Ibn al-Qayyim رحمه الله said:

If a supplication is combined with:

- a complete presence and consciousness of heart for the objective,
- coincides with the six prescribed times of acceptance - and they are: The last third of the night, the time [immediately after] the adhān, between the adhān and the iqāmah, at the end of the prescribed prayers [before the taslīm], from the time the Imām ascends the minbar on the day of Jumu’ah until the ṣalāh is completed, and the final hour [of Jumu’ah] after ‘Aṣr,
- along with submissiveness in the heart and contrition before the Lord, feeling insignificant, imploring and feeble,
- while the one making du’ā faces the qiblah,
- is in a state of purity,
- raises his hands upwards towards Allāh - Lofty is He,
- and begins with praise and extolment of Allāh,
- then sends blessings and salutations upon Muḥammad ﷺ, His servant and Messenger,
- then states his need for repentance and forgiveness before addressing Allāh,
- being persistent in his request while ingratiating oneself and flattering Him,
- calling on Him with hope and fear,
- seeking intercession by way of His Names, His Attributes and His Oneness,
- and offering an act of charity,
- Indeed this du’ā, it is rare that it would be rejected

especially if it corresponds with the supplications that the Prophet ﷺ has informed us are most likely to be answered and they contain the Greatest Name of Allāh.