



PHILOSOPHICAL-THEORETICAL AND METHODOLOGICAL ASPECTS OF STUDYING LUDWIG WITTGENSTEIN'S LIFE AND WORKS

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ABSTRACT

The socio-political, economic, and spiritual-cultural changes characteristic of an independent Republic of Uzbekistan have fundamentally altered the philosophical and spiritual attitudes of society, necessitating a rethinking of the entire social education system and having a significant influence on knowledge transmission. The master's dissertation is dedicated to analyzing the early works of Ludwig Wittgenstein, an influential philosopher of the 20th century, particularly his early philosophical views in his logical-philosophical treatise. His contributions to various fields of philosophy, including the philosophy of language, logic, and metaphysics, deserve attention. This topic is one of the most relevant for the development of the history of philosophy, ontology, epistemology, and logic, as studying the criteria for young students' thinking in the process of logical-philosophical cognition is at the center of modern scientific progress. L. Wittgenstein made a turn in philosophy by creating complex methods of language concepts in logic in such works as "Denial of the Tractatus" and "Philosophical Investigations". Overall, the master's dissertation demonstrates the relevance of the topic, although it has not been previously explored.

Introduction

Ludwig Wittgenstein is widely recognized as one of the most influential philosophers of the 20th century, with his early work, particularly the *Tractatus Logico-Philosophicus*, having a profound impact on various areas of philosophy, including the philosophy of language, logic, and metaphysics. In this article, we will undertake a comprehensive examination of Wittgenstein's early logico-philosophical views, with a focus on the *Tractatus*. Published in 1921, the *Tractatus* represents Wittgenstein's attempt to provide a systematic analysis of the nature of language and its relationship to reality. His central thesis is that the problems of philosophy arise from misunderstandings of the logic of language, and that these problems can be resolved

by carefully examining the structure of language. One of the most striking features of the *Tractatus* is use of symbolic notation to represent logical propositions. Wittgenstein believed that the structure of language could be revealed by analyzing the structure of logical propositions, and that these propositions could be represented using a symbolic notation. In this work, we will explore Wittgenstein's theory of language, his notion of logical form, and his famous claim that "what can be said at all can be said clearly, and what we cannot talk about we must pass over in silence." [1, 90] We will also examine Wittgenstein's distinction between the sayable and the unsayable, and the implications of this distinction for our understanding of the limitations of language. Additionally, we will discuss the relationship between Wittgenstein's early work and other philosophical movements, such as logical positivism and the Vienna Circle. Finally, we will examine the significance of Wittgenstein's early logico-philosophical views for contemporary philosophy, particularly in the areas of philosophy of language, logic, and metaphysics. We will also explore Wittgenstein's rejection of the *Tractatus* and his turn towards a more language-game oriented philosophy in his later works, such as the *Philosophical Investigations*. Overall, this article aims to provide a comprehensive analysis of Wittgenstein's early logico-philosophical views, and to shed light on his influential contributions to the development of 20th-century philosophy.

Ludwig Wittgenstein, a towering figure in 20th-century philosophy, was born on April 26, 1889, in Vienna, Austria-Hungary. His life and intellectual journey marked by transformations and groundbreaking contributions to the field of philosophy. *Early Years and Academic Pursuits:* Wittgenstein's family background was one of wealth and intellect. His father, Karl Wittgenstein, was an industrial magnate. Ludwig showed an early aptitude for engineering and studied aeronautics in Manchester, England. His fascination with the foundations of mathematics led him to explore the work of mathematicians like Georg Cantor and Bertrand Russell. This exploration eventually ignited his interest in philosophy. *Encounter with Frege and Russell:* In search of answers to his philosophical questions, Wittgenstein initially corresponded with Gottlob Frege, a prominent logician and philosopher of mathematics. However, Frege directed him to Bertrand Russell at the University of Cambridge. Under Russell's guidance, Wittgenstein began developing his ideas on logic and the foundations of mathematics. Wittgenstein's most famous work, the "*Tractatus Logico-Philosophicus*," published in 1921. This work marked a significant departure from traditional philosophical discourse. It aimed to address complex philosophical problems by analyzing the logical structure of language. The "*Tractatus*" is composed of a series of numbered propositions that explore the relationship between language, thought, and the world. *Retreat and Return:* After the publication of the "*TLC*" Wittgenstein retreated from the philosophical scene. He worked as a schoolteacher in rural Austria and pursued various practical endeavors. However, his passion for philosophy remained undiminished. During this time, he continued to develop his ideas, leading to a significant shift in his philosophical approach. Wittgenstein's later works, particularly the "*Philosophical Investigations*," published posthumously in 1953, marked a departure from the earlier views presented in the "*Tractatus*." In the "*Investigations*," Wittgenstein focused on language as a dynamic tool embedded in specific social contexts, giving rise to the concept of language games. He explored how meaning is constructed using language and how understanding is tied to the context of communication. Wittgenstein's influence extends far beyond philosophy. His ideas deeply influenced various disciplines, including linguistics, cognitive science, and computer science. His analytical approach to language and thought has left an indelible mark on contemporary philosophy, shaping debates on the nature of meaning, communication, and reality.

The study of Ludwig Wittgenstein's philosophical works holds profound significance in the realm of modern philosophy. Wittgenstein, a towering figure of the 20th century, made substantial

contributions to the philosophy of language, logic, mind, and the nature of reality. His thought revolutionized the landscape of analytical philosophy and has continued to shape debates in various fields. Born in Vienna in 1889, Wittgenstein's early life marked by academic pursuits in engineering and a fascination with the foundations of mathematics. This exploration eventually led him to the study of philosophy, where he sought answers to fundamental questions about language, meaning, and the limits of human understanding. One of the primary motivations behind studying Wittgenstein's works, particularly his early logico-philosophical views presented in the "Tractatus Logico-Philosophicus," lies in understanding his unique approach to tackling philosophical problems. The philosophical atmosphere of his time, marked by the emergence of logical positivism and the Vienna Circle, greatly influenced Wittgenstein's thinking. His work aimed to clarify the relationship between language and reality, aiming to create a precise language that mirrors the logical structure of the world. The "Tractatus," published in 1921, outlines Wittgenstein's ideas through a series of numbered propositions. It delves into the nature of reality, the limits of what can be said and thought, and the role of language in shaping our understanding of the world. Wittgenstein's view that "the limits of my language mean the limits of my world" [1. 74] underscores his belief that the structure of language is tightly intertwined with our ability to conceive and communicate ideas. Moreover, Wittgenstein's shift in his later works towards a more language-game oriented philosophy, as seen in the "Philosophical Investigations," challenges the earlier propositions of the "Tractatus" and opens new avenues for exploring the complexities of meaning and communication. Studying Wittgenstein's philosophy allows us to engage with timeless questions about the nature of reality, the boundaries of language, and the intricacies of human thought. It offers insights into how language shapes our perception of the world and how our attempts to express complex ideas are intrinsically tied to the logical structure of reality. Ludwig Wittgenstein's "Tractatus Logico-Philosophicus" encapsulates a revolutionary exploration of the intricate relationship between language, thought, and reality. Organized as a sequence of profound propositions, this seminal work unveils fundamental philosophical concepts that have reshaped the discourse of modern philosophy.

1. Essence of the World: Wittgenstein postulates that the world consists of facts, wherein a fact signifies the amalgamation of objects. Language's purpose resides in faithfully portraying these facts.

2. Bounds of Language: The boundaries of language delineate the frontiers of what can be expressed or conceived. Beyond the linguistic confines, statements become nonsensical or venture into the ineffable.

3. Structure of Language's Logic: Language parallels the logical configuration of reality. The form of a proposition mirrors the form of the reality it signifies.

4. Pictorial Theory of Meaning: Wittgenstein introduces the notion that a proposition's meaning takes the form of a pictorial representation of reality. A proposition's truth hinges upon its accurate depiction of a plausible state of affairs.

5. Elementary Propositions: Elementary propositions mirror simple facts concerning reality. They comprise names denoting objects and connectives representing object relationships.

6. Contours of Thought: The capacity for thought is circumscribed by linguistic articulation. If a proposition eludes formulation, it veers into the realm of the unthinkable.

7. Ethical and Aesthetic Inquiry: The "Tractatus" dismisses ethical and aesthetic propositions as nonsensical due to their lack of empirical verifiability.

8. Veiled Mysticism. The "Tractatus" concludes with a cryptic proposition initiating that what cannot be articulated can only be intimated, hinting at a mystical domain transcending language.

9. The Ladder's Ascent: Wittgenstein employs the metaphor of a ladder, signifying that the "Tractatus" serves as a tool to be comprehended and subsequently transcended. Once grasped, its propositions are meant to be relinquished. The "Tractatus" undertakes the mission to untangle philosophy's quandaries engendered by linguistic confusion. Wittgenstein's pursuit is to illuminate language's logical framework, thereby unraveling these complexities. The work's distinctive structure of concise propositions beckons readers into profound contemplation of the interplay among language, thought, and reality. While the "Tractatus" stands as a cornerstone of Wittgenstein's oeuvre, his subsequent philosophical trajectory, exemplified by the "Philosophical Investigations," inaugurated a shift in perspective, accentuating the social and contextual facets of language — a departure from the earlier work's more rigid language-world dynamic. Wittgenstein's "Tractatus Logico-Philosophicus" is characterized by a thoughtfully crafted structure that shapes the presentation of its profound philosophical content. This structure, comprised of sequentially ordered propositions, serves as a navigational framework, facilitating readers' engagement with the intricate web of ideas. The "Tractatus" is composed of a series of propositions, each assigned a unique number. This arrangement creates a linear sequence that guides readers through the unfolding of Wittgenstein's philosophical insights. The numbered propositions act as building blocks, forming a logical progression of thought. Wittgenstein's approach involves introducing concepts progressively. The early propositions establish foundational principles that lay the groundwork for subsequent discussions. This gradual unfolding allows readers to establish a strong conceptual base before diving into more specific aspects of his philosophy. Despite addressing diverse themes, the propositions are intricately woven together. Wittgenstein skillfully demonstrates the interconnectedness of these themes, revealing the coherence of his philosophical vision. This integration encourages readers to explore the interplay between language, reality, and logic. The propositions are organized hierarchically, with later propositions building upon earlier ones. This arrangement mirrors the logical development of ideas. As readers progress, they encounter concepts that rely on the comprehension of preceding propositions, fostering a sense of intellectual continuity. Towards the work's conclusion, Wittgenstein introduces a sense of culmination. Wittgenstein employs the metaphor of a ladder in Proposition 6.54 "My propositions are elucidatory in this way: he who understands me, recognizes them as senseless, when he has climbed out through them, on them, over them. (He must so to speak throw away the ladder, after he has climbed up on it.)" [1. 90] He likens his propositions to a ladder that readers can ascend. Once readers attain understanding, the ladder becomes redundant—a symbolic representation of how the "Tractatus" guides readers to transcend the very propositions it presents. The conciseness of the propositions demands active engagement. The structured organization prompts readers to reflect on each proposition's implications, its connections to preceding and subsequent propositions, and its role in shaping the broader philosophical discourse. In essence, the "Tractatus" employs its meticulously designed structure to orchestrate readers' intellectual journey. Wittgenstein's deliberate arrangement of propositions offers a roadmap to grasp the intricate relationships between language, reality, and the limits of human understanding—a testament to the depth and ingenuity of his philosophical exploration. Ludwig Wittgenstein's theory of language, as articulated in his seminal work "Tractatus Logico-Philosophicus," offers a revolutionary perspective on the intricacies of linguistic representation and its connection to reality. Characterized by precision and a structured framework, his theory delves into the profound interplay between language, meaning, and the depiction of the world. At the core of Wittgenstein's theory is the notion that language functions as a pictorial representation of facts in the world. He introduces the idea that words, sentences, and propositions mirror the arrangement of

objects and their relationships in reality. This concept, known as the pictorial theory of meaning, underscores the role of language as a visual representation of atomic facts. Central to Wittgenstein's theory is the concept of logical form, which he argues corresponds to the logical structure of the world. Language's capacity to convey meaning is intimately tied to its alignment with the structure of reality. This parallel between language and the logical structure of facts forms the basis for coherent communication. Wittgenstein's theory acknowledges the limitations of language. He famously asserts that meaningful discourse is confined to what can be meaningfully expressed. Concepts that surpass these linguistic boundaries are deemed nonsensical, leading to his proclamation that "Whereof one cannot speak, thereof one must be silent." [1. 74] The boundaries of language thus define the scope of meaningful communication. A pivotal distinction within Wittgenstein's theory is that between the sayable and the unsayable. Language is a vehicle for expressing the sayable—ideas and concepts that can be depicted through words. However, the unsayable remains beyond linguistic reach, alluding to the ineffable aspects of reality that evade direct representation. Wittgenstein's theory establishes a symbiotic relationship between language and thought. He contends that language's structure mirrors the structure of thought. The logical arrangement of facts in a proposition corresponds to the arrangement of thoughts in the mind, highlighting the intimate connection between linguistic expression and cognitive processes. In his exploration of language, Wittgenstein introduces the concepts of naming and function. Names are seen as symbols that stand for objects in the world, while logical connectives reflect relationships between these objects. This dual perspective underscores the dual nature of language as both representative and functional. A fundamental tenet of Wittgenstein's theory is that meaningful language must be characterized by clarity and precision. He argues that the clarity of expression is indicative of the accuracy of depiction. Conversely, what cannot be articulated with clarity falls outside the domain of meaningful discourse. In essence, Wittgenstein's theory of language in the "Tractatus" has left an indelible mark on the philosophy of language. His meticulous analysis of how language bridges thought and reality challenges conventional assumptions and invites a profound reconsideration of the nature of communication and representation. Ludwig Wittgenstein's magnum opus, the "Tractatus Logico-Philosophicus," constitutes a profound investigation into the complex interplay between language and reality. At the heart of this exploration lies Wittgenstein's distinctive proposition that language is not only a means of communication but also a reflection of the structure of reality itself. "The picture presents the facts in logical space, the existence and non-existence of atomic facts" [1. 27]. This intricate perspective unveils the multifaceted dynamics between language and the external world, while also underscoring the inherent limitations of linguistic representation. Wittgenstein's central proposition that language functions as a pictorial representation draws a profound parallel between linguistic expressions and the arrangement of objects in reality. Words, sentences, and propositions, he posits, are analogous to the arrangement of atomic facts in the world. This pictorial theory of meaning propounds that language serves as a visual depiction of the intricate web of relations in the external environment. Embedded within this theory is the notion of language as a mirror of reality. Wittgenstein contends that the logical form of language mirrors the logical structure of reality itself. The precise arrangement of linguistic elements parallels the logical configuration of facts. Consequently, language emerges as a reflective surface, embodying the structural essence of the external world. However, Wittgenstein introduces a crucial boundary that demarcates the domain of meaningful expression. He famously asserts that "The limits of my language mean the limits of my world." [1. 74]. Here, language operates as a filter through which we engage with reality. What falls beyond the boundaries of linguistic articulation becomes ineffable, emphasizing the intricate boundary

where language encounters the limits of reality. The dichotomy between the sayable and the unsayable serves as a pivotal axis in this discourse. Wittgenstein suggests that language adequately captures the sayable—the aspects of reality that can be conveyed through words. However, the unsayable, encompassing the transcendental and ineffable dimensions of existence, eludes direct linguistic representation. This distinction underscores the inherent constraint of language to encapsulate the entirety of human experience. Expanding upon this, Wittgenstein's contemplation delves into the relationship between language and thought. He contends that language mirrors the logical structure of thought. The logical arrangement of propositions mirrors the cognitive arrangement of thoughts. This correspondence emphasizes the symbiotic connection between linguistic expression and the cognitive realm. Wittgenstein's emphasis on linguistic clarity accentuates his pursuit of accurate representation. In his view, clarity correlates with the faithful depiction of reality. Consequently, linguistic precision becomes paramount in ensuring a true reflection of the external world, while linguistic ambiguity impedes this pursuit. Furthermore, this exploration has profound implications for philosophical discourse. Wittgenstein contends that many traditional philosophical problems arise from linguistic confusion. By clarifying the nexus between language and reality, he aims to dissolve these problems and pave the way for a novel approach to philosophical inquiry. In conclusion, Wittgenstein's contemplation of the distinction between language and reality in the "Tractatus" fosters an enriched understanding of language's role in mediating human engagement with the world. His assertion that language encapsulates, mirrors, and occasionally transcends reality invites us to perceive language as a profound and intricate instrument woven into the very fabric of existence. Ludwig Wittgenstein's revolutionary "Tractatus Logico-Philosophicus" introduces a profound departure from conventional views on linguistic meaning through his innovative "picture theory." This theory, at the heart of Wittgenstein's exploration, offers a comprehensive framework for understanding how language connects with and reflects the underlying structure of reality. The picture theory proposed by Wittgenstein posits that meaningful language serves as a representation, or a "picture," of the world. In this view, words, sentences, and propositions correspond to the arrangement of objects and their relationships within reality. This correspondence forms the bedrock of meaningful communication, challenging conventional notions of language merely as a conveyance of ideas. Central to the picture theory is the notion that propositions function as pictures of atomic facts. Just as a picture mirrors the configuration of objects in the physical world, a proposition mirrors the arrangement of objects and their relationships within reality. This perspective aligns language with visual representation, emphasizing its role in capturing the complex web of relations in the external environment. Wittgenstein introduces the concept of "logical form," suggesting that the logical structure of a proposition mirrors the logical arrangement of the facts it represents. This parallelism between language and logical structure highlights the inherent capacity of language to convey not only individual objects but also their intricate relationships. Language becomes a tool for depicting the underlying framework of reality itself. Within this theory, names function as symbols that stand for objects, while logical connectives mirror relationships between these objects. The juxtaposition of names and functions within a proposition corresponds to the arrangement of objects and relations within reality. This dual aspect emphasizes that language is not a detached system, but an intricate reflection of the interconnections between entities. While the picture theory presents an innovative approach to meaning, Wittgenstein remains cognizant of its limitations. He asserts that language's scope is confined to what can be meaningfully expressed. Concepts that surpass these boundaries are deemed ineffable, representing a realm beyond the domain of linguistic representation. This distinction introduces a boundary that defines the boundary of language's relevance. Wittgenstein's

emphasis on the clarity of language aligns with his quest for accurate representation. He contends that meaningful language must be lucid and unambiguous to faithfully depict reality. The precision of language, therefore, directly corresponds to the precision of depiction, reinforcing the alignment between language and reality. The picture theory of meaning has profound implications for the realm of philosophy. It challenges traditional conceptions of language as a mere vehicle for transmitting ideas, replacing them with an intricate perspective where language intertwines with the very structure of reality. Moreover, Wittgenstein's theory informs his critique of philosophical quandaries that stem from linguistic misunderstandings. In essence, Wittgenstein's picture theory of meaning redefines the relationship between language and reality. By proposing that language operates as a pictorial representation, he invites us to perceive language not as a neutral intermediary, but as a dynamic medium intricately woven into the fabric of existence. This theory offers a profound lens through which to understand how language both captures and shapes our understanding of the world. Ludwig Wittgenstein's "Tractatus Logico-Philosophicus" unveils a revolutionary perspective known as "logical atomism," a concept deeply woven into his exploration of language, reality, and the structure of propositions. Delving into the depths of logical atomism provides profound insights into how Wittgenstein envisions the composition of reality and its intricate reflection through linguistic representation. Wittgenstein's logical atomism draws inspiration from the philosophical tradition of atomism, which asserts that reality consists of indivisible, foundational elements. However, Wittgenstein's notion extends beyond the physical realm, penetrating the logical and linguistic dimensions. His logical atomism proposes that language's structure mirrors the very logical structure of reality. At the heart of Wittgenstein's concept lies the notion of "atomic facts," the elementary states of affairs that constitute the world's fabric. "An atomic fact is a combination of objects (entities, things)" [1. 25]. These atomic facts are the irreducible building blocks of reality. Wittgenstein contends that complex states of affairs emerge from the combination of atomic facts, paralleling how propositions emerge from elementary propositions. Wittgenstein introduces the concept of "elementary propositions," succinct and irreducible statements that directly correspond to atomic facts. These propositions serve as linguistic mirrors of reality's structure. Their logical form is congruent with the logical structure of atomic facts. Language, within this framework, becomes a potent instrument for depicting the atomic constituents of reality. A key tenet of Wittgenstein's logical atomism is the isomorphism between the logical structure of language and that of reality. The combination of propositions mirrors the amalgamation of atomic facts into complex states of affairs. This parallelism underscores the profound interplay between linguistic expression and the inherent structure of the world. Logical atomism is intertwined with a reductionist approach. Wittgenstein contends that intricate propositions can be deconstructed into elementary propositions, which in turn directly correspond to atomic facts. This reductionist methodology showcases the analytical potency of language, enabling the comprehension of complex ideas through their dissection into their atomic constituents. While logical atomism provides a compelling framework, Wittgenstein acknowledges its confines. He argues that certain propositions are "unspeakable," lying beyond the boundaries of meaningful expression. These propositions often pertain to the metaphysical or mystical realms, representing the juncture where language encounters the ineffable aspects of existence. Wittgenstein's logical atomism reverberates with profound philosophical implications. It delves into the intricate relationship between language and reality, and the nature of meaningful propositions.

Conclusion

In conclusion, Ludwig Wittgenstein's "Tractatus Logico-Philosophicus" not only revolutionizes

our understanding of language and its relationship to reality but also significantly impacts the trajectory of 20th-century philosophy. This work, with its precise structure and deeply analytical nature, challenges conventional perspectives on language, proposing that the structure of language is inherently linked to the logical structure of reality. Wittgenstein's articulation of the limits of language, where he delineates the boundaries between what can be said clearly and what must be left unsaid, underscores a fundamental shift from traditional metaphysical inquiry to a more structured and logical examination of philosophical problems. Through the "Tractatus," Wittgenstein provides a foundation that has influenced numerous disciplines beyond philosophy, including logic, linguistics, and cognitive science. His insistence on the clarity of language as a medium that can and should accurately reflect reality has reshaped philosophical dialogues about the nature of meaning, understanding, and the human capacity to comprehend and describe the world. Furthermore, Wittgenstein's later rejection of some of the "Tractatus" concepts, leading to his development of the philosophy of language games in the "Philosophical Investigations," illustrates a dynamic evolution in his thinking, which invites ongoing scholarly exploration and debate. Wittgenstein's philosophical journey—from the logical atomism of the "Tractatus" to the more fluid, context-dependent views of his later works—offers a rich field for academic inquiry. It provides a critical lens through which to view the development of analytic philosophy and its various offshoots into contemporary philosophical thought. As such, the study of Wittgenstein's early logico-philosophical views not only enriches our understanding of his work but also enhances our appreciation of the complex interactions between language, logic, and reality that continue to influence philosophical discourse today. Overall, the enduring relevance of Wittgenstein's ideas affirms his status as a pivotal figure in modern philosophy. His works remain essential for anyone seeking to grasp the profound interconnections between thought, language, and the world, marking a significant epoch in the history of philosophical thought.

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