

difference between the samples, the t-test results show significant difference between the insights, moral and legal indexes. The presented values indicate the validity of the questionnaire. The results of "Bartlett Spherical Test" with a freedom degree of 2847 and a Kai-square of $2\chi = 21387/68$ at the level of $p < 0.001$ has some meaning which indicates a correlation between the components of the questionnaire, and indicates the validity of the questionnaire structure

V. DISCUSSION AND CONCLUSION

The purpose of this study was to create a family-based efficiency test based on the indexes and attributes extracted from authentic Islamic sources and also to prove its psychometric properties. In this way, the results of study can be explained as follows:

1. The results of the description and analysis of about 2000 verses and traditions related to family field showed that there are three main indexes for measuring family efficiency. The results of the exploratory factor analysis of the tryouts' responses (table 1) also indicated that the Family Efficacy Measurement Questionnaire was based on 24.22% of the total variance with three underlying factors. These indexes (factors) are;
 - Insight indicator
 - Moral index
 - Legal Indicator
2. After assessing the validity and reliability of questions that were designed based on the specifications of the family-based questionnaire for measuring family efficacy, It was found that 79 features had been used which having a load of more than 0.30 on three factors.
3. The results of the study showed that the questionnaire had an internal intrinsic reliability and stability. The Cronbach's alpha of the whole questionnaire is 0.89, the insight index is 0.85, the ethical index is 0.89 and the legal 0.67. The reliability of the questionnaire was also obtained by dividing it by Spearman Brown and Gutmans' methods of 0.83.
4. The results of the study confirmed the content, separation and structure validity of the questionnaire. The results of the evaluation of the seminary and academic experts of the Islam and family discussions (table 4 and 5) showed that the questionnaire has content validity. The average of experts' scores in the questionnaire was obtained 86%. Also, the correlation coefficient between expert's opinion was meaningful and less than 0.05. The t-test results (presented in Table 4) showed that the questionnaire had separation validity, and could reveal the difference between inefficient and efficient families. Also, the difference between insight, ethical and legal indexes was meaningful in two samples. The results of the factor analysis (presented in Table 1) showed that the Family Efficacy Measurement Questionnaire has structural validity.

Therefore, based on the findings of the study, the indicators and characteristics of the efficient family could be introduced from the Islamic point of view; and presented in a questionnaire that has scientific knowledge of a psychological

instrument which measures family efficiency.

5. Insights, ethics, and rights are considered together and at the same time in this study and construction of the questionnaire.
6. The rights of all family members are considered.
7. The main axis to achieve efficiency has been the satisfaction of God.
8. We have focused on material and spiritual works.
9. Surveying in studies and researches on the introduction of desirable family characteristics and specifications and tools designed to measure it showed that, indicators and instruments of assessment were not designed and constructed based on religious teachings. While Islamic societies need the measures and indexes of family efficiency based on the teachings of Islam as well as appropriate and in accordance measuring tools with divine orders which presented by the Prophet Muhammad (PBUH) and other Imams(as) in the form of verses of the Qur'an and narratives. Guiding the family based on these indicators leads to the progress and advancement of the family members and achieving of a desirable, balanced, efficient and transcendental family.

Having this questionnaire helps counselors, therapists and family therapists to have a more accurate and proper assessment of the status of the family in Islamic societies and in dealing with Muslim clients. Also, researchers in their field research have a proportional tool which fits the culture of their statistical community.

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