

WITTGENSTEIN'S SPIRITUAL LEGACY AND THE PROSPECTS FOR
DEVELOPMENT OF SOCIAL AND PHILOSOPHICAL THOUGHT*Narzikulova Ferangiz Rustamjonovna**English teacher, independent Researcher**University of Economics and Pedagogy,**Samarkand Campus, Uzbekistan*

Abstract: Ludwig Wittgenstein (1889–1951) profoundly transformed 20th-century philosophy. His early work advanced logic and the picture theory of language, while his later writings reconceived language as rooted in everyday practice. This article examines Wittgenstein's spiritual underpinnings—his mystical inclinations and religious reflections—and explores his legacy for social philosophy. We argue that his concepts of language-games, family resemblance, rule-following, and forms of life offer constructive frameworks for the development of contemporary social theory and philosophical praxis.

Keywords: Philosophy, spiritual underpinnings, religious reflections, language-games, family resemblance, rule-following, and philosophical praxis.

Introduction. Wittgenstein remains central to analytical philosophy, yet his contributions transcend pure logic. Influenced by a deep spiritual orientation—evidenced by mystical passages in *Tractatus* and a sustained interest in religion—he maintained that many crucial human experiences (ethical, aesthetic, mystical) lie beyond the reach of propositional language. Simultaneously, his later philosophy foregrounds language as a fundamentally social activity, reshaping social thought and the study of human behavior. This paper explores these twin threads—spirituality and social philosophy—assessing their enduring prospects.

Methods. This study employs a conceptual analytical approach. Core primary texts (*Tractatus*, *Philosophical Investigations*, *Lectures on Religious Belief*) were examined alongside key secondary literature. Philosophical concepts were synthesized to evaluate their applicability in contemporary discourse. Emphasis was placed on tracing Wittgenstein's spiritual commitments and mapping their implications for social-philosophical theory.

Results. A. Spiritual Dimension: Mysticism and Religious Outlook

In the *Tractatus*, Wittgenstein emphasizes the ineffable: the mystical, ethical, and aesthetic aspects of life defy propositional language—"whereof one cannot speak"? His "Lecture on Ethics" interprets this nonsensicality as profound—these expressions, while nonsensical, reveal deep spiritual insight. Biographically, Wittgenstein's wartime journals and his later inquiries reveal serious engagement with Christian spirituality and monastic ideals. He viewed religion not as truth claims but as spiritually grounded forms of life.

Philosophy of Language and Social Thought

Language-Games & Rule-Following. In Philosophical Investigations, meaning emerges from contextual "language-games"—forms of life bound by rules; private language is incoherent without communal criteria.

Family Resemblance

Concepts lack fixed boundaries; they connect through overlapping similarities—essential for understanding meaning and classification

Forms of Life & Social Ontology

Language practice is embedded in concrete social practices. Forms of life create shared contexts for meaning, anchoring individual action within culture.

Discussion. Wittgenstein's fusion of spiritual reflection and social-philosophical insight offers fertile ground for both religious studies and social theory.

1. Spiritual Thought

He advocates reverent silence in the face of the ineffable, aligning with mystical traditions. Contemporary theology may positively engage this approach: spiritual experiences expressed non-propositionally preserve authenticity within their own forms

2. Social and Cultural Practice

Wittgenstein challenges essentialist definitions in social science. His framework encourages ethnographic sensitivity: instead of universal rules, one examines how communities enact language-games and form meaning through shared history and practice.

3. Methodological Implications

Philosophy should move away from abstract theorizing, towards attention to language use and lived forms of life. Social research should treat "rule-following" as an embedded, communal process. Classification systems in psychology, anthropology, and philosophy should be informed by family resemblance, not rigid categories. These prospects tie together Wittgenstein's mystical humility with a robust, practice-oriented philosophy.

Conclusion. Ludwig Wittgenstein's spiritual legacy—characterized by reverent silence and deep mystical insight—complements his revolutionary social philosophy. His later work demonstrates language's communal roots, conceptual flexibility, and embeddedness in forms of life. Together, these paradigms suggest a philosophy that is both humble before the ineffable and engaged with lived human practices. Future philosophical and social-scientific research can build on this legacy by honoring both the mystery and the methodology of human life.

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