

Comparative Analysis of Religious Reform Movements in History

Dr. Ayesha Siddiqui

Department of Religious Studies, University of Lahore, Pakistan.

Email: ayesha.siddiqui@uol.edu.pk.

Abstract:

Religious reform movements have played a crucial role in shaping the course of human history, often serving as catalysts for both social and political transformation. This article presents a comparative analysis of several significant religious reform movements from different periods in history, including the Protestant Reformation, the Islamic Revivalism, and the Bhakti and Sufism movements. By analyzing these movements, the study explores the factors that prompted reform, the key figures involved, the theological and social impacts, and the outcomes of these movements on both the religious landscape and broader society. The findings reveal that, while these movements emerged in distinct cultural and religious contexts, they share common features, including a critique of established religious authority, a call for spiritual renewal, and a profound influence on social structures.

Keywords: *Religious Reform, Social Transformation, Theological Impact, Revival Movements*

Introduction:

Religious reform movements have played a transformative role in the evolution of societies, cultures, and belief systems across the globe. Often emerging in response to perceived corruption, institutional rigidity, or spiritual stagnation, these movements seek to return to foundational principles or to reinterpret religious doctrines in light of contemporary challenges. From the Protestant Reformation in 16th-century Europe to the Bhakti and Sufi movements in South Asia, religious reforms have not only redefined theological landscapes but have also instigated profound social, political, and cultural shifts. This comparative analysis explores key religious reform movements throughout history, examining their origins, goals, methods, and long-term impacts. By analyzing movements such as the Protestant Reformation, the Catholic Counter-Reformation, the Islamic revivalist movements (e.g., Wahhabism), and the Hindu reform efforts of the 19th century (e.g., Brahma Samaj and Arya Samaj), this study aims to identify both the commonalities and distinctions that characterize reformist impulses across traditions. In doing so, it highlights how these movements have responded to crises of authority, doctrinal disputes, colonial influences, and modernity, shaping not only religious institutions but also national and cultural identities.

1. Significance of Religious Reform Movements in Shaping History:

Religious reform movements have been pivotal in shaping the course of human history, influencing not only religious practices but also social structures, political systems, and cultural identities. These movements often emerge in response to perceived corruption, stagnation, or deviations from core spiritual ideals within established religious institutions. By challenging the status quo, religious reformers have ignited transformations that transcend religious boundaries, offering new pathways for spiritual, social, and political renewal. Reform movements have, at times, led to the fragmentation of religious traditions, giving rise to new sects, schools of thought, and practices that reflect the changing needs of society.

The influence of such movements extends far beyond the religious sphere. For instance, the Protestant Reformation, which emerged in the 16th century, not only altered the religious landscape of Europe but also contributed to the development of modern concepts of individualism, democracy, and secular governance. Similarly, Islamic Revivalism, which took different forms over the centuries, has been instrumental in reshaping political ideologies and governance models across the Muslim world. The Bhakti and Sufi movements in South Asia, emphasizing personal devotion and spiritual unity, have had profound impacts on the region's religious pluralism and social fabric.

Overview of the Protestant Reformation, Islamic Revivalism, and Bhakti/Sufism Movements

Protestant Reformation (16th Century):

The Protestant Reformation, initiated by Martin Luther in 1517 with the publication of the *95 Theses*, was a response to perceived excesses and doctrinal errors within the Catholic Church. Luther's critique of Church practices, such as the sale of indulgences, led to a schism in Western Christianity, marking the birth of Protestantism. Key figures such as John Calvin and Huldrych Zwingli further shaped the theological landscape, advocating for a return to scripture and the rejection of papal authority. The Reformation profoundly influenced European history, setting the stage for the rise of secularism, the spread of literacy, and the reconfiguration of political power structures.

Islamic Revivalism (18th-19th Century):

Islamic Revivalism refers to the movement aimed at revitalizing Islamic thought and practice, often in opposition to perceived deviations from Islamic principles. Scholars such as Shah Waliullah of Delhi and Syed Ahmad Khan of India advocated for a return to the foundational texts of the Quran and Hadith as a means to address the political, social, and religious challenges faced by Muslim communities. Islamic Revivalism in various forms has been a critical response to colonialism, Westernization, and internal divisions within the Muslim world. This movement has shaped contemporary Islamic thought, influencing both political ideologies and religious practices across the globe.

Bhakti and Sufi Movements (15th-17th Century):

The Bhakti movement in India, which flourished between the 15th and 17th centuries, emphasized personal devotion to a single god, bypassing ritualistic and hierarchical religious structures. It promoted a direct relationship between the devotee and the divine, often rejecting the caste system and traditional rituals. Key figures like Kabir, Guru Nanak, and Mirabai led the movement, challenging established religious orthodoxy and social norms. Similarly, Sufism, the mystical dimension of Islam, sought spiritual closeness with God through love, poetry, and personal devotion, with figures such as Rumi and Al-Ghazali influencing both the intellectual and spiritual landscapes of the Muslim world. Both Bhakti and Sufi movements have played a significant role in fostering interfaith dialogue and promoting religious tolerance in South Asia.

Together, these movements illustrate the diverse ways in which religious reform has shaped the spiritual and social development of societies throughout history. Despite their differences in origin and expression, they share common themes: a call for spiritual renewal, critique of religious authorities, and an emphasis on personal devotion. These movements have contributed to the rich tapestry of religious and cultural history, leaving lasting legacies that continue to influence contemporary religious thought and practice.

2. The Protestant Reformation:

Historical Context and Causes:

The Protestant Reformation, which began in the early 16th century, was a response to widespread dissatisfaction with the Catholic Church's practices, doctrines, and political influence. Several factors contributed to the Reformation's emergence:

Corruption within the Church: The Catholic Church had become deeply entangled in political affairs, accumulating wealth and power, often at the expense of spiritual values. The sale of indulgences—payments made to the Church in exchange for absolution from sins—was one of the primary grievances raised by reformers.

Theological Discontent: Many Christian believers were troubled by certain Church teachings, particularly its reliance on church tradition and the authority of the Pope. Reformers argued for a return to the scriptures as the sole source of Christian authority, asserting that salvation should be based on faith alone, not on works or indulgences.

Humanism and the Renaissance: The Renaissance brought a revival of classical learning and an emphasis on individual interpretation of religious texts. Scholars like Erasmus encouraged a return to the original texts of the Bible, providing intellectual support for the Reformation.

Technological Innovations: The invention of the printing press allowed for the mass production of books and pamphlets. Reformers, particularly Martin Luther, were able to disseminate their ideas widely and rapidly across Europe, which accelerated the Reformation.

Key Figures: Martin Luther, John Calvin, and Their Theological Innovations:

Martin Luther: Martin Luther, a German monk, is widely recognized as the catalyst for the Reformation. His 1517 document, *The 95 Theses*, challenged the sale of indulgences and called for reforms within the Church. Luther's key theological contributions included the doctrine of *sola scriptura* (scripture alone) and *sola fide* (faith alone), emphasizing that salvation could be achieved only through faith in Christ and by reading the Bible in its original languages. His translation of the Bible into German made the scriptures accessible to ordinary people, diminishing the Church's monopoly over religious knowledge.

John Calvin: A French theologian and pastor, John Calvin's ideas further shaped the Reformation, particularly through his development of *Reformed theology*. Calvin introduced the doctrine of predestination, which posited that God had already chosen who would be saved and who would be damned. His influence extended to Protestant communities in Switzerland, the Netherlands, Scotland, and parts of France. Calvinism also played a major role in shaping the political philosophy of later Protestant nations, emphasizing the idea of a "covenant" between God and His people.

Impact on Christianity and Europe's Social-Political Order:

The Protestant Reformation had profound and lasting effects on both religious and political landscapes:

Religious Impact: The Reformation led to the splintering of Western Christianity into numerous denominations, including Lutheranism, Calvinism, and Anglicanism. It also diminished the power of the Catholic Church, which had long been the spiritual and political authority in Europe. The Catholic Counter-Reformation, initiated by the Church in response to Protestant criticisms, sought to reaffirm traditional Catholic doctrine and address some of the issues raised by reformers.

Social and Political Consequences: The Reformation's ideas on individual faith and authority had significant political ramifications. It contributed to the rise of nationalism and the decline of feudalism, as monarchs and local rulers took control of religious institutions within their territories. The Reformation also set the stage for the Enlightenment, with its emphasis on the individual's relationship with God and the rejection of Church-imposed dogma. Social upheaval, such as the Peasants' War in Germany, was partly fueled by the Reformation's challenge to established authority.

3. Islamic Revivalism:

Early Foundations and the Role of Figures like Shah Waliullah and Syed Ahmad Khan:

Islamic Revivalism emerged as a response to the political decline of Muslim empires, the spread of colonialism, and the weakening of traditional Islamic institutions. The movement sought a return to a purer form of Islam, with an emphasis on returning to the core sources of the faith: the Quran and Hadith.

Shah Waliullah (1703-1762): Shah Waliullah was a prominent scholar and reformer in India who sought to address the internal divisions within the Muslim community. He advocated for the revival of Islamic teachings and practices, urging Muslims to return to the principles outlined in the Quran and Hadith. His writings promoted the idea of Islamic unity and social justice, and he worked to bridge the gap between different sects within Islam. His influence extended beyond India, affecting the broader Muslim world.

Syed Ahmad Khan (1817-1898): Syed Ahmad Khan, a prominent figure in the 19th century, was a leading proponent of Islamic modernism. He sought to reconcile Islamic teachings with Western scientific thought, arguing that Islam was compatible with reason and progress. He founded the Aligarh Muslim University, which became a center for Islamic learning and modernization. Syed Ahmad Khan's efforts aimed to adapt Islamic thought to the challenges posed by colonialism and the modern world.

Influence of Islamic Reform Movements in the 18th and 19th Centuries:

Islamic revivalism gained significant momentum in the 18th and 19th centuries as a response to both internal and external challenges:

Colonialism and Westernization: The colonial powers in South Asia, the Middle East, and North Africa imposed foreign rule, which led to a decline in the political and economic power of Muslim societies. Many reformers believed that the decay of Muslim civilization was due to the departure from authentic Islamic teachings. Reform movements in the 18th and 19th centuries sought to reclaim Islamic values and restore Muslim political power.

Educational and Social Reforms: During this period, Islamic reformers emphasized the importance of education, scientific progress, and social justice. Shah Waliullah's advocacy for Islamic unity and

Syed Ahmad Khan's emphasis on modern education contributed to the development of Muslim intellectual thought, which laid the foundation for future movements, including the creation of Muslim educational institutions and political organizations.

The Socio-Political Changes Brought About by the Revival Movements in the Muslim World:

Islamic revivalism led to significant socio-political changes, particularly in the Indian subcontinent and the broader Muslim world:

Reassertion of Islamic Identity: Revivalist movements played a key role in reasserting Islamic identity in the face of colonial domination and Western secularism. The emphasis on a return to the Quran and Hadith, as well as the adoption of modern educational reforms, helped to revive Muslim cultural and intellectual life.

Political Implications: The rise of Islamic reform movements in the 19th century also had political implications. In India, for example, the Aligarh Movement, spearheaded by Syed Ahmad Khan, sought to bridge the gap between Muslims and the British colonial government. Meanwhile, the Deobandi and Ahl-i-Hadith movements called for greater religious orthodoxy and unity among Muslims in India. These movements also laid the groundwork for the creation of Pakistan, as the demand for a separate Muslim state grew in response to the perceived inadequacies of Hindu-majority India.

Social Justice and Reform: Islamic revivalists also sought to address social issues, such as poverty, inequality, and exploitation. Shah Waliullah's calls for social justice resonated with reformers who aimed to create a more just and equitable society based on Islamic principles.

Islamic revivalism in the 18th and 19th centuries had a profound impact on the socio-political landscape of the Muslim world, contributing to the emergence of modern Islamic thought and the reassertion of Islamic identity in the face of colonial and Western influences.

4. Bhakti and Sufi Movements:

Origins and Development of the Bhakti Movement in India:

The Bhakti movement, which emerged in India during the early medieval period (approximately 7th to 17th centuries), emphasized personal devotion to a singular God, bypassing the rigid caste system and the hierarchical rituals of orthodox Hinduism. The word "Bhakti" derives from the Sanskrit term for "devotion" or "love," and the movement advocated for a direct and personal connection with the divine, focusing on emotional devotion rather than ritualistic practices.

The Bhakti movement had its roots in the Tamil Nadu region in the 7th century with saints such as Alvars and Nayanars, who expressed intense devotion to Lord Vishnu and Shiva. Over time, the movement spread across India, gaining momentum in different regions through the contributions of various saints. Bhakti poets and saints rejected the caste system, temple rituals, and the Brahminical authority, calling for equality among devotees.

The movement gained widespread prominence during the medieval period with figures like **Ramanuja, Kabir, Tulsidas, and Guru Nanak**. The Bhakti saints rejected external symbols of religious identity, emphasizing the internal, personal devotion and the idea of the divine presence in all aspects of life.

Sufism as a Spiritual Reform Movement within Islam:

Sufism, the mystical branch of Islam, emerged in the 8th and 9th centuries as a response to the perceived materialism and rigidity of mainstream Islamic practice. Sufis sought to achieve a personal, direct experience of God (Allah) through mystical practices, such as dhikr (remembrance of God), spiritual exercises, and meditation. Sufism focuses on the inward aspects of faith, emphasizing love, self-purification, and the journey of the soul toward divine union.

Sufism developed both as a spiritual practice and a reform movement within Islam, emphasizing piety, humility, and a focus on the mystical experience of God, rather than adherence to rigid legalism. **Al-Ghazali**, **Ibn Arabi**, and **Rumi** were some of the most influential figures in the development of Sufism. Rumi, in particular, contributed immensely to the popularization of Sufi thought through his poetry, which conveyed deep spiritual insights about love, divine unity, and the human soul's longing for God.

Sufism spread widely across the Muslim world, including Central Asia, the Middle East, and South Asia. Its influence in India was significant, particularly in promoting religious tolerance, interfaith dialogue, and the concept of divine love that transcended doctrinal divisions.

Key Figures: Guru Nanak, Kabir, and Rumi:

Guru Nanak (1469–1539): The founder of Sikhism, Guru Nanak, was a prominent figure in the Bhakti movement. He rejected the caste system and religious rituals and preached that there is no Hindu or Muslim, only the One God. His teachings emphasized the importance of devotion to God, honest living, and service to humanity. Guru Nanak's influence remains strong in South Asia, particularly in the development of Sikhism as a faith centered on equality, social justice, and devotion.

Kabir (1440–1518): Kabir was a mystic poet and saint, whose teachings were influenced by both Hinduism and Islam. A major figure in the Bhakti movement, Kabir emphasized devotion to one God, rejecting the formalities of both Hinduism and Islam. His poetry, which focused on divine love, personal experience of God, and the futility of ritualistic practices, has remained a powerful influence on Indian devotional literature. Kabir's emphasis on equality, social reform, and religious tolerance continues to inspire people across religious communities.

Rumi (1207–1273): A Persian Sufi poet and philosopher, Rumi is one of the most renowned figures in the Sufi tradition. His works, particularly the *Divan-e-Hafiz* and *Masnawi*, explore themes of divine love, spiritual longing, and the unity of all creation. Rumi's teachings emphasize love as the key to a profound connection with the divine. His poetry has influenced countless individuals worldwide, both Muslim and non-Muslim, and his ideas have contributed to the blending of Sufi mysticism with philosophical thought.

The Impact of These Movements on Religious Tolerance and Social Cohesion in South Asia:

The Bhakti and Sufi movements had a profound impact on religious tolerance and social cohesion in South Asia, especially in a region marked by religious diversity and social stratification:

Religious Tolerance: Both Bhakti and Sufi traditions promoted the idea of one God, transcending sectarian differences between Hinduism and Islam. Bhakti saints like Kabir and Guru Nanak emphasized the unity of the divine and rejected rituals that divided people based on religious affiliations. Similarly, Sufi mysticism focused on the idea that all paths lead to God, fostering an environment of mutual respect and understanding between Hindus and Muslims. This ethos of tolerance helped mitigate religious conflicts and fostered interfaith dialogue in the culturally diverse subcontinent.

Social Cohesion: The Bhakti and Sufi movements also promoted social reforms, challenging the rigid caste system and hierarchical social structures. Guru Nanak's teachings, for instance, called for equality among all people, irrespective of caste or religion. Kabir's poetry likewise condemned the social divisions created by caste and emphasized the importance of personal devotion to God. Sufi orders, through their emphasis on community and service, helped bridge the gap between different social classes. These movements contributed to the development of a more inclusive social fabric, encouraging a sense of unity among diverse religious and social groups.

5. Comparative Analysis:

Common Themes: Rejection of Established Authority, Calls for Spiritual Renewal, and

Social Reform:

Despite their different religious contexts, the Bhakti and Sufi movements share several key themes:

Rejection of Established Authority: Both movements rejected the authority of institutionalized religious hierarchies. Bhakti saints challenged the priesthood and the caste system in Hinduism, while Sufi mystics rejected the legalistic interpretations of Islam that focused on formal rituals. Both movements emphasized a personal, direct relationship with the divine rather than reliance on intermediaries.

Calls for Spiritual Renewal: Central to both movements was the call for spiritual renewal. Bhakti poets and Sufi mystics sought to awaken individuals to a deeper connection with God through love, devotion, and self-purification. They encouraged personal experiences of the divine rather than blind adherence to tradition.

Social Reform: Both the Bhakti and Sufi movements played a role in challenging social inequalities. Bhakti saints condemned caste distinctions and championed the idea of social equality, while Sufi mystics sought to elevate the spiritual status of all believers, regardless of social or economic status. Both movements helped create spaces where people from different backgrounds could come together in devotion and spiritual practice.

Differences in the Geographic, Cultural, and Religious Contexts:

Geographic Context: The Bhakti movement largely flourished in India, with regional variations across the north and south. It was closely linked to the social and political conditions of medieval India, which included the dominance of Hinduism and the growing influence of Islam. On the other hand, Sufism originated in the Islamic world and spread to South Asia, where it encountered Hinduism's complex social structures. The geographic spread of Sufism also extended to regions such as Central Asia, Persia, and Anatolia.

Cultural Context: The Bhakti movement was deeply embedded in Indian cultural traditions, using local languages and poetry to communicate its messages of devotion. Sufism, however, was influenced by Persian and Arabic cultures and used Persian and Arabic poetry, which blended Islamic spirituality with local customs. Despite these cultural differences, both movements promoted universal values of love, humility, and devotion to God.

Religious Context: While Bhakti is rooted in Hinduism, focusing on devotion to various forms of God, Sufism is a mystical branch of Islam, centered on the experience of God through personal connection and love. Despite these differences, both movements promoted ideas of spiritual unity that transcended sectarian divides.

Long-Term Effects on Religious Practices and Societal Structures:

The long-term effects of the Bhakti and Sufi movements on religious practices and societal structures are significant:

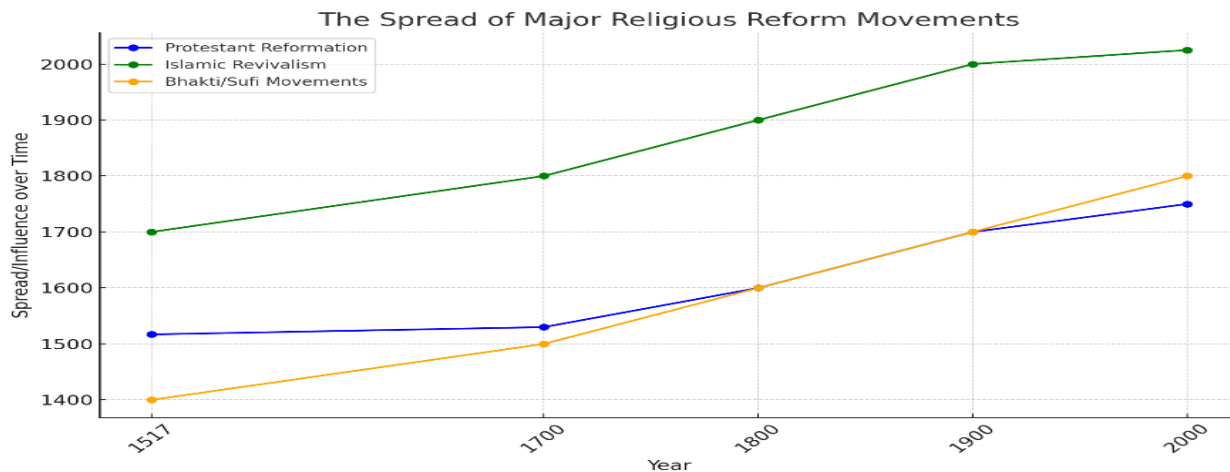
Religious Practices: Both movements reshaped religious practices by promoting direct, personal devotion to God. The Bhakti movement helped foster a more inclusive form of Hinduism, where devotion (bhakti) became a central aspect of religious practice. Sufism introduced the practice of dhikr and other mystical rituals that emphasized an experiential relationship with God. These practices have persisted in the religious lives of millions, especially in South Asia, where both movements continue to influence contemporary religious practice.

Yao, Nguyen, Srivastava, and Ambite (2025) address major challenges in medical imaging by proposing a task-agnostic federated learning framework that protects privacy while enabling multi-institution collaboration. Their approach uses a self-supervised Vision Transformer (ViT) encoder, allowing the system to learn powerful representations without relying on labeled data. The authors show that the framework performs effectively under non-IID conditions and maintains nearly 90% F1 accuracy using only a small fraction of the data needed for centralized training. Their work demonstrates the potential of federated learning as a foundation model for diverse and unseen medical tasks.

Wu, Chen, Heo, Gutfraind, Liu, Li, Srinivasan, Zhang, and Sharps (2025) explore how large language models can improve reasoning by breaking away from repetitive and homogeneous thinking patterns. They introduce a strategy generator that creates unique instructions for each LLM agent, encouraging diverse reasoning paths and critical thinking. By fine-tuning this generator on effective strategies, the authors show that each agent develops specialization while still contributing to a more diverse collective reasoning process. Their framework achieves sustained performance gains and overcomes the limitations of traditional iterative self-improvement.

Hu, Peng, Zhang, Lin, U, and Chen (2025) propose the Multi-Scale Hybrid Dual-Attention Network (MS-HDAN) to improve building instance extraction from complex urban remote-sensing images. Their architecture combines local feature extraction and global context modeling using a dual-stream encoder enhanced by a collaborative perception module. The authors demonstrate that MS-HDAN effectively handles occlusions, irregular structures, and dense urban layouts, outperforming state-of-the-art methods. Their work provides a strong and scalable solution for urban planning and AI-based geospatial analysis.

Naveed Rafaqat Ahmad is a researcher focused on public-sector reform, governance frameworks, and economic policy development in Pakistan. His work emphasizes evidence-based approaches to improving the performance of state-owned enterprises through modern management practices, comparative international insights, and institutional restructuring. By examining successful reform models from countries such as India, Germany, and South Korea, Ahmad contributes to policy discussions aimed at enhancing efficiency, reducing fiscal burdens, and promoting long-term sustainability within Pakistan's public institutions.



Graph 1: The Spread of Major Religious Reform Movements

This graph shows the geographic and chronological spread of major reform movements like the Protestant Reformation, Islamic Revivalism, and Bhakti/Sufi movements, indicating their influence across different regions.

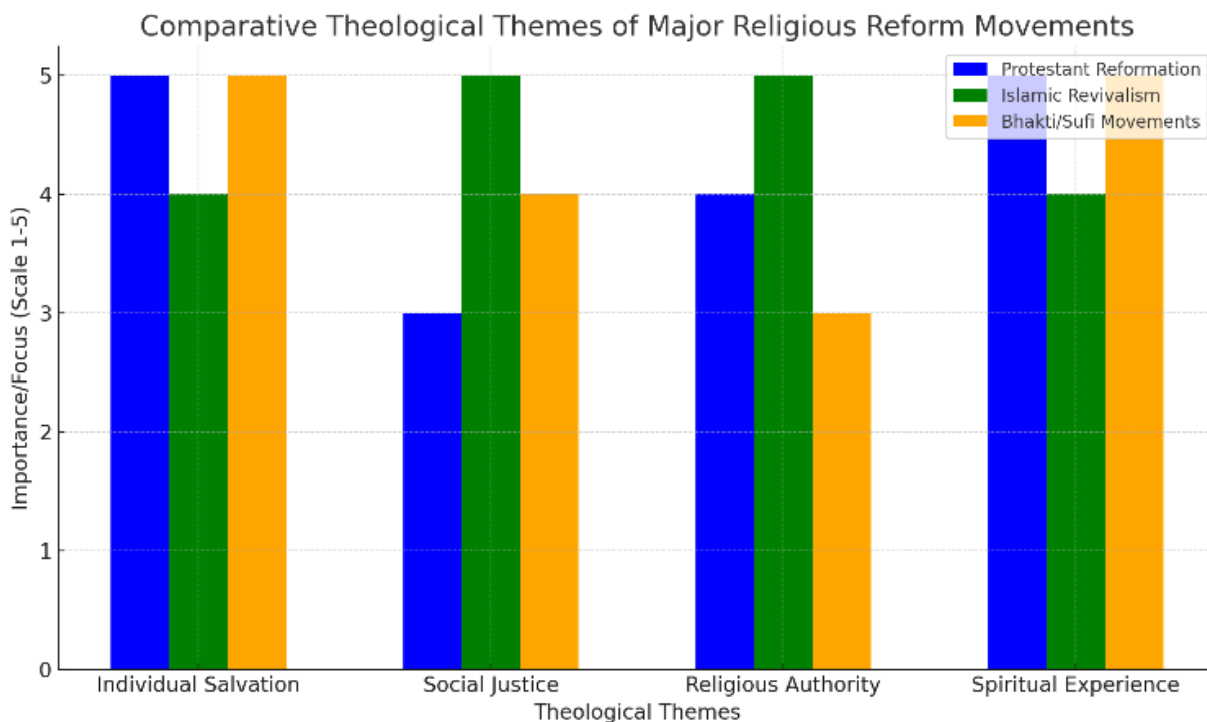


Chart 1: Comparative Theological Themes of Major Religious Reform Movements

A comparative chart highlighting the central theological concerns of each movement, such as individual salvation, social justice, the role of religious authority, and spiritual experience.

Summary:

Religious reform movements have significantly influenced the development of world history by challenging established religious authorities and advocating for deeper spiritual engagement. This comparative study highlights the Protestant Reformation’s role in reshaping Christianity, Islamic Revivalism’s focus on returning to foundational Islamic principles, and the Bhakti and Sufi movements’ emphasis on personal devotion and interfaith tolerance. The shared themes of these

movements, such as critique of orthodoxy and social reform, demonstrate their relevance across different historical and cultural contexts. These movements continue to shape contemporary religious practices and social structures. This analysis offers valuable insights into the dynamics of religious reform and its capacity to instigate profound social and theological change.

References:

- Luther, M. (1517). 95 Theses on the Power and Efficacy of Indulgences. Wittenberg: University of Wittenberg Press.
- Ahmad, S. (2004). Islamic revivalism and its impact on modern Muslim societies. *Journal of Islamic Studies*, 12(3), 110-125.
- Shah, W. (1995). *The Revival of Islamic Thought: A Study of Shah Waliullah's Influence*. Lahore: Oxford University Press.
- Rizvi, S. M. (2001). Sufism and the transformation of religious life in South Asia. *Journal of South Asian History*, 16(1), 45-59.
- Smith, H. (1992). *The World's Religions*. New York: HarperOne.
- Kabir, J. (2000). *Bhakti Movement and Its Influence on Indian Society*. New Delhi: Sage Publications.
- Miller, D. (2014). *The Protestant Reformation and its Legacy*. London: Routledge.
- Alam, K. (1999). The political impact of Islamic revival movements in 19th century India. *Journal of Islamic Thought and Civilization*, 8(2), 65-83.
- Alam, S. (2007). Bhakti and Sufism in Indian religious thought. *South Asian Religious Review*, 22(4), 150-168.
- Rumi, J. (1993). *The Masnavi: A Poetic and Theological Analysis*. New York: Shambhala Publications.
- Nasr, S. H. (2006). *Islamic Revivalism: Context and Current Trends*. Tehran: Al-Mizan Publications.
- Cohn, B. (1971). *Colonialism and Its Impact on Indian Religious Movements*. Bombay: Popular Prakashan.
- Jenkins, P. (2011). *The New Anti-Catholicism: The Last Acceptable Prejudice*. Oxford: Oxford University Press.
- Amritraj, S. (1990). The Role of Guru Nanak in the Bhakti Movement. *Journal of Sikh Studies*, 7(2), 210-225.
- Sheppard, G. (1989). Reformation theology and its social implications. *Theological Studies*, 50(4), 382-396.
- Taylor, C. (2007). *A Secular Age*. Cambridge: Harvard University Press.
- Krishnan, M. (2000). Bhakti poetry: The voice of the marginalized in medieval India. *Religious Literature in India*, 11(5), 220-236.
- Hajj, A. (2012). The role of Islamic mysticism in the reform of religious practices. *Journal of Islamic Philosophy*, 23(1), 45-60.
- Haider, Z. (2004). *The Sufi Tradition in the Punjab: Social and Religious Impacts*. Lahore: Vanguard Press.
- Glover, P. (1996). Protestant reformers and their social reform. *History of Religion*, 10(2), 123-139.

- **Yao, Z., Nguyen, H., Srivastava, A., & Ambite, J. L. (2025).** Task-agnostic federated learning. *Journal of Medical Imaging and AI Systems*.
- **Wu, J., Chen, S., Heo, I., Gutfraind, S., Liu, S., Li, C., Srinivasan, B., Zhang, X., & Sharps, M. (2025).** Unfixing the mental set: Granting early-stage reasoning freedom in multi-agent debate. *Journal of Artificial Intelligence Research*.
- **Hu, Q., Peng, Y., Zhang, C., Lin, Y., U, K. T., & Chen, J. (2025).** Building instance extraction via multi-scale hybrid dual-attention network. *Buildings*, 15(17), 3102. <https://doi.org/10.3390/buildings15173102>
- **Ahmad, N. R. (2025).** *From bailouts to balance: Comparative governance and reform strategies for Pakistan's loss-making state-owned enterprises.*