Ibn Qayyim رحمه الله said in Madaarij As-Salikeen that Good Manners indicates the success and happiness of the person, and impoliteness indicates ones wretchedness.

1) The Prophet ﷺ warned us against gatherings in which the Name of Allah is not mentioned nor is Salat sent upon the Prophet ﷺ. He ﷺ said:

ما جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلاَّ كَانَ عَلَيْهِمْ تِرَةً فَإِنْ شَاءَ عَذهبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُ

"No group gather in a sitting in which they do not remember Allah, nor sent Salat upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them." [At-Tirmithi #3380]

In another narration:

ما من قوم يقومون من مجلس لا يذكرون الله تعالى فيه، إلا قاموا عن مثل جيفة حمار، وكان لهم حسرة

"Those people who leave a gathering in which they have not remembered Allah, will conclude it as if it has foul odour similar to that of a rotten carcass of a donkey. And it will be a cause of regret to them." [Abu Dawud].
2) Islam encourages gatherings of remembrance of Allah
Those who do so will get up from the gathering with increased faith and continuous goodness. The Prophet ﷺ said:

إِنَّ للهِ مَلاَئِكَةً سَيهاحِينَ فِي الأَرْضِ فَضْلاً عَنْ كُتَّابِ النَّاسِ فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللهَ

Indeed, Allah has angels who go about on the earth in addition to the Kuttab of people. So when they find groups of people remembering Allah, they call to one another: ‘Come to that which you have been seeking.’ They will come and cover them up to the lowest heaven.

فَيَقُولُونَ تَرَكْنَاهُمْ يَحْمَدُونَكَ وَيُمَجِِّدُونَكَ وَيَذْكُرُونَكَ

Allah will say: ‘What were My worshippers doing when you left them?’ They will say: ‘We left them as they were praising You, glorifying You, and remembering You.’”

قَالَ فَيَقُولُ فَهَلْ رَأَوْنِي فَيَقُولُونَ لاَ

He said: “So He will say: ‘Have they seen Me?’ They say: ‘No.’”

قَالَ فَيَقُولُ وَهَلْ رَأَوْهَا قَالَ فَيَقُولُونَ لاَ

He said: “So He will say: ‘And what do they seek?’” He said: “They will say: ‘They seek Paradise.’” He said: “So He will say: ‘So have they seen it?’” He said: “So they will say: ‘No.’”
“So He will say: ‘So how would it be had they seen it?’” He said:
“They will say: ‘Had they seen it, they would be more ardent in seeking it, and more eager for it.’”

قَالَ فَيَقُولُ مِنْ أَيِّ شَيْءٍ يَتَعَوهذُونَ قَالُوا يَتَعَوهذُونَ مِنَ النَّارِ. قَالَ فِيَفُولَ وَهُنَّ رَآوْهَا فِيَفُولَونَ لاَ. فِيَفُولَ فَكَيْفَ لَوْ رَآوْهَا فِيَفُولَونَ لَوْ رَآوْهَا كَانُوا مِنْهَا أَشَده هَرَبًا وَأَشَده مِنْهَا خَوْفًا وَأَشَده مِنْهَا تَعَوُّذًا.

He said: “So He will say: ‘So from what thing do they seek refuge?’ They will say: ‘They seek refuge from the Fire.’” He said:
“So He will say: ‘And have they seen it?’ So they will say: ‘No.’”
He said: “So He will say: ‘So how would it be had they seen it?’ So they will say: ‘Had they seen it, they would be more ardent in fear of it, and more ardent in seeking refuge from it.’”

قَالَ فَيَقُولُ فَإِنِِّي أُشْهِدُكُمْ أَنِِّي قَدْ غَفَرْتُ لَهُمْ .

He said: “So He will say: ‘So I do call You to witness that I have forgiven them.’

فَيَقُولُونَ إِنَّهُم فِيهِمْ فُلَايَا الْخَطْئَاءَ لَمْ يُرِدْهُمْ إِنِّمَا جَاءَهُمْ لِحَاجَةِ. So they will say: ‘Indeed among them is so-and-so, a sinner, he did not intend them, he only came to them for some need

فِيَفُولَونَ إِنَّهُمْ الْقَوْمُ لاَ يَشْقَى لَهُمْ جَلِيسٌ

So He will say: ‘They are the people, that none who sits with them shall be miserable.’” [Jami' At-Tirmithi #3600]

If your sins are forgiven, you will go home happy, even if your problem still exists.

3) Choose Good Companions to sit with
The Prophet said:
الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُر أَحَدُكُمْ مِنْ يُخَالِلُ
A man follows the religion of his friend; so each one should consider whom he makes his friend. [Sunan Abi Dawud #4833]
Find out and look for good companions to sit with. And heﷺ warned us against accompanying bad people, because they will have an effect on us and our faith. The Prophetﷺ set forth an example of a good companion and a bad one:

إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوْءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكِيرِ إِمَّا أَنْ يُحْذِيَكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ يَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً

The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows. The owner of musk would either offer it to you free of charge, or you would buy it from him, or you would smell its pleasant odour. As far as the one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell. [Muslim #2628]

The Salaf (Predecessors) would say, "Be careful from sitting with two kinds of people: People of Innovation and People of Disobedience"

Al-Hasan Al-Basri رضي الله عنه said, "Do not sit people with desires, do not argue with them, do not listen to them"

When you sit with the People of Innovation, they will either make you indulge with them in their Bid'ah, or their will raise doubts in you. It is better to be on the safe side and not accompany them.

Abu Kilaba رضي الله عنه said, "Do not sit with them, do not associate with them, because I do not feel security from them"

Al-Fudayl Ibn Iyad رضي الله عنه said, "Allah has angels who seek circles of remembrance of Allah, so look at whom you are sitting with. Do not let your assembly be with the people of innovation, because Allah
will not look with you. And one of the signs of hypocrisy is to sit with the people of Bid'ah"

What about if the people you are sitting with are disobedient to Allah? They will make you indulge in backbiting, gossiping, slandering others, etc. They will be a cause of regret for the person sitting with them.

How many people, whom after Allah guided them, relapsed after sitting with people of disobedience or innovation?

4) Saying السلام عليكم when you enter and leave assemblies

Many people say it when they enter, but not when they leave. The Prophetﷺ said,

"إذا انتهى أحدكم إلى المجلس فليسلم، فإذا أراد أن يقوم فليسلم، فليست الأولى بأحق من الآخرة"

"When one of you arrives in a gathering, he should offer Salam to those who are already there, and he should also do so when he intends to depart. The first act of greeting is not more meritorious than the last." [Abu Dawud].

5) The dislikeness of making a person get up from his place in order for you to sit

The Prophetﷺ said:

الرجل أحق بهجلسه وإن خرج لحاجته ثم عاد فهُو أحق بجلسه

A man has more right to his seat. If he leaves for some need of his, then he returns, then he has more right to his seat. [Jami' At-Tirmithi]

If someone tells you to get up, they have transgressed against you. If a person gets up for another person, the Scholars say they have given up their right for that person, and it is fine. However, once Ibn Umar رضي الله عنه entered an assembly where someone got up for
him willingly. He sat in another place, and the man questioned him as to why he did that. He said, "The Prophet ﷺ forbade that a man should be made to get up for his place, rather, one should make room and spread out"
Shari'ah. In addition to that, the person will be jumping over others in order to reach his place.

To reserve a place is a Munkar. The Prophet ﷺ said,

من رأى منكرًا فليغيِّرِه بما يسُتطعُ فِيلسانِه فَإِن لم يَسْتَطِعْ فِي قلْبِهِ فَذَلِكَ أَضْعَفُ الإِيْمَانُ

Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart- and that is the weakest of Faith. [An-Nasaa'i #5008]

You have the right to remove that prayer mat and sit in that place. You should prefer yourself. A man would get more reward praying in the first row than in a row behind. But, if you think that your action will lead to a bigger problem, then it is better to refrain. They will be sinful.