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LUDRIG WITTGENSTEIN'S PHILOSOPHY OF LANGUAGE AND ITS SOCIAL AND POLITICAL DIMENSIONS- FROM MEANING TO PRACTICE

Lakli Hanane*

Farhati Fatima**

Taibi Miloud***

Abstract. The philosophy of language is considered one of the most important achievements of the Austrian philosopher Wittgenstein in obtaining a philosophical report on logical thought through the path taken by philosophy in the first half of the twentieth century in particular. It is a new approach in philosophy that made language a unique characteristic of logicians and dominated by the theory of meaning. However, the interest of philosophy in language is not a product of this era rather than what preceded it. However, research in the philosophy of language has come to occupy a prominent place in contemporary philosophy as it is a broad field in the search for conceptual knowledge and revealing the relationship between the form of language and its content, in addition to establishing deductive processes that may be about the structure of knowledge that can be established on the basis of what we know about the structure of scientific and logical language. The philosophy of the twentieth century witnessed a significant development in the various frameworks of thought, which was characterized by a clear rebellion against the idealist tendency within the framework of multiple schools and philosophies. From this, the contribution of philosophy and its impact on the idea of man as an existence and being in the twentieth century was a clear concern for most scholars in their quest to direct the world towards new activities of thought bearing conceptual differences through which they search for the nature of thought and the essence of the value it carries in its relationship with language in awareness of the reality of acquiring wide areas of cognitive confrontation with many of the problems that man experiences in his relationship with himself and his relationship with the outside world in intellectual transformations that have become the most accelerating in the world among the various philosophical trends and schools that arose on the ruins of what preceded philosophical history.

Keywords: Language, Philosophy, Logic, Knowledge, Society

* University of Ziane Achour Djelfa, Faculty of social and human sciences, département of psychology and philosophy. The human sciences research unit for philosophical. Social. and humanistic studies; Algeria

E-mail: h.lakli@univ-djelfa.dz

<https://orcid.org/0009-0005-5636-5951>

** University of Ziane Achour Djelfa Faculty of social and human sciences, sociology section; Algeria

E-mail: fatima.ferhati@univ-djelfa.dz

<https://orcid.org/0009-0007-1477-4823>

*** University of Ziane Achour Djelfa, Faculty of social and human sciences, département of psychology and philosophy, Laboratory of Historical and Human Studies; Algeria

E-mail: m.taibi@univ-djelfa.dz

<https://orcid.org/0009-0007-4871-6867>

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ФИЛОСОФИЯ ЯЗЫКА ЛЮДВИГА ВИТГЕНШТЕЙНА И ЕЁ СОЦИАЛЬНО-ПОЛИТИЧЕСКИЕ ИЗМЕРЕНИЯ- ОТ СМЫСЛА К ПРАКТИКЕ

Лакли Хананэ*

Фархати Фатима**

Таиби Милуд***

Абстракт. Философия языка рассматривается как одно из важнейших достижений австрийского философа Людвиг Витгенштейна, позволившее получить философское осмысление логического мышления на основе эволюции философской мысли первой половины XX века. Это новый подход в философии, сделавший язык центральной характеристикой логиков, где господствует теория значения. Однако интерес философии к языку не является исключительно феноменом XX века- он уходит корнями в предшествующие эпохи. Тем не менее, исследования в области философии языка заняли ведущее место в современной философии, став обширным направлением в поисках концептуального знания и выявлении взаимосвязи между формой и содержанием языка, а также в обосновании дедуктивных процессов, связанных со структурой знания, выстраиваемого на основе научного и логического языка. Философия XX века пережила значительное развитие и отличалась отчётливым бунтом против идеализма, что проявилось в разнообразных школах и направлениях мысли. Проблема человека как существа и как бытия стала центральной темой философских дискуссий. Учёные стремились направить мышление к новым формам познания, раскрывая природу сознания, мышления и языка как взаимосвязанных аспектов человеческого существования. Таким образом, исследование связи между языком и мышлением позволило философии глубже осмыслить когнитивные и духовные проблемы человека, возникающие в его отношении к себе и внешнему миру. Возникшие на руинах прежней философской традиции школы и течения заложили основу интеллектуальных трансформаций, которые стали одними из самых динамичных процессов в современной мысли.

Ключевые слова: язык, философия, логика, знание, общество

* Университет Зиана Ашура в Джельфе, факультет социальных и гуманитарных наук, кафедра психологии и философии, Научно-исследовательский отдел по философским, социальным и гуманитарным наукам; Алжир
E-mail: h.lakli@univ-djelfa.dz
<https://orcid.org/0009-0005-5636-5951>

** Университет Зиана Ашура в Джельфе, факультет социальных и гуманитарных наук, секция социологии; Алжир
E-mail: fatima.ferhati@univ-djelfa.dz
<https://orcid.org/0009-0007-1477-4823>

*** Университет Зиана Ашура в Джельфе, факультет социальных и гуманитарных наук, кафедра психологии и философии, Лаборатория исторических и гуманитарных исследований; Алжир
E-mail: m.taibi@univ-djelfa.dz
<https://orcid.org/0009-0007-4871-6867>

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LÜDVIQ VİTGENŞTEYNİN DİL FƏLSƏFƏSİ VƏ ONUN SOSIAL-SİYASI ÖLÇÜLƏRİ - MƏNADAN TƏCRÜBƏYƏ

Lakli Hananə*

Fərhadi Fatimə**

Taibi Miloud***

Abstrakt. Dil fəlsəfəsi, Avstriyalı filosof Lüdviq Vitgenşteynin ən mühüm fəlsəfi nailiyyətlərindən biri hesab olunur. O, xüsusilə XX əsrin birinci yarısında fəlsəfənin keçdiyi yol boyunca məntiqi düşüncənin fəlsəfi izahını formalaşdırmaqla, fəlsəfəyə yeni istiqamət gətirmişdir. Bu yanaşma dili mənə nəzəriyyəsi üzərində qurulan məntiqçilərə məxsus bir fenomen kimi təqdim edir. Lakin fəlsəfənin dilə marağı bu dövrün məhsulu deyil, daha qədim köklərə malikdir. Bununla belə, dil fəlsəfəsi üzrə tədqiqatlar çağdaş fəlsəfədə mühüm yer tutmağa başlamışdır. Çünki o, konseptual biliklərin araşdırılması, dilin forması ilə məzmunu arasındakı münasibətin aşkarlanması və bilginin strukturuna dair deduktiv proseslərin müəyyənləşdirilməsi baxımından geniş bir sahə təşkil edir. Bu yanaşma, elmi və məntiqi dilin strukturu haqqında bildiklərimizə əsaslanaraq bilik sistemlərinin qurulması imkanlarını genişləndirir. XX əsr fəlsəfəsi müxtəlif düşüncə istiqamətləri çərçivəsində əhəmiyyətli dəyişikliklərə məruz qalmış və idealist meyillərə qarşı aydın bir intellektual üsyanla xarakterizə olunmuşdur. Bu dövrdə insan anlayışı və onun varlıq kimi mövqeyi fəlsəfi diskussiyaların mərkəzinə çevrilmişdir. Filosoflar dünyanı fərqli konseptual perspektivlər əsasında yönləndirməyə çalışaraq, dilin, şüurun və bilik qazanma proseslərinin qarşılıqlı əlaqəsini araşdırmışlar. Bu baxımdan, dilin və düşüncənin qarşılıqlı münasibətini öyrənmək- insanın özünə və xarici aləmə münasibətində meydana çıxan koqnitiv və mənəvi problemlərin fəlsəfi təhlilinə yeni imkanlar açmışdır. Müxtəlif fəlsəfi məktəblər və cərəyanlar, əvvəlki fəlsəfi ənənələrin xarabalıqları üzərində formalaşaraq, müasir dünyada ən sürətlə inkişaf edən intellektual transformasiyaları meydana gətirmişdir.

Açar sözlər: Dil, Fəlsəfə, Məntiq, Bilik, Cəmiyyət

* Cian Əşur Cəlfə Universiteti, Sosial və Humanitar Elmlər Fakültəsi, Psixologiya və Fəlsəfə kafedrası, Fəlsəfi, Sosial və Humanitar Tədqiqatlar üzrə İnsan Elmləri Tədqiqat Bölməsi; Əlcəzair

E-mail: h.lakli@univ-djelfa.dz

<https://orcid.org/0009-0005-5636-5951>

** Cian Əşur Cəlfə Universiteti, Sosial və Humanitar Elmlər Fakültəsi, Sosiologiya bölməsi; Əlcəzair

E-mail: fatima.ferhati@univ-djelfa.dz

<https://orcid.org/0009-0007-1477-4823>

*** Cian Əşur Cəlfə Universiteti, Sosial və Humanitar Elmlər Fakültəsi, Psixologiya və Fəlsəfə kafedrası, Tarixi və Humanitar Tədqiqatlar Laboratoriyası; Əlcəzair

E-mail: m.taibi@univ-djelfa.dz

<https://orcid.org/0009-0007-4871-6867>

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1.Introduction

The nineteenth century was known as a century of disparate features in comparison to the eighteenth century, which was characterized by being more coherent in terms of general features. Talking about the philosophy of language of Ludrig Wittgenstein (1889-1951) leads us to the positivist movement or positivist philosophy founded by the French sociologist and philosopher Auguste Comte (1798-1857) and influential around the belief that the only true knowledge is practical knowledge based on the rational sense experience and the strict application of the scientific method. Comte saw this as the final stage in the development of humanity. He even founded around this idea what is called positive religion, not false allusions. What is the relationship of this talk to the philosophy of language of Wittgenstein?

This article undoubtedly discusses Wittgenstein's philosophy of language from two complementary perspectives. The first concerns his analysis of the structure of language and the limits of expressing meaning in relation to reality, and the second concerns his position on metaphysics, which he often considered an expression of a misunderstanding of the nature of language.

To what extent can Wittgenstein's philosophy be considered a project to demolish metaphysics through the analysis of language? Does this analysis lead us to transcend metaphysics or to reinterpret it in light of language games?

The philosophical movement known as logical positivism originally stemmed from the Vienna Circle. This group, the Vienna Circle, arose in 1923: "as a result of a seminar led by Professor Moritz Schlick and attended by, among others, W. Weismann and H. Feigl... Many of those who participated were not professional philosophers but specialists in other fields" [Ayer, 1970, p.70].

Ludwig Wittgenstein was one of its members before he broke away from it. Ludwig Wittgenstein and Karl Popper were closely connected to the Vienna Circle, but they never participated in its meetings. The circle was characterized by a pluralistic nature and commitment to the ideals of the Enlightenment.

2.Logical position

Logical positivism is the most developed form of the principles of empiricism and positivism founded by Auguste Comte, which state that the world advances in a positive direction to ultimately reveal truths, and then ultimately arrive at the saying that only those statements that we can verify are meaningful. Despite its ambition to reform philosophy by studying and simulating the existing behavior of the empirical sciences, logical positivism has become accepted by some, especially as a movement to organize the scientific process and set strict standards for it. Perhaps the most important characteristic of this school, whose thinkers gathered in a circle, is that it recognizes the existence of a logical problem of induction, similar to that

revealed by Hume, but it believes that its burden can be alleviated without eliminating it. Moreover, the task of philosophy for the proponents of logical positivism and its supporters is to analyze statements and words in terms of their general logical construction, not in terms of the ways they are used in a specific language.

Also: "The focus of philosophical research for the Vienna group and those who followed them is language, meaning and structure. If meaning is the goal of research, they limited their attention to the relationship of correspondence between the linguistic image on the one hand and the absurd image on the other. How is it?"

Defining this relationship between the two parties, language on the one hand and the world of things on the other, is what they call semiotics, i.e. the science of features [Mahmoud, 2012, p.173].

3.Philosophy of language

The philosophy of language was linked to the analytical philosophy led by the proponents of logical descriptivism and logical atomism, such as Frege, Carnap, Russell, and Wittgenstein, as: "These philosophers began with a futile attempt to establish an ideal symbolic language that would avoid all the defects of ordinary language, such that every name would denote a specific name or every word would have a meaning and a connotation, and would be concerned with studying the correct structure of the language's vocabulary in properly constructed sentences and establishing the rules for this structure. It would also be concerned with studying the rules of inference from one form of sentences to the other forms that follow from it. This project is sometimes called logical calculus, meaning that language must become a calculation with its own symbols, equations, and precision" [Zidan, 1985, p.30].

Analytical philosophers began their journey in search of meaning in the language of philosophy after they failed to establish a logically complete language, and after they were fascinated by the rules of mathematical logic and concluded that every word or proposition that does not adhere to the rules of this logic is devoid of meaning, considering that: "The decisive factor in finding meaning in the language of philosophy is finding meaninglessness, since philosophical propositions that are devoid of meaning were identified, and then the language that expresses them was denied as a language without meaning. After that, nothing remained except what has meaning, and what has meaning is suitable for speaking about, while what does not have meaning is not suitable for speaking about, ruling that every metaphysical word is devoid of meanings and connotations, and thus every language that expresses a word or proposition that has no meaning is not a language, while the language that expresses what has meaning is a language suitable for philosophizing, and this

language that is suitable in meaning is a purely logical, symbolic, and mathematical language” [Scholey, 2016, p.122].

4. Wittgenstein's philosophy of analysis

In his book *Philosophical Investigations*, Wittgenstein stated that philosophy is the critique of language. This was the basis for the principle of his philosophy upon which he founded his theory of knowledge. For him, language is: “the basic means of knowledge, as it is the condition for perception and the formation of meaning through and in discourse. It is self-evident that everything begins in conception with language and ends with it in communication. Hence, the admission that when we conceive of language, we conceive of a form of life seems self-evident, although philosophy often overlooks it, as Wittgenstein says. The form of life in this regard is linked to human society. Language games, as the spoken form of life, differ according to the differences in cultures, natures, times, social relations, and rules of conduct in general. Thus, the way humans behave is the reference system by which an unknown language is interpreted” [Banour, 2021, p.6].

Wittgenstein did not aim to establish a limit to thinking, but rather his primary goal was to express ideas that serve logic and philosophy. Perhaps these were the first stages in his intellectual and philosophical development. In his analysis, he gave the old concept that separates the word on the one hand from its meaning on the other, or between the idea present in the mind on the one hand and that by which we express this idea on the other hand, meaning: “We think or understand first and then we express our ideas through appropriate linguistic behavior, so that the idea comes first and then the word that expresses it comes second, and so that thinking and understanding, as well as memory and attention and even the conscience, are events or processes hidden behind the linguistic behavior by which they are expressed. This idea was accepted by most philosophers and was even present among early empiricist philosophers such as Locke, who believed that words in their direct, primary meaning refer only to the ideas present in the mind of their speaker” [Awida, 1993, pp.2-3].

5. The Logical-Philosophical Treatise and its Importance

The *Tractatus* is the only book published by Wittgenstein while he was alive, and it is of great importance in that he is the only author who supervised a nearly natural process. Its title first appeared in German in an unusual form, and was later translated into English. As for the circumstances of its composition, it does not seem to have been born in natural circumstances: “Wittgenstein wrote it in large part during the four years of the First World War... Despite the difficult circumstances of war and captivity, they did not deter Wittgenstein from completing a book in which he had great hopes of resolving the problems of philosophy once and for all... In this regard,

Wittgenstein stated that he had sent his outline to Frege and Russell... and was more eager to know Russell's opinion than Frege's. This is probably due to two reasons: first, Frege himself advised Wittgenstein to read Russell's works first, and second, Wittgenstein sincerely believed that the problems he dealt with in the *Tractatus* were common problems to both of them, and indeed they were. Many of the important problems he dealt with in the *Tractatus* had already been dealt with in the *Notebooks* (1914-1916). The book of notebooks consists largely of correspondence that took place between him and Russell [Hammoud, 2009, pp.25-26].

Ludwig Wittgenstein is considered one of the most prominent and knowledgeable thinkers of language in the twentieth century. Language was defined in light of his first logical model in his book, *The Tractatus*, as a closed image that only refers to itself. It is known from this that logic transforms in the context of this interpretive semantic model to be immanent in language, so that it does not remain foreign to language. In view of this, Wittgenstein refused to consider the formal formulation of phrases and propositions as a mere formal representation of a non-linguistic reality, because logic is not related to changing a matter if our world is thus in reality. He focused on the matter of meaninglessness in logical propositions, to which he added a third proposition, which is the proposition devoid of meaning. What is meant by this?

Meaninglessness is meant to describe the state in which it is not known whether what we say is true or false. It is: "the embodiment of the state of discontinuity between language and the world, where the expression adds the representation of the world in what the logical proposition represents, and this state is the meaning contained in it only, while language is much broader than this proposition alone can express, especially when it breaks the representative relationship between the class of primary propositions and those primary facts in the world. This usually happens when language is used to say something about itself. In such a case, the talk revolves around the meaning of its symbols or about what is common between it and the world. Meaninglessness may also occur when language is used to talk about what does not exist at all in this world, such as talking about transcendent metaphysical matters" [Wittgenstein, p.112]. Accordingly, philosophy in the sense in which he spoke can only be a broad horizon for thought, and although he was criticized in the matter of his throwing the language of feelings, he nevertheless considers that there is no single way out for philosophizing. Here he has transcended the narrow rational horizon in which some classical philosophical tendencies placed the concept of philosophizing when I believed in the one meaning of philosophy.

Wittgenstein was aware of his attack on the construction of philosophical theories and his assertion that our exclusive concern with describing how

words are used in language will create a sense of resentment and frustration. The absolute idea that we will remain far from all explanation may presume completely unjustified intellectual restrictions: "Of course we feel that language and mental states are phenomena crying out for change. For example, there must be an explanation of language's ability to represent the components of the world, of what our understanding of language consists of, what thinking, intention, feeling, etc., how can our attempt to explain these phenomena and know their components be wrong or inadequate? Here we come to the essence of our resistance to entering into and understanding this kind of research, which is what Wittgenstein wants all of us to participate in. It is the precise point at which Wittgenstein's way of thinking appears inconsistent with what is familiar to us. For us, we do not see the simplicity of how the answers to perfectly ordinary questions: What is meaning? What is thought? What is the basis of understanding?" "It is not through a theory that explains or explains these phenomena that we feel that the only way is through an explanation that provides us with some kind of reason for this phenomenon that we have a motivation to understand more clearly" [Magen, 2016, pp.34-35].

6.Ludwig Wittgenstein's philosophy of language and its political and social dimensions

The contemporary approach to language is no longer confined to the classical philosophical problems that concern whether language is innate or conventional. Rather, interest in it has extended to raising analytical and logical problems concerning the meaning subject to understanding and interpretation. "Language has formed the core of contemporary philosophical debate at various levels, including questioning, reasoning, and engagement with the concept. This shift towards the model of language in thought occurred as a result of the linguistic turn that was inaugurated by modern logician Golub Frege in the late nineteenth century, and was expanded upon by contemporary philosophers of language and logic" [Dummet.M, 1991, p.181].

7.Philosophy of language and the liberation of social and political action

The relationship of the philosophy of language to society is a relationship whose intellectual and cognitive legitimacy cannot be denied, which establishes the idea of rationality as a human tendency that transcends temporal boundaries and spatial barriers, and warns against culture as a cognitive current that transcends historical conflicts. On this basis, we can define the various relationships between linguistic discourse and political and social practices, while specifying the details of this relationship and the role it plays in its various dimensions, especially if we know that: "The system of discourse begins by drawing that fear of discourse, that fear that in reality reflects the authority and power of discourse, and it is a fear expressed by the self, the institution, or the authority alike towards what discourse (in its material reality)

constitutes as something spoken or written. The fear towards this transient existence that is undoubtedly heading towards erasure, but during this we do not control it. The fear of feeling that beneath this movement, which is nevertheless a daily and gray movement, there are authorities or dangers that you cannot yet imagine. The fear of expecting the existence of conflicts, victories, wounds, and slavery through many words whose use has long since reduced their crudeness." [Michel, 1971, p.10].

Discourse, as is clear, is a material authority, that power and ability to bear the responsibility of communication between the self and the other, as it carries a set of mechanical and procedural specifications that reflect the forms of this cognitive communication in light of the will to distribute what is correct from the concepts, whether these procedures are internal or external. This approach usually includes avoiding philosophy in favor of paying attention to the details of the daily use of ordinary language.

From the above, it can be concluded that the functions of language in any society revolve around the utilitarian function in the first place, or as it is called the function of the will that satisfies the needs of the human being within the society, which through this constitutes an organizational function to control the limits of societal coexistence. This is what leads us to search for the foundations of convergence between identity and language, and even between language and civilizational thought, given that language is the first constant of the constants of societal identity, in the central element that makes a certain group possess characteristics and features that differ from other groups. This is because language is strongly linked to the identity of the human being, as it is the vessel that preserves his history, heritage, and position in the society in which he lives. This dictation, although it has no reason, as it may seem, is important, especially in Wittgenstein's philosophy of language. However, what makes us not exclude the philosopher from it is the consideration of language in general as a descriptor of discourse. There is no way to talk about the language symbol outside the context of its cultural use, and the meanings are present in the history of the use of the symbol in its context. It is a temporal circulation, as it excludes it: "For these reasons, cultural indicators and the general environment of discourse are of great importance, such that the environment within which the symbol is integrated gives its significance, or rather, it does not become a symbol at all except by virtue of it and through it, just as the reader who projects his cultural environment onto the text gives his interpretive tendencies, so the text has meanings or interpretations, if we will, that differ according to the cultural contexts that are in turn governed by the factors of place and time" [Banour, 2021, p.22].

8.Conclusion

Philosophical problems are numerous in the history of Western thought, and perhaps the subject of the philosophy of language is the most prominent of all, especially with what was presented and distinguished by the Austrian philosopher Ludwig Wittgenstein, who took language as a broad field of study and made logical analysis a method of research in an attempt to transcend cases located on the borders of thought in general and logic in particular, so that ambiguity spreads wherever there is the natural field, mathematics, and others, far from the model of formal language isolated from human understanding, as it carries contexts far from the flow of speech. This made the presence of the philosopher Wittgenstein effective and influential, especially in Western intellectual and cultural circles during the first half of the twentieth century through his linguistic and philosophical positions that aim to crystallize philosophical thought within its logical framework with intellectual concept that is capable of rational and logical listening before anything else, which is the original linguistic system that is based on its analysis in its limited contexts related to language related to the human being in general and the philosopher in particular.

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