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INTERPRETATION OF HUMANISTIC IDEAS IN THE DRAMA
"NATHAN THE WISE"

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Abstract. This article is devoted to Lessing propagated the good deeds of different religions, the love and brotherhood among the people and all his dreams by the narrative of the "Three Rings" in his drama. During the article the drama discussion on religions will be resolved by the wisdom of Nathan. Wise the efforts of G. Lessing, tolerance and humanism are positively assessed in the personality society. It will be given the information about the education influence of people to the next generation.

Keywords: "Three Rings"; different religions; Nathan's character; world literature; historical relations; diverse dialogues; mutual understanding; predominantly humanistic virulence.

The story of the "Three Rings" in Drama was not just about the views of the religious leaders which reflecting their origin and tradition, but also leading the people doing goodness. The main purpose of the drama is to positively influence the education of people to the next generation through their peoples' outlook and religious convictions. Lessing propagated the good deeds of different religions, the love and brotherhood among the people and all his dreams by the narrative of the "Three Rings" in his drama. Lessing aim in order to eradicate conflicts among representatives of different religions by character Nathan, in his response Nathan replying to the to Saladin's questions as the myth "The narrative of the Three Rings", calls on the Sultan to think deeply about it. Drama discussion on religions will be resolved by the wisdom of Nathan. With the efforts of G. E. Lessing, tolerance and humanism are positively assessed in the personality society. Drama Bernd Bothe (Bernd Bothe) says in his work "Lessing's Faith and Dignity of Religion" ("Glauben und Erkennen – Studie zur Religionsphilosophische Lessing", 1972): "The Drama Nathan drama of Lessing and the comedy and tragedy, this work was didactic (drama of ours) is a work of the first drama of the world literature in German literature" [1]. In the "Nathan the Wise" drama,

the issue of tolerance and tolerance is one of the most important issues. The heroes in Drama – Jewish, Christian, and Islamic religious representatives – join the same scene as a family at the end of the drama. Nathan's character on the first screen of the drama is rich in trades. In the second part of the painting, Nathan's character and his character, in the battle of the Salvation Bourgeoisie, deprived Christianity of his family, but all religions were predominantly humanistic. It also refers to the fact that Nathan took the role of Christian priest Recha as his daughter and raised him as a true man. In the third episode of Drama, Nathan revealed his main character, a wise and wise tradesman. "In Lessing's case of tolerance, the religion of Islam is not the religion of Judaism [2]" said, Niewöhner. Lessing shows that in the face of Nathan, riches must serve humanity, so that different religions can give a clearer implication. "Therefore, his aspirations for wealth and religious truth are inextricably incompatible" [3] said research on Lessing H. Göbel. Lessing, along with the Jewish religion on the screen, also enriches the ideas of Christianity and the Islamic religion directly with the ideas of enlightenment. The Christian religion, Templar, originated from the original Muslim family, his father was the Assad of Sultan Saladin. Lessing says that Daddy's father is a

young Muslim and that Nathan's best friend is in the 4th and 5th verse. Thus, Lessing has focused on the Religious historical relations between Judaism, Islam and Christianity. His daughter, Recha, was also the son of Assad, a Jewish educator in the hands of Nathan. The grandson of Athanasios and Recha were the leaders of Saladin's brother Assad. "The Christian son of Muslim Assad, a Jewish boy and a Jewish girl, is undoubtedly the result of a drama on the verdict of the Three Rings" says Sibylle Bauer in his Goth Hall Edmund Lessing [4]. Lessing's main ideas in the discussion were the dialogue between non-believers and non-religious people in dialogue rather than propagandizing cultures and inter-religious conflicts. Lessing's "Nathan the wise" drama describes people's ideas of free-living, of course, as a matter of urgency. From the 18th century, the Drama Nathan drama, which has seen the scene, has been successful until today. "That's how we can say with certainty that wise Nathan's drama is one of the most important poetry dramas in the didactic work" [5] said Paul Rabbe. Lessing in the drama put forward a humanistic idea that all nations have the same family as one. This idea is also in the conversation between Sultan Saladin and Nathan. Saladin: "Why is this humility"? There is no place a cold mind for him. (Jump in place.) Now, it's enough! Transition works do not say Jewish! It's sincere. It was used in order to enrich the spiritual culture with Islamic culture and to elevate its superiority, many heroes of the drama Saladin, Sittah, Hafi, Assad, Malik, Emir Mansur and others. The diverse dialogues in the drama serve to reveal the essence of the drama and the character of heroes. The beliefs of different peoples in God and religion are imparted impartially by Lessing. Some of the heroes are positive and others are characterized by negative qualities. For example, the Patriarch is described as a medieval Christian religion founder against faith in other religions, while Nathan, Saladin, Hafi, Sittah, Athanasios (the Patriarch of Palestine), Recha, Conrade

(a young Templar), Daya, and all bodyguards opposed the Supreme Leader. Prior to the event described in Drama, Lessing described the massacre during three military marches and massacre by negatively. In the drama, friendship and brotherhood between nations generates new landscapes through dialogue on cultures and religions. Lessing's thought-provoking dialogue provides for ideas and exchanges of ideas about shared and reciprocity with others. Unless there is a two-way dialogue, there is no mutual understanding. Unless there is mutual understanding, there is no mutual respect and trust. In the absence of peace, there is no peace or pleasure, but the content of the threat of hostility is reflected in the play. It is enough to justify the disagreements between religions and cultures, which have been a challenge for 250 years ago. German philosopher Friedrich Schlegel (1772–1829) describes it as follows: "If anyone understands Nathan's image, he will also know Lessing" Hence, Lessing is both a true Christian and a Muslim. He was educated person who struggled with religious fanaticism through tolerant, tolerant ideas. It is important to remember that not only Lessing but also Goethe, Herder, and Wieland, as the educator, shared the reality of East and West. The German classics have made many artistic treasures through the works of other cultures, especially poets and writers who engage in Islamic culture. In addition to Lessing's drama "Nathan the wise", Johann Wolfgang Goethe's works include such famous works as "The Western and Eastern Dawn" ("West-östlicher Diwan", 1819), the Shiller's "Turandot" ("Turandot, 1802"), and Heinrich Heines's "Al-Mansur" (1823). The Voltaire's "Muhammad" ("Mahomet", 1742) drama was a war against peace and tolerance. As we read Lessing's "Nathan the Wise" drama, we all take on all the historical and artistic heritage of humanism and tolerance.

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