsGAKFFD)), there are largely official photos showing the most important events in the history of the Muslim community of Petrograd – Leningrad – in the first place, visits of foreign delegations. Some of these materials are duplicated by photos from family archives belonging to the descendants of imam-khatibs who served in the Leningrad Cathedral Mosque, namely: Musa Bigeev, Gabdulbari Isaev and Hafiz Makhmutov. Interestingly, the descendants of Muslim spiritual leaders of Leningrad turned out to be the owners of the largest private photographic archives that shed the light on the history of the Muslim community of the city.

A particular attention should be paid to the collection of the State Museum of the History of Religion in St. Petersburg (GMIR). Among protocol images there are photos which depicted the daily religious life of the Muslim community. For example, of great interest are the images of Friday and Eid prayers at the site of the Tatar section of Novo-Volkovo cemetery dating back to 1954. These photos, taken by a GMIR employee D.I. Iskhakov, capture a remarkable period in the life of the Tatar-Muslim community of the city on the Neva river when the cemetery served as a venue for collective prayers. Two years later, the Mosque, which had been closed since 1940, was returned to the Muslims of Leningrad. From 1940 to 1956 (with the exception of the Blockade time of 1941–1944) Friday and festive prayers were held at the Tatar section of Novo-Volkovo cemetery.

The pictures from state and private photo archives organically complement one another allowing the reader to get a broader view of the history of Muslim community not only from the standpoint of a photographer-investigator but also through the eyes of believers themselves.

In the latter case, we can analyze what events are considered significant in the eyes of Muslims to be etched by a camera. In this respect, you need to take into account that not all noteworthy events could have been recorded on film. The reasons could be different, for example, the fear of repressions for the observance of certain rites.

Speaking about the Soviet period, I do not accidentally use the phrase "Muslim community" and "Tatar-Muslim" community as synonyms. Until the end of the 20 century representatives of various sub-ethnic groups of the Tatar ethnus accounted for most of the city's Muslim population.

The album is addressed to all who are interested in Islam and the history of Muslim communities in Europe.