



# The Triviality System in Contemporary Societies: An Examination of Negative Consequences and Potential Solutions

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**Abstract:** This study examines the contemporary pervasiveness of triviality, conceptualized as a cohesive and structured system demonstrably expanding in the modern landscape. Beyond a transient fad, this system wields substantial influence across diverse facets of contemporary human existence, both at the individual and collective levels. The information and media revolution, and its consequent paradigm shifts in our engagement with the world, have been instrumental in the genesis and reinforcement of this system. The global internet, with its significant capacity for communication and information dissemination, alongside various social networking platforms, has undeniably facilitated the emergence and accelerated proliferation of this system within modern societies.

An assessment of the ramifications of this system reveals demonstrably adverse consequences for individuals and society at large. These repercussions, impacting numerous aspects of social, cultural, and economic spheres, elicit considerable apprehension among scholars, researchers, and scientists involved in public policy, concerning the potential threats this evolving phenomenon poses to social cohesion, societal unity, and the attainment of sustainable development goals. This escalating concern stems from the reinforcement, by this system, of values such as mediocrity, superficiality, indifference, and a lack of engagement with fundamental inquiries, thereby eroding established moral principles and elevated ideals. Moreover, this system impairs cognitive functions and critical reasoning abilities, compromising individuals' capacity for informed decision-making and active participation in societal development. Consequently, given the critical significance of this sensitive and vital issue, its rigorous investigation, comprehensive analysis, thorough examination, and conscientious treatment constitute an immediate and unavoidable imperative that demands prioritization.

**Keywords:** System of triviality - the web - social media - values - society – mediocrity.

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## Introduction:

Humanity has welcomed the technological and informational leap witnessed by contemporary societies, as the entire world has turned into a mere village where people can communicate with each other smoothly and easily, shortening distances and reducing time, thanks to the amazing spread of technology and its invasion of all fields and social institutions. However, the uses of these technologies have revealed their negative and dangerous aspects.

At the forefront of these technologies is digital technology and media and communication tools, primarily represented in social media platforms such as Facebook, Twitter, Messenger, TikTok, etc., which only require smartphones for use, and these smartphones are themselves witnessing an astonishing spread among individuals.

It is known that these technologies are no longer limited to certain categories within society; rather, they have become accessible to all social strata, who use them freely without adherence to any legal, moral, religious, or social controls that guide and regulate this usage process. Thus, any individual can publish

whatever they want on their social media accounts—be it images, videos, or posts—at any time, even if they lack any cognitive, aesthetic, or social value.

This phenomenon has come to be known as the «Triviality system» in social media. Therefore, we can question: **What are the motivations behind the widespread proliferation of the Triviality system across social media? Is this spread governed by spontaneity and simplicity, or is it a deliberate process aimed at creating a foolish public opinion that can be directed and exploited for hidden purposes? And if this system of Triviality is a reality, what effective mechanisms and means can be employed to resist it and limit its spread? How can contemporary societies confront this system of Triviality?**

We can only address these raised issues if we outline a precise plan that first attempts to define the concept of the system of triviality, then discusses the motives and factors that led to its emergence and widespread prevalence, and then talks about the negative consequences of this system on the individual, the community, and society as a whole. Afterward, we will proceed to discuss the methods and mechanisms that can be employed to confront this system and overcome its negative repercussions.

### I. The System of Triviality (Concept and Emergence):

Just as the revolutions in communication and information have propelled humanity forward many years compared to what it was like more than a century ago, they have also created a system that has grown larger and more widespread, perhaps even predominant after a while. This is the system of triviality, as contemporary Canadian philosopher

**Alain Deneault\*** (born in 1970) suggests in his book "**Médiocratie**" (The System of Triviality), which has been classified by some critics as part of "postmodern literature," an intellectual trend concerned with critiquing the outcomes and evolution of Western modernity, which has turned into an inflation of materialism and consumerism instead of liberating humanity and preserving its dignity.

This book offers a sharp critique of the triviality pervasive in politics, education, art, economics, and other fields, particularly within the Western capitalist context. It is an essential read for anyone seeking a deeper understanding of this phenomenon, highlighting angles that are often ignored. While it explores more than just triviality as defined here, it profoundly addresses the decline in standards and the overall degradation of values.<sup>(1)</sup>

Alain Deneault's book «The System of Triviality» critically examines how the prevailing interpretation of general systems contributes to a culture characterized by triviality and mediocrity. He provides a penetrating analysis of the education system, demonstrating its role in producing individuals with superficial understanding. The educational framework has evolved into a mere conduit for the job market, placing an emphasis on experiential learning rather than the acquisition of substantive knowledge. It increasingly focuses on narrow specializations, thereby neglecting a comprehensive perspective, intellectual diversity, and critical thinking—ultimately oriented towards career advancement. Deneault persuasively contends that our cognitive landscape has been profoundly influenced by commercial advertising and the entertainment sector, along with various other significant issues he addresses in this important work.<sup>(2)</sup>

Alain Deneault states in the introduction to his book: «Put your complicated books aside, for accounting books have now become more useful. Do not be proud, nor spiritual, nor even comfortable, for that may make you seem arrogant. Temper your passion, for it is frightening. And above all, do not

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\*A professor of philosophy at the University of Quebec in Canada, known for confronting savage capitalism and fighting it on multiple fronts, published his book titled (La Médiocratie) in 2017. The theme of the book revolves around a central idea: we are living in an unprecedented historical phase, related to the dominance of the system that has gradually led to the control of the trivial on all aspects of the modern state model.

1- Ahmed bin Yusuf Al-Sayyid, Resistance to Futility (The Problem of Futility, Its Causes, Consequences, and How to Address It), Manar Al-Fikr, Istanbul (Turkey), 1st Edition, Year: 2023, Page: 12

2-Ibid, p. 32.

present us with a 'good idea,' please, for the shredding machine is already full of them. This penetrating gaze in your eyes is sharp: widen your pupils and relax your lips. One should have soft ideas, and one must show that. When you talk about yourself, reduce your sense of self to something meaningless: we should be able to categorize you. Times have changed, (...)and the trivial have assumed positions of power.»<sup>(1)</sup>

Through this text, we can understand that, Canadian thinker and philosopher, Alain Deneault, in his previously referenced work, says that triviality has extended its authority to all parts of the world. The insignificant people have taken hold of the joints of power, put their hands on the decision-making positions, and have the final say and the final word in everything related to the private and the public. Deneault, with his unique work, sounds the alarm for the dire consequences of this tight control of the petty in all locations. He explains in detail how triviality extended its arms in every direction and in every arena. From the academic field to the political, economic, commercial, financial, media, and artistic fields. How was this control achieved?

It is understood from this that the system of triviality is that social system in which a class of trivial people dominates most aspects of life, and under this, mediocrity, baseness, and triviality are rewarded instead of seriousness, diligence, and quality in work. Today's world is built upon this system, and it even manufactures it, pushing it forward to prevail and dominate.

Wherever you turn your face, east or west, or any direction you desire, you will find factories of triviality spread out. There are factories for cultural trivialities, as well as for political ones, and others for trivial arts, among other areas of diverse life that have been polluted by these kinds of trivial factories, if it's appropriate to express it that way. One of the most striking aspects of this system is that humans have begun to gradually and simultaneously transform from being professionals or craftsmen into hired employees for others, having no role other than performing what is required of them by their employer, in exchange for a monetary wage expected at the end of the month, even if the employee is not convinced of their work, which they may undertake not out of love and passion but rather to establish a source of income for survival.<sup>(2)</sup>

This idea was expressed by **Mario Vargas** in his book "**The Civilization of Spectacle**", where he talked about the production of cheap symbols, the culture of exhibition, the idea of superficiality, and the art of buffoonery and amusement. He analyzed consumer culture as a product of capitalism and criticized the focus on entertainment, fashion, sex, and excitement in the media, attacking those who evaluate their existence, role, and success by their presence on social media platforms and the number of followers, participants, and fans.<sup>(3)</sup>

The culture of triviality has come to dominate the daily lives of people, taking up much of their intellectual effort. You find people spending most of their lives in debates, discussions, and sometimes disputes over the prettiest shirt, the best athletic shoe, the latest trends in men's, women's, and youth fashion, and the most beautiful appearance one can present to others. They discuss the most beautiful cow in the world, the best bull, and the prettiest goat. Extensive discussion forums and long evenings on television around the world are held to talk about this. Top goat experts gather to debate the prettiest look, and the public votes to choose the goat with the beautiful eyes, the dreamy look adored by the masses, paraded around the world, earning its owner thousands of billions from the widespread trivialities in today's world. The trivial have become role models for future generations, and the world is threatened with the perpetuation of the authority of triviality.<sup>(4)</sup>

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1 -Alan Deneault, *The System of Nonsense*, translated by Mishaal Abdulaziz Al-Hajri, Dar Su'al for Publishing Beirut (Lebanon), 1st edition, year 2020, p: 69

2 - Abdullah Al-Imadi, *The Era of Futility*, <https://islamonline.net>

3 - Yasser Jabir Al-Jamal, *The Arrogance of Triviality*, <https://islamonline.net>

4 - Al-Sabhi Al-Majri, *Reflections in the Age of Dominance of Triviality*, <https://www.aljazeera.net/blogs>

Triviality has taken over the world to the extent that talking about culture has become a form of mental absurdity in the present age. The modern human has no desire for contemplation or thinking, nor time for it, as they are surrounded by the trivial from every corner with images and scenes, to the point that the image has become the only means of thinking, while writing has become strange in the current era, and words have become displaced, seeking a refuge among fingers but finding none. The image has occupied all spaces. <sup>(1)</sup>

Every day, as you watch any television channel, the only figure you find leading is one of the trivial, whether as a host or analyst, who knows nothing about the field they are analyzing. Yet the spectacle turns them into the Einstein of their time in that area, and their words become a sacred statement impervious to error from any angle. These individuals have come to dominate authority, appearing in all councils. They are the jesters of the modern age, the stars of parliamentary assemblies. Political spaces have transformed into a large circus tent, animated by the trivial. They crawl daily toward more platforms, to the point that the thinking human is threatened with extinction. We have begun to live in an era of the extinction of thought. <sup>(2)</sup>

## II. Foundations of triviality:

Therefore, we can say that this system is based on the following foundations:

**First:** Denial of all constants, certainties, values, and ethics. Everything is subject to dissection, erosion, and transformation into pleasure and entertainment. You find that this trivial system supports anything that deviates from the norm and accepted beliefs under the pretext that it is the reason for our delay in civilization, even deviating from the certainties of religion and faith. We have heard and seen many such instances recently where individuals attempt to cast doubt on everything, and they have no connection to science or scientific methodologies. Triviality does not lie in the work itself; it could be a television or dramatic production that involves significant effort or books containing hundreds of pages, but they lack any added value for the viewer, listener, or reader.

**Second:** Establishing societies on the basis of individualism and selfishness, gradually leading people to lose interest in public affairs, narrowing their concerns to their small individual issues. Their main concern becomes material wealth, profit, fame, or reputation, while the value of family, tribe, and other social bonds diminishes. In doing so, they attempt to dismantle the social system to facilitate the individual's escape from these ties and liberation from all social pressures and their consequences. This has paved the way for individuals to do as they please without oversight. This breakdown is what has allowed the system of triviality to expand and reach every individual, where they compete in triviality without regard for societal constants and ethical principles. People tend to prefer simplicity and comfort, and they find their desires fulfilled in the system of triviality, leading them to embrace it easily and quickly.

**Thirdly:** Based on what has been said, it has become easy to spread chaos everywhere in order to weaken these societies and seize their resources under the pretext of coming to help them and save them from the chaos that they are actually responsible for, having established and supported the global system of triviality. They have made the future's industry dependent on these trivial symbols that they have created. We do not exaggerate when we say that what you see of triviality permeating everything is not a spontaneous occurrence but rather a systematic approach aimed at undermining the roots of constants, principles, morals, and education in societies, making you find yourself in an atmosphere of flashiness and banality. All of this is an indication of the absence of reason and knowledge and the advance of

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1 -Ibid.

2 -Al-Sabhi Al-Majri, Reflections in the Age of Dominance of Triviality,op.cit.

shamelessness and triviality. We need to draw attention to the significant void left by the absence of reason, which has allowed these trivial individuals to advance. <sup>(1)</sup>

Frivolity has found its great opportunity through social networks, and like an octopus, it extends its arms everywhere to disrupt excellence and creativity, transforming noble feelings into trivial pleasures and desires that gnaw at the fabric of society. As it is said, the fool is his own enemy, and so is the frivolous person; they are always looking for a scapegoat to blame for their moral failures and intellectual emptiness. The frivolous individual feels inferior and suffers from a sense of inferiority, which leads them to devise a false issue to attribute their failures to, continuing to deceive themselves on a path of no return.

### **III. Money in the Era of Triviality:**

This prevailing reality often leads us, as we find ourselves living in a world and age of triviality, to believe that money is the primary criterion, if not the only one, for what we call success. In other words, if you want to be successful under these new circumstances, there is no path or way except through money. More clearly: the more you can gather of it, the higher your status will rise in the society you live in, which is often a society afflicted by triviality from top to bottom. This system of triviality guarantees you what you desire; it ensures that once you enter it from any angle you wish, you will achieve the success you dream of. It mainly guarantees you the acquisition of money, the fundamental criterion for success. Entering the world of triviality means entering various factories of triviality. You can then choose any factory you want to produce triviality that aligns with your desires, capabilities, and skills, and you will not be much troubled about how to promote and sell the product and achieve quick profits. This system has a wide network, not only in your vicinity but in the world around you. It takes care of promoting and disseminating the product as long as it meets its standards, the most notable of which is triviality, in every sense of the word. Notice how the value of success in the world of social media means money and nothing but money. To be successful in your community, you have no other way except to earn money abundantly, regardless of the methods and means of earning. What has driven those referred to as social media celebrities or "fashionistas" both male and female, to confirm this meaning, albeit indirectly and implicitly? <sup>(2)</sup>

They found that one of the easiest ways to make money is through the production of triviality, which led them to prominence, fame, and attention, along with hordes of mindless followers. This is a new social phenomenon that is undoubtedly tempting for every young person who will soon begin their life. This young person must have thought and estimated what those celebrities or social media bubbles are like, and how one of them can achieve quick gains without much effort. So why should he start with the long traditional steps, exerting effort in schools, universities, and beyond, to become an employee or a cog in a huge working machine, which guarantees him a livelihood but not quick wealth like the members of the world of triviality? This young person will surely believe after a while that the path to riches does not require qualifications, degrees, or experience, but rather skill and ability in creating trivial ideas and projects, and then humming around them within the system of triviality, to quickly find around him consumers eager for his new products! Isn't this what is happening today in many countries around the world?

Triviality, as it spreads, if you examine the world of culture, you will find it filled with trivialities that roam boundlessly, through a writer here, a storyteller there, or a poet in a third place. Their merchandise is popular and sweeping, and the demand for it is illogical. The same pattern repeats in the world of art, cinema, and theater. We would not exaggerate if we said that futility has taken over the world of finance and industry, as every trivial industrial product that adds little or nothing is the one that dominates the market. Similarly, in the realms of politics, scientific research, universities, and media in its various forms,

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1 - Al-Sabhi Al-Majri, Reflections in the Age of Dominance of Triviality, Op. cit <https://www.aljazeera.net/blogs>.

2 - Abdullah Al-Emadi, The Age of Uselessness, <https://islamonline.net>

as well as many other worlds, none have escaped the growing and amplified waves of triviality at the same time.<sup>(1)</sup>

#### **IV. Consequences and implications:**

The world of triviality, therefore, along with those who support and promote it through media and dissemination, aims to break down values, beliefs, cultures, and norms. They seek to make life without controls, boundaries, or obstacles, whether in the form of religious teachings or community and moral values, pushing societies toward blind adherence to this world by beautifying and facilitating access to it, suggesting that nothing in this life is worth the effort, thought, or time, because life is easy and simple, and thus there is no reason to waste the pleasure of enjoying it.

The phenomenon of superficiality is marked by a noteworthy paradox: the resulting impact is, in fact, profound, delving into foundational aspects rather than merely engaging with surface-level considerations. In this context, the realm of superficiality establishes role models and delineates the criteria by which individuals assess various aspects of life, including benchmarks for progress, tolerance, extremism, religiosity, happiness, sadness, and interpersonal relationships. These norms, among others, are disseminated to youth primarily through the influential symbols inherent in social media networks. This represents a significant form of influence, where those who define the standards ultimately wield substantial power.<sup>(2)</sup>

We observe, therefore, that the manifestations of triviality have evolved to encompass a broad spectrum of human needs, thus entrapping individuals in a cycle from which they can only escape through compromised means that yield diminished energy, ultimately resulting in the trivialization of the human condition.

Consequently, the triviality we experience is the product of a systematic dismantling of the authentic human experience, followed by a process of replacement and reconstruction. In this dismantling, all genuine attributes of humanity are systematically excluded, sinking into an endless abyss, while these attributes are supplanted by superficial substitutes that merely exist on the surface. Only those elements that are lightweight, low-value, and economically insignificant tend to float in this construct. <sup>(3)</sup>

We can identify the consequences of triviality in the following domains:

##### **❖ Decline of social and cultural awareness:**

- Proliferation of misleading information: The phenomenon described as the "industry of triviality" facilitates the dissemination of misleading information, resulting in a diminished level of social and cultural awareness among individuals.
- Erosion of understanding and analytical ability: The "industry of triviality" undermines individuals' capacity for understanding and critical analysis, impeding their ability to assess issues with objectivity.
- Decreased engagement with significant societal issues: The "industry of triviality" contributes to a waning interest in critical societal issues, such as poverty, injustice, and marginalization.

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1 - Abdullah Al-Emadi, The Age of Uselessness ,op. cit,<https://islamonline.net>

2-Ahmed bin Yusuf Al-Sayeed, The Resistance to Futility (The Problem of Futility, Its Causes, Its Consequences, How to Address It), op. cit, p: 31

3-Hajjaj Muhammad Attia, The March of Nonsense, Dar Al-Lu'lu'a for Publishing and Distribution, Egypt, (n.d.), 2023, p. 202.

❖ **The proliferation of consumerist and superficial behaviors:**

- Promotion of materialism and luxury: The phenomenon termed the "industry of triviality" fosters an environment that propagates materialism and luxury, resulting in the widespread adoption of consumerist and superficial behaviors among individuals.
- Erosion of moral values: The "industry of triviality" significantly contributes to the erosion of essential moral values, including cooperation, solidarity, and justice.
- Increase in selfishness: The "industry of triviality" cultivates a culture of selfishness, which impedes social cohesion and collaborative efforts among individuals.

❖ **Weakening of social cohesion and decline of collective values:**

- Division within society: The phenomenon of "manufacturing triviality" facilitates societal division and disintegration, consequently undermining social cohesion.
- Erosion of cultural identity: The process of "manufacturing triviality" contributes to the erosion of cultural identity, posing a threat to the community's heritage and distinctiveness.
- Proliferation of adverse phenomena: The process of "manufacturing triviality" fosters the proliferation of adverse phenomena, including violence, crime, and addiction.

❖ **Marginalization of critical thinking and creativity:**

- Discouragement of critical thinking: The phenomenon known as the "manufacture of triviality" undermines critical thinking, thereby limiting individuals' capacity to formulate innovative solutions to complex issues.
- Impairment of creativity: The "manufacture of triviality" also impedes creative processes, which adversely affects advancement and development across various domains.<sup>(1)</sup>
- Dominance of simplified ideas: This phenomenon fosters the prevalence of simplistic and superficial concepts, obstructing meaningful dialogue and substantive discussion.

**V. Mechanisms of confrontation and resistance :**

It is our duty to fight against triviality in all its forms and not to give its proponents any importance in order to eliminate the frivolity and debasement that have become rampant behaviors. We should combat the trivializers with topics of moral, scientific, and psychological importance so that they may emerge from the depths of their stagnant waters filled with the viruses and germs of thought that affect youth and adolescents more than others.

The seemingly disorganized and chaotic nature of triviality is, in reality, governed by a remarkable level of precision and organization. This engenders a belief that there exists a guiding force that directs its trajectory and establishes its objectives, with distinct goals and interests it strives to fulfill. While my primary concern is not to identify this force, it is essential for me to acknowledge its existence. Consequently, I seek to understand how to navigate and rise above the pervasive fog of triviality that envelops us. This pursuit is what I aim to clarify.<sup>(2)</sup>

**How can we confront triviality?**

Confronting the truth of our condition is an unavoidable necessity; we cannot progress towards resolution and extrication from the state of confusion that we find ourselves in without first recognizing our reality. Acknowledging our shortcomings through self-honesty allows us to grasp their true nature, thus facilitating the formulation of appropriate solutions. This process of confrontation constitutes the

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1- Adnan Al-Qassim, The Industry of Triviality, Scientific Awareness Series, p.19

1- Hajjaj Muhammad Atiyah, The Creep of Frivolity, op. cit., p. 199

initial step toward healing and serves as the foundational element upon which all further progress is established. By being forthright with ourselves and recognizing that we are often ensnared in a blend of trivialities and inconsequential issues that appear interminable, we can initiate the process of confrontation and emergence from this quagmire. The most critical steps in this endeavor are as follows:-

A. Restoring cultural awareness:

B. Identity wall restoration:

C. Drying up the sources of triviality:

D. Collaboration between individuals and institutions:

**1- The role of the family:** The family plays a vital role in safeguarding their children from the detrimental effects of the "industry of nonsense" by:

- ✓ Instilling positive values and principles in their children's character.
- ✓ Encouraging a culture of reading and continuous learning.
- ✓ Guiding them towards constructive and enriching content.
- ✓ Monitoring their behavior and internet usage effectively.

**2-The Role of Educational Institutions:** Educational institutions have a crucial responsibility in enhancing students' awareness of the risks associated with the "industry of triviality" by:

- ✓ Integrating educational programs into their curricula.
- ✓ Coordinating awareness initiatives regarding the perils of the "industry of triviality."
- ✓ Fostering a learning environment that promotes reading and critical thinking.

**3- The role of the media:** The media must play an important role in spreading awareness of the dangers of the "triviality industry" by:

- ✓ Broadcasting positive content that promotes positive values and principles.
- ✓ Unveiling the mechanisms of the "triviality industry".
- ✓ Motivating individuals to think critically and analyze information.

**4-The role of civil society:** Civil society must play an important role in combating the "industry of triviality" Through:

- ✓ Organizing awareness campaigns about the dangers of the "industry of triviality".
- ✓ Supporting positive content.
- ✓ Cooperating with individuals and institutions to confront the "industry of triviality."<sup>(1)</sup>

## Conclusion :

In conclusion, it is evident that what we consider trivial matters have emerged as powerful and formidable forces in contemporary society, exerting significant control and influence over numerous aspects of our daily lives. These trivial elements are not confined to specific areas; rather, they manifest themselves in a ubiquitous manner, infiltrating our personal spaces and interactions, making their presence inescapable and often overwhelming. The trivial have taken on an increasingly proactive role, strategically guiding, shaping, and influencing societal dynamics through their dominance in essential spheres such as finance and politics. This rising influence of triviality presents challenges that cannot be effectively addressed by scholars and other informed individuals, who often find themselves at odds with these prevalent trends. Those who are well-versed in academia and informed discussions tend to adhere strongly to a value system that the trivial often lack, which creates a significant disconnect between these two worlds. Scholars and informed individuals stand firm in their beliefs and principles, demonstrating unwavering commitment and dedication to their intellectual framework. They do not compromise or waver in their views, nor do they relent regarding their commitment to ideals that seem undervalued in

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1- Adnan Al-Qassim, The Industry of Triviality, Op. cit, p.15,16

the face of the growing power of the trivial. This tension highlights the broader societal implications of how trivial matters can shape narratives and influence decisions, prompting a need for deeper reflection and critical engagement from those who aspire to uphold significant values in an ever-evolving landscape.

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