

logów *oksymoronem*⁸⁵. Określenie „islamska monarchia autokratyczna” pozwoliłoby jednak na zaliczenie do jednej grupy wszystkich trzech państw i przez to jest ono moim zdaniem optymalne. Chociaż zdaję sobie sprawę z potencjalnej krytyki tego określenia, wynikającej z zestawienia idei monarchicznej i islamu, skłaniam się ku temu właśnie określeniu. Istnienie monarchii „islamskich” jest faktem bez względu na argumenty przeciwników. Trzy z nich: Arabia Saudyjska, Brunei i Oman stanowią bez wątpienia nie „monarchie absolutne”, ale „islamskie monarchie autokratyczne”.

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**PAPER HOLDOVER – ABOUT THE LEGITIMACY OF THE USE
OF THE TERM „ABSOLUTE MONARCHY” IN RELATION
TO CONTEMPORARY STATES**

The article concerns the phenomenon of the excessive simplification of terminology. It is particularly visible in the tendency to describe political institutions, which emerged in a different civilization and cultural environment, by using the native concepts, which are not always adequate and do not take into account important differences. The main purpose of the article is to answer the question whether it is appropriate to use the term „absolute monarchy” in order to describe contemporary states, especially outside Europe. The analysis focuses on four countries: Saudi Arabia, Brunei, Oman and the Vatican.

The Author concludes that these countries have some features of an absolute monarchy, but at the same time they have also different features, which raises doubts as to defining them as „absolute monarchy”. The Author proposes an alternative terminology which, in his opinion, is better suited to the specifics of the countries concerned and takes into account the differences that distinguish these countries from traditional absolute monarchies, which existed in Europe. The proposal, which is included in conclusions, is to determine the Vatican as a theocratic monarchy (or hierocratic monarchy). The Author suggests that the three other countries should be referred to as „Islamic autocratic monarchies”.

⁸⁵ A. Ławniczak, *Islamskie formy ...*, s. 82–83.