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بررسی تحلیلی روایات تاریخی و انتقادی به اسناد تاریخی (چون نخجوانی , 1327, ویلبر , 1346, پوپ ,

1373 ) به خوبی آشکار می کند که وضعیت و ساختار کنونی ارك تبریز هرگز با توصیف مورخان و سیاحان همخوانی و هماهنگی ندارد .

نخستین سند تاریخی که از مسجد عیشاه سخن می گوید , کتاب عقدا لجمان فی تاریخ اهل زمان ( 1451 م ) اثر بدر الدین محمود عینی است ( 762-855 ه ق ) . بدرالدین در واقع , نوشته ابن دو کمك ( 1388 م ) را باز گفته است و نوشته ابن دو کمك نیز روایتی می باشد از گزارش يك جوان مصري گمنام که عضو هیات سیاسی سفیر دربار قاهره در تبریز ,



امير ايتميش المحمدي , بوده است , وي در سال 722 هـ ق مسجد عيشاه را از تزديك مي بيند و توصيف مي كند ( ويلبر

1346, pope,1967:1057159). توصيف اين جوان گمنام مصري , به روايت ويلبر , چنين مي باشد :

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(Blair & Bloom, 177 : 205 :1375 )

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. (Michell, 1995:251, Qiyasi, 1997, Pope, 1967,1067, Blair & Bloom, 1994:5, 146:1377

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