

Avraham gave all that was his to Yitzchak. (25:6)

Daas Zekeinim m'Baalei Tosfos wondered how Avraham Avinu bypassed Yishmael and bequeathed all his possessions to *Yitzchak Avinu*. *Yishmael* was his son, perhaps one that did not engender much pride in Avraham, but his son nonetheless. *Chazal (Kesubos 53A)* teaches that one may not give to one child over another-even if the other son is of ill repute, because one does not know what offspring will descend from him. Avraham adhered to the entire Torah; he should have observed the laws of inheritance. They reply that Avraham and Yishmael were *gerim*, converts. *Chazal (Kiddushin 1813)* teach that a convert does not inherit his father.

In *Nimakei Ridbaz, Horav Yaakov David Willowsky zl*, explains that the *Torah* clearly writes, *Ki b'Yitzchak yikarei lecha zera*; "For Yitzchak will be considered your offspring" (*Bereishis 21:12*). This means that only Yitzchak's progeny are considered Avraham's descendants. *Bnei Yishmael* are not *Bnei Avraham Avinu*. Indeed, one who makes a *neder*, vows, not to have pleasure from *zera* Avraham is permitted to *zera Yishmael*. They are not our cousins! With regard to the Posuk in *Vayera (Ibid 21:13)*, *V'gam es ben ha'amah l'goy asimenu ki zaracha hu*; "And also the son of maid servant I will make into a nation, because he is your offspring," this applies only to Yishmael, whose mother, *Hagar*, had converted. It does not refer to Yishmael's offspring who have no claim whatsoever to being descendants of Avraham. Once Yishmael married a gentile, the children that were born followed matrilineal descent- and are gentiles. The law concerning passing over one son for another exists, because we never know who will descend from him, applies only to one whose sons are Jewish-not to gentiles.