

"These are the chiefs of the sons of Eisav." (36:15)

Horav Y. Hutner z.t.l. makes note of the fact that the expression "*aluf*", *chief*, is used only in regard to the descendants of Eisav. The descendants of Yishmael, however, are referred to as "*nasi*", *prince*". He explains that this disparity in terminology had catalyzed a disparity in their relationship to *Am Yisrael*.

In the *Talmud, Sanhedrin 99a*, *Chazal* interpret the term, "*aluf*," to be a sovereign without a crown. Eisav merited the name of monarch in a limited sense. He will survive as a nation until that day when "*the saviors will ascend Har Tzion to judge Eisav's mountain, and the kingdom will be Hashem's.*" (*Ovadia* 1:21) On the other hand, Yishmael was only bestowed the title of "*nasi*," which is primarily an honorary appellation with no power attributed to it.

Eisav inherited something tangible. He is identified as the beneficiary of *Har Seir*. Conversely, regarding Yishmael the *Torah* states, "*Banish the maid servant (Hagar) and her son (Yishmael) for he, the son of this maid servant, will not inherit.*" (*Bereshis* 21:10)

Horav Hutner expounded on this contrast, in light of *Bnei Yishmael's* bloodthirsty desire for a share in *Eretz Yisrael*. He explained that Eisav, who received his own tangible inheritance, has no motivation to demand a portion in our Holy land. Yishmael, who received no share in the land, perseveres in his implacable hatred toward *Bnei Yisrael*, violently demanding a share in the land, from its true inheritors.