

Review of: "[Commentary] Commentary on Sociocultural Beliefs and Systems Restricting Women's Access to their Marital Property Rights in Pakistan"

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Potential competing interests: No potential competing interests to declare.

This is a crucial topic that is relevant for understanding the importance of women's rights to marital property and assets. The background section needs to focus more tightly on rights to marital assets and property. Currently the section is too general on property rights. What are the laws on the rights to marital property need to be mentioned upfront.

I would like to see what rights women enjoy to marital property as guaranteed by the Constitution and Islamic jurisprudence and religion.

The discussion on parallel states is not clear. In the first sentence the author says, '*Despite their awareness and positive attitude towards women accessing marital property in Pakistan, there is a stark contradiction in individual beliefs and communal practices (Siddiqui et al., 2021).*' Who constitutes 'their' – does it represent all individuals in society and the state actors? If there is an universal agreement of the right to marital property, then what is the reason for this belief not realising in practice? Given this belief is sanctioned by both law and religion, it is odd to find this divergence between the universal acceptance and norms.

In the section on Epistemology, the author could provide concrete examples of the violations of marital property rights – when do these happen and why? Lack of rights to marital property due divorce is different than post death of the husband.

The author assumes that the reader is aware of the marital property rights that women are entitled to in Pakistan and the problems that are encountered in realising these rights. This is unlikely to be true for most readers. Thus, a clear description of the issues and a linking of those to the proposed solutions will provide a constructive framing to the commentary.