The principal divisions of the Book of Isaiah are the following:

I. Isaiah 1–39
   A. Indictment of Israel and Judah (1:1–5:30)
   B. The Book of Emmanuel (6:1–12:6)
   C. Oracles Against the Foreign Nations (13:1–23:18)
   D. Apocalypse of Isaiah (24:1–27:13)
   E. The Lord Alone, Israel’s and Judah’s Salvation (28:1–33:24)
   F. The Lord, Zion’s Avenger (34:1–35:10)
   G. Historical Appendix (36:1–39:8)

II. Isaiah 40–55
   A. The Lord’s Glory in Israel’s Liberation (40:1–48:22)
   B. Expiation of Sin, Spiritual Liberation of Israel (49:1–55:13)

III. Isaiah 56–66

Scholars generally accept that the Book of Isaiah was at least partially written by the prophet Isaiah, during the eighth century BC. However, there’s also evidence that other authors made additions.

Evidence of other authors
There are numerous challenges in the Book of Isaiah that lead scholars to speculate about which parts were written by Isaiah himself, and what else was added and by whom. Most scholars agree that the prophet Isaiah likely only wrote a portion of the book, but recent scholarship also argues that even the portions he didn’t physically write originated with him in some form.

The timeline
Scholars believe that the prophet Isaiah was a real, historical person who lived during the eighth century, when many of the events recorded in Isaiah historically took place. This fits with the timeline of chapters 1–39, where the Babylonian captivity clearly hasn’t taken place yet.

“Then Isaiah said to Hezekiah, ‘Hear the word of the Lord Almighty: The time will surely come when everything in your palace, and all that your predecessors have stored up until this day, will be carried off
to Babylon. Nothing will be left, says the Lord. And some of your descendants, your own flesh and blood who will be born to you, will be taken away, and they will become eunuchs in the palace of the king of Babylon.” —Isaiah 39:5–7

But then the timeline appears to skip ahead about 150 years.

The destruction of Jerusalem and the Babylonian exile took place in the sixth century, but in chapters 40–55, Isaiah speaks about these events as though they’ve already happened.

The opening passage of Isaiah 40 suggests Israel’s sin has already been paid for:

“Comfort, comfort my people,
says your God.
Speak tenderly to Jerusalem,
and proclaim to her
that her hard service has been completed,
that her sin has been paid for,
that she has received from the Lord’s hand
double for all her sins.” —Isaiah 40:1–2

Isaiah 42 appears to speak of the destruction of Israel as an event in the past:

“Who handed Jacob over to become loot,
and Israel to the plunderers?
Was it not the Lord,
against whom we have sinned?
For they would not follow his ways;
they did not obey his law.
So he poured out on them his burning anger,
the violence of war.
It enveloped them in flames, yet they did not understand;
it consumed them, but they did not take it to heart.” —Isaiah 42:24-25

And in Isaiah 43, the Jews seem to be in Babylon:

“This is what the Lord says—
your Redeemer, the Holy One of Israel:
‘For your sake I will send to Babylon
and bring down as fugitives all the Babylonians,
in the ships in which they took pride.
I am the Lord, your Holy One,
Israel’s Creator, your King.’” —Isaiah 43:14
In chapter 56, Isaiah jumps ahead again, to a time when the second temple is at least under construction. The narrator remains in this period until the end of the book.

“And they will bring all your people, from all the nations, to my holy mountain in Jerusalem as an offering to the Lord—on horses, in chariots and wagons, and on mules and camels,” says the Lord. “They will bring them, as the Israelites bring their grain offerings, to the temple of the Lord in ceremonially clean vessels.” —Isaiah 66:20

So it appears that there are three distinct timelines in Isaiah, and the time between them is so great that they couldn’t have been written in the present by the same person. While other prophets talk about the future, Isaiah seems to talk in the future.

Stylistic differences
If you read the Book of Isaiah, you’ll notice a huge shift in the style at chapter 40. After 39 chapters of prose, the next 27 chapters are poetry. From here on, there are also no more mentions of Isaiah.

So what do scholars do with all this?

Theories about Isaiah’s authorship
Scholars have developed a variety of theories to explain the gaps in the timeline and the stylistic changes. While there is wide agreement about the evidence, there isn’t as much consensus on what to do with that evidence.

Three authors: Proto-Isaiah, Deutero-Isaiah, Trito-Isaiah
Scholars generally divide Isaiah into three distinct sections based on the changes in the timeline, assuming that there were at least three authors. Presumably, Isaiah (“proto-Isaiah”) wrote chapters 1–39, an anonymous author living during the exile (“deutero-Isaiah”) wrote 40–55, and another anonymous author living after the exile (“trito-Isaiah”) wrote 56–66.

These authors are also referred to as First Isaiah, Second Isaiah, and Third Isaiah.

...  

So who really wrote Isaiah?
While scholars disagree about exactly how to interpret the signs of multiple authors, there’s a common thread: the prophet Isaiah wrote the book of Isaiah—with help. It’s possible that it is simply a collection of his written and spoken words. It’s also possible that his original writings were expanded on by later priests living during and after the exile.

Either way, the book has been preserved in this form since ancient times, and both Jewish and Christian traditions accept it as the inspired Word of God.

Source: Introduction to the Book of Isaiah in the New American Bible (NAB), https://bible.usccb.org/bible/isaiah/0
Isaiah, one of the greatest of the prophets, appeared at a critical moment in Israel’s history. The Northern Kingdom collapsed, under the hammerlike blows of Assyria, in 722/721 B.C., and in 701 Jerusalem itself saw the army of Sennacherib drawn up before its walls. In the year that Uzziah, king of Judah, died (742), Isaiah received his call to the prophetic office in the Temple of Jerusalem. Close attention should be given to chap. 6, where this divine summons to be the ambassador of the Most High is circumstantially described.

... The ministry of Isaiah extended from the death of Uzziah in 742 B.C. to Sennacherib’s siege of Jerusalem in 701 B.C., and it may have continued even longer, until after the death of Hezekiah in 687 B.C. Later legend (the Martyrdom and Ascension of Isaiah) claims that Hezekiah’s son, Manasseh, executed Isaiah by having him sawed in two; cf. Heb 11:37. During this long ministry, the prophet returned again and again to the same themes, and there are indications that he may have sometimes re-edited his older prophecies to fit new occasions. There is no evidence that the present arrangement of the oracles in the book reflects a chronological order. Indeed, it appears that there were originally separate smaller collections of oracles (note especially chaps. 6–12), each with its own logic for ordering, that were preserved fairly intact as blocks when the material was finally put together as a single literary work.

Isaiah’s oracles cluster around several key historical events of the late eighth century: the Syro-Ephraimite War (735–732 B.C.), the accession of Hezekiah (715 B.C.), the revolt of Ashdod (714–711 B.C.), the death of Sargon (705 B.C.), and the revolt against Sennacherib (705–701 B.C.). In 738 B.C., with the Assyrian defeat of Calno/Calneh (Is 10:9; Am 6:2), the anti-Assyrian league, of which Judah may have been the ringleader, collapsed, and both Israel and the Arameans of Damascus paid tribute to Assyria. By 735 B.C., however, Rezin of Damascus had created a new anti-Assyrian league, and when Ahaz refused to join, the league attempted to remove Ahaz from the throne of Judah. The resulting Syro-Ephraimite War was the original occasion for many of Isaiah’s oracles (cf. chaps. 7–8), in which he tried to reassure Ahaz of God’s protection and dissuade him from seeking protection by an alliance with Assyria. Ahaz refused Isaiah’s message, however.

When Hezekiah came to the throne in 715 B.C., Isaiah appears to have put great hopes in this new scion of David, and he undoubtedly supported the religious reform that Hezekiah undertook. But the old intrigues began again, and the king was sorely tempted to join with neighboring states in an alliance sponsored by Egypt against Assyria. Isaiah succeeded in keeping Hezekiah out of Ashdod’s abortive revolt against Assyria, but when Sargon died in 705 B.C., with both Egypt and Babylon encouraging revolt, Hezekiah was won over to the pro-Egyptian party. Isaiah denounced this “covenant with death” (28:15, 18), and again summoned Judah to faith in the Lord as the only hope. But it was too late; the revolt had already begun. Assyria acted quickly and its army, after ravaging Judah, laid siege to Jerusalem (701). “I shut up Hezekiah like a bird in his cage,” boasts the famous inscription of Sennacherib. The city was spared but at the cost of paying a huge indemnity to Assyria. Isaiah may have lived and prophesied for another dozen years after 701. There is material in the book that may plausibly be associated with Sennacherib’s campaign against Babylon and its Arabian allies in 694–689 B.C.

For Isaiah, the vision of God’s majesty was so overwhelming that military and political power faded into insignificance. He constantly called his people back to a reliance on God’s promises and away from vain attempts to find security in human plans and intrigues. This vision also led him to insist on the ethical behavior that was required of human beings who wished to live in the presence of such a holy God. Isaiah couched this message in oracles of singular poetic beauty and power, oracles in which surprising shifts in syntax, audacious puns, and double- or triple-entendre are a constant feature.