The presence of religious, ethnic, and other minorities in Muslim-majority contexts challenges conceptions of citizenship, community, and the state premised on an Islamic identity. At the same time, nearly one-third of Muslims live as minorities throughout the world, facing diverse and complex challenges as they attempt to maintain their Islamic identity while negotiating their immediate socio-political context. While interest in Muslim minorities has generated a growing body of scholarship at the same time that many scholars have turned their attention to the ways in which contemporary Islamic thought has developed to better account for the diversity within their midst, these two areas of research tend to be treated separately. The aim of my project is to bring together the insights from each body of research in order to explore the ways in which the experiences of Muslims as minorities and of Muslim-majorities attempting to grapple with minorities in their midst are connected by various transnational networks of communication, organization, and influence. While the spread and scattering of Muslims across the globe has diversified their lived experiences, as Peter Mandaville has argued, the existence of translocal forces has contributed to the emergence of a wider Muslim public sphere. Islamic thinkers who attempt to address “Muslim concerns” must do so with the realization that a significant portion of their community is grappling with issues particular to their experiences as minorities. My paper focuses on Muhammad Husayn Fadlallah as a translocal figure by combining analysis of two sources: 1) Fadlallah’s writings on interreligious coexistence and dialogue in the context of Lebanon and his advice to Muslims abroad; 2) my own interviews with members of the Islamic House of Wisdom in Dearborn Heights, who looked to Fadlallah as a source of emulation in navigating the particularities of being a Muslim in the United States.