CONCLUSION
Humanism is the view that we can make sense of the world using reason, experience and common human values and that we can live good lives without religious or superstitious beliefs. Humanists seek to make the best of the one life we have by creating meaning and purpose for ourselves. We choose to take responsibility for our actions and work with others for the common good.

Humanism is engaged with what is human, an approach to life based on humanity and reason – humanists recognise that moral values are properly founded on human nature and experience alone and that the aims of morality should be human welfare, happiness and fulfillment. Our decisions are based on the available evidence and our assessment of the outcomes of our actions, not on any dogma or sacred text.

- Humanism is a naturalistic view, encompassing atheism and agnosticism as responses to theistic claims, but is an active and ethical philosophy far greater than these reactions to religion.
- Humanists believe in individual rights and freedoms, but believe that individual responsibility, social cooperation and mutual respect are just as important.
- Humanists believe that people can and will continue to find solutions to the world's problems, so that quality of life can be improved for everyone.
- Humanists are positive, gaining inspiration from our lives, art and culture, and a rich natural world.

Humanists believe that we have only one life, it is our responsibility to make it a good life, and to live it to the full. Humanism as a system, concerned morally with human conduct, and emotionally with the receptive attitude and subjective response of the human mind to the external world, is a late arrival in the field of organized philosophy. So its systematic discussion is also of late origin. But its roots are old and deep - indeed, as old and deep as humanity itself, for, unlike other such systems - e.g. the Kantian Ethics - its code was not 'Laid down' but 'evolved' with the human nature. It is not a garden planned and planted, but a virgin Valley of natural flora just trimmed and fenced around. It is deeper than a philosophy and more congenial than a code. It is not a law of life, but life itself. It is not life's dictum, but its expose. It does not prescribe how life
Sadi was a lover of humanity and an admirer of this exquisite creation of God, man and he is profoundly permeated by the same love of humanity and human being. He was not a thinker like Plato, he was not a philosopher like Erasmus, he was simply a full-blooded man, having an intuitive insight into human nature, which realized the worth of man and considered him to be an object of admiration. Humanity and, man are the central point of his writings, and he studies and analyses the human life in all its various aspects.

Shaikh Sa’di is a strong believer and proponent of the universal brotherhood of mankind and fervently propagates it. He denounces the indifference of man to the sufferings of his fellow human beings, and considers such indifferent people to be grossly inhuman. Sa’di very clearly defines this relation of the individual and the society in the following famous couplets

(The sons of Adam are limbs of each other
Having been created of one essence. When
the calamity of time afflicts one limb
The other limbs can not remain at rest.
If thou hast no sympathy for the troubles
of others, thou art unworthy to be called by name of a man.)

This clearly shows that Sa’di too, like every other humanist, believed that individuals are parts of the society like limbs in the human body and that every individuals welfares is closely linked with the welfare of his fellow beings:

(Humanism is comprised of liberality and kindness.
Do not think that it is only the material form.
Virtue is a must, since pictures can be painted
on the walls of a palace with vermilion and verdigrises.
If a man is devoid of excellency and benevolence,
What is the difference between him and the painted figure on the wall?

The great Shaikh is basically a votary of peace and strongly advises the wisdom of pursuing peace in all spheres of life, as peace is the happy, natural state of man, and war is his corruption and disgrace. He vehemently criticizes the enemies of peace and believes that man
can achieve and gain much more through peace than by resorting to war. What distinguishes war is not that man is slain, but that he is slain, spoiled and crushed by the cruelty, the injustice, the treachery and the murderous hand of man. The five great enemies to peace which inhabit with us are avarice, ambition, envy, anger and pride. If these enemies were to be banished, we would infallibly enjoy perpetual peace.

(Speak not harshly to men of gentle manners; seek not hostility with one who knocks at the door of peace.)

(Even if you have the strength of an elephant and the claws of a lion, in my opinion, peace is preferable to war.)

Service to humanity is an essential prerequisite of devotion to God. Half of the misery of human life might be extinguished, if men would alleviate the general curse they live under, by mutual offices of compassion, benevolence and humanity. He who wishes to secure the good of others, has already secured his own.

Thus, when man is basically good, a being with principles and with a certain goal in front of him, and when the relationship of the individual and the society is inter-dependant, he will not do anything which is harmful to the society even if he is free from social and moral binding and is a measure in himself. So it will not be hazardous, as feared by most of our faint-hearted moralists, to substitute blind obedience with discriminating choice. So our Shaikh, having faith in these two basic conce

As a matter of fact Shaikh's ideas reflect the views of the Renaissance period humanists to such an extent that he may well be called the fore-father of this particular school of thought. In the present chapter, we will discuss some fundamental views of the humanists and will see how far does Sa'di conform to them:

He, with the help of that rare insight which he had into the nature of a man, came to the conclusion that the ideal of humanity can never be achieved by uncompromising rigidity and puritan orthodoxy. (Today, the retreat of religion before the onslaught of the rational and humanist revolution is more the result of the former's uncompromising rigidity than the latter's aggressiveness. The more interfering and fussy is a religion the narrower is its appeal and the swifter its decay. Judaism arrived with a peal of thunder, but now is no more than a faint reverberating sound. Islam did better with its spirit of liberty and compromise Christianity, as reformed by the later days free thinkers is faring the best.
He realised that for his spiritual and material fulfilment, man shall have to look inwards into his own self and conform his conduct to his own personal needs and to the requirements of his society in general. He also realised that man, a free-willed agent of nature, can never be 'forced' to do anything, and that 'fear' - on which most of the religious and social laws were based in those days - can never inspire man to do good and avoid evil. No doubt fear can and does prevent man from doing evil, e.g. fear of legal punishment can stop him from committing social crime, fear of moral accusation can keep him from indulging in immoralities, and fear of Divine punishment can stop him from committing sin.

Sa'di, like a true humanists, realized this weakness of our social and moral system and the chaos resulting from this. This moral and social chaos was at its peak during Sa'dis time. The period of Sa'di was the terror-stricken reign of the deadly Mongols. These Mongols were corrupt and cruel people who knew nothing of religion and less of morality. Now it is a fact that the ruled always reflect the character of their rulers. So the whole of the Iranian race was totally degenerated and corrupt at that time. (This moral and social degeneration is best depicted in the works of that marvellous satirist of the Persian Language 'Ubayd-e-Zakani).

This disgraceful debasing of the mankind the noblest creation of God was unbearable to our sensitive humanist, Sa'di. He reacted to it and set out to remedy it and to reinstate his fallen idol on the pedestal it rightfully deserved. He was an intelligent man possessing an extra ordinary insight into human nature psychology, so he at once realised that the fault lies not with man but with the defective moral and social system of our society which did not realise the real worth and dignity of man and chained his sublime and aspiring soul with unnecessary and superfluous laws. Sa'di, who had unfailing faith in man, and who believed that this whole universe has been created because of man wanted to make man 'the measure for everything'. He believed that man is the super creation of God, the generating force of this universe and every other creation has been created because of man and gains significance only with relation to man.