



The Hyderabad Haleem contains pure ghee, milk, pounded wheat, ginger and garlic paste, lentils; dry fruits like cashew, almonds, pistachios; spices like cloves, cinnamon, black pepper, cumin seeds, caraway seeds (shah zeera) and other natural ingredients like saffron, jaggery, turmeric and allspice (kabab cheeni).

After all these ingredients are added in equal proportion to the pounded meat, piping hot Haleem is prepared and served to the customers...Finally, before it's served, the Hyderabad Haleem is again topped up with a specially prepared sherwa (a spicy soup), sliced lime, fried onions and in some cases boiled eggs too.



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natural sense must be understood rhetorically as non-literal, "this *signifies* my body." Out of that interpretive dispute emerged two different theological understandings of the Eucharist.

Although Protestant theology's emphasis on scripture as the sole foundation of belief provided the impetus for intense interpretive activity, Roman Catholic scholars also produced a large amount of biblical scholarship, some provoked by controversies with Protestants and some not. Cardinal Cajetan (Thomas de Vio, 1469-1534) shared certain views with Protestants, such as the preference for the Hebrew text over the Vulgate, the advocacy of a shorter canon (excluding the Apocrypha), and a literal form of interpretation. But much of his exegetical work was devoted to demonstrating biblical support for papal authority and traditional church doctrine.

The spread of literacy, the increased availability of translations of the Bible into European languages, and the Protestant emphasis on the sufficiency of scripture alone contributed to the spread of biblical interpretation not only among those trained in theological institutions and having linguistic skills but also among laity with modest training or only a bare literacy. Thus in the sixteenth century and beyond one begins to see an increase in popular interpretations, often of a millenarian slant. Although Luther and the other reformers had believed that the Bible was so clear that all reasonable readers would agree as to its meaning, as matters actually developed the democratization of interpretation led to a bewildering array of readings of scripture, nowhere more so than in England in the late sixteenth century. From the ploughwright Matthew Hamond to the clerk John Hilton, those who claimed that the New Testament was "a mere fable" were seen as a threat to decency and so-